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NOTES AND QUERIES:

A

Medium of Inter-Communication

FOR

LITERARY MEN, ARTISTS, ANTIQUARIES, GENEALOGISTS, ETC.

"When found, make a note of."—CAPTAIN CUTTLE.

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NOTES AND QUERIES:

LONDON, SATURDAY, JANUARY 2. 1858.

TO OUR READERS.

A HAPPY NEW YEAR TO YOU, GENTLE READERS, ONE AND ALL! May the four wishes of that King of Spain, who doubtless received his designation of *El Sabio*, or the Wise, from the wisdom and moderation embodied in those aspirations, be yours! May You, during the coming year, never want Old Wood to burn, or Old Wine to drink! We will supply You, if not with Old Books to read, with pleasant and profitable accounts of them; and as for Old Friends to love, may We not hope in this, the ninth year of our intimacy, to be reckoned among the number? At all events, We will do our best to deserve it.

With these hopes and these promises, therefore, We invite You to fall to on the Choice Banquet of Dainty Devices which We have prepared for You.

Notes.

SEBASTIAN CABOT.

Bristol must be deprived of a distinguished name, hitherto numbered amongst the natives and "worthies" of that city, — Sebastian Cabot. From the days of Grafton and Stow to the present time Cabot has been regarded as an Englishman "borne at Bristowe."

Sayer, in his *History of Bristol* (1823), refers to a MS. Calendar in confirmation of this statement: — "This yeare (1499 al. 1497) Sebastian Cabot, borne in Bristoll, profered his service to King Henry for discovering New Countries" (vol. ii. p. 208.). He also gives us a portrait from an original picture in the possession of Mr. Charles Harford.

In the volume of *Miscellanies* recently printed by the Philobiblon Society will be found some interesting notices concerning John Cabot and his son Sebastian, communicated by Mr. Cheney, which had been transcribed and translated from original MSS. in the Marcian Library at Venice by Mr. Rawdon Brown. From the limited impression, these *Miscellanies* must be seen and read by few persons: I shall therefore not apologise for the length of this communication. John Cabot had three sons, Lewis, Sebastian, and Sancius; but the fame of the father has been obscured by that of Sebastian, who, as Mr. Cheney observes, was not unwilling to claim his father's laurels. In his reports he studiously avoided assigning to his parent the honour due to him. Some account of the father's discoveries is given in a letter dated Aug. 23, 1497, written by a Venetian merchant from London to his brothers in Venice: he commences by saying, "this Venetian of ours, who went with a ship from Bristol in quest of New Islands, is returned, and says that 700 leagues hence he discovered *terra firma*, which is the territory of the Grand Cham.

"The King has promised that in the spring he shall have 10 ships, armed according to his own fancy. He has also given him money, wherewith to amuse himself till then, and he is now at Bristol with his wife, who is a Venetian woman, and with his sons; his name is Zuan Cabot, and they call him the Great Admiral. Vast honour is paid him, and he dresses in silk; and these English run after him like mad people, so that he can enlist as many of them as he pleases, and a number of our own rogues besides."

Mr. Cheney goes on to state "that Sebastian himself has been the subject of some uncertainty, and a little injustice. Venice and Bristol both have contested the honour of giving him birth, and other navigators have disputed his claim to the discovery of the variation of the needle."

The question as to his birth-place is set at rest by Sebastian's explicit declaration in a private interview (in Dec. 1522) with Cardinal Gaspar Contarini, the Venetian ambassador at the court of Charles V.,* when he thus expressed himself: —

"My Lord Ambassador! to tell you the whole truth, *I was born at Venice*, but *was bred in England*, and then entered the service of their Catholic Majesties of Spain; and King Ferdinand made me Captain, with a salary of 50,000 maravedis. Subsequently his present Majesty gave me the grade of Pilot Major, with an additional salary of 50,000 maravedis, and 25,000 maravedis besides, as 'Adjutant of the Coast,' forming a total of 125,000 maravedis, equal to about 300 ducats.

"Now it so happened that when in England some three years ago, unless I err, Cardinal Wolsey offered me high terms if I would sail with an Armada of his, on a voyage of discovery: the vessels were almost ready, and they had got together 30,000 ducats for their outfit. I answered him, that being in the service of the King of Spain, I could not go without his leave; but that if free permission were conceded to me from hence, I would serve him.

"At that period, in the course of conversation one day with a certain friar, a Venetian, named Sebastian Collona, with whom I was on a very friendly footing, he said to me, 'Master Sebastian, you take such great pains to benefit foreigners, and forget your native land; would it not be possible for Venice likewise to derive some advantage from you?' At this my heart smote me, and I told him I would think about it; and so on returning to

* Piero Contarini, the Venetian ambassador in the reign of James I., whose diary and despatches in 1617-18 have been also translated by Mr. Rawdon Brown, was probably the nephew of the Cardinal, as the latter may not have been married before he took holy orders. And in Venice we are told that, among the great families, it was usual that the head of the family should remain single.

We owe much to Mr. Brown for the valuable contributions which he has made to English history; and of these we trust we may possess further materials. An interesting article on the Diary before mentioned is given in the last number of the *Quarterly Review*.

him the next day, I said that I had the means of rendering Venice a partaker of this navigation, and of shewing her a passage whereby she would obtain great profit, which is the truth, for I have discovered it." — P. 16.

Cabot then states that as by serving the King of England he could no longer benefit his country, he begged the Emperor to recall him forthwith, which he did. Contarini compliments Cabot on his patriotism, but questions much how far his project was feasible, and starts several difficulties as to effecting his intended navigation. Cabot in reply considers his plan practicable, and adds: —

"I will tell you that I would not accept the offer of the King of England, for the sake of benefiting my Country, as had I listened to that proposal, there would no longer have been any course for Venice."

At a later interview he added: —

"The way and the means are easy; I will go to Venice at my own cost; they shall hear me, and if they disapprove of the project devised by me, I will return in like manner at my own cost. He then urged Contarini to keep the thing secret."

Space will not allow me to give a continuation of this interesting narrative. Subsequent letters from Contarini show that Cabot persevered in his proposal — that the Council of Ten, with whom he had communicated, caused a letter to be drawn up which was to be carefully conveyed to Cabot, exhorting him to come to Venice, where he "would obtain everything."

Although Venice did not, according to Mr. Cheney,

"derive any material advantage from the abilities of either of her two subjects, John and Sebastian Cabot, she long continued to cherish their renown, and even to this day, in the Sala della Scudo, in the Ducal Palace, there is a full-length portrait of Sebastian Cabot, copied apparently from a picture attributed to Holbein.

"This copy was painted in the year 1763, and the inscription beneath it runs thus: —

"'Henricus VII., Angliæ Rex Joannem Cabotam et Sebastianum Filium Astronomiæ Reig (Reiq.?) nauticæ Peritissimos anno 1496, navarchos instituit suis Litteris qui viam invenirent quam animo agitabant ad Indos Orientales Cursu per Hyperboreum Instituto. Hæ (Hâc?) spe amissâ ea tamen navigatore (navigatione?) Terra nova detecta et Floridæ promontorium.'"

The inscription on the Bristol picture is more brief: —

"Effigies Sebastiani Caboti Angli Filii Johannis Caboti Veneti Militis Aurati primi invctoris terræ novæ sub Herico VII., Angliæ Rege."

J. H. Markland.

ORIGINAL LETTER FROM CROMWELL TO WALLER.

We are indebted to the kindness of the Rev. Lambert B. Larking for the opportunity of publishing the following interesting Letter, the original of which is in the possession of Harry Edmund Waller, Esq., the present representative of the poet: —

"For my very lovinge
freind Edward Waller,
Esq.,
Northampton.
haste, haste.

"Sr,

"lett it not trouble you that by soe unhappye a mistake you are (as I heare) att Northampton, indeed I am passionately affected with itt. I have noe guilt upon me unlesse it bee to bee revenged, for your soe willinglye mistakinge mee in your verses. This action will putt you to redeeme mee from your selfe as you have already from the world. Ashamed I am,

"Yr freind and
"Servant,
"Oliver, P.

"June 13th,
"1655.

Whether or not there is any person who possesses sufficient knowledge of the affairs of the poet Waller to be able to read this epistolary riddle, we do not know. To us it is at present inexplicable. The following are the only points in reference to it which seem clear.

1. Waller is not known to have been in any political trouble after 1643, when he was fined 10,000*l.*, and went into France.

2. He returned out of France, as is dimly guessed, in 1654; and, as would now appear, he had published his Panegyric (Fenton's *Waller*, p. 113.) shortly before the date of the present note. The exact time of the publication of the Panegyric was never known before.

3. The Protector wrote this note from Whitehall. A letter of the same day to Blake, on official business, is dated there. (Carlyle's *Letters and Speeches of Cromwell*, last edit., iii. 106.)

4. The note acknowledges, as if by the bye, and in a kindly reproving manner, the flaming compliments of the Panegyric, just come out.

What was the nature of the "mistake" which led Waller to Northampton we cannot guess.

The poet's name was "Edmund," as all the world knows; but in the direction of this letter, which is altogether in the Protector's autograph, Waller is styled "Edward." During his long absence from England his christian name had either become unfamiliar to Oliver's ear, or he was misled by the poet's being termed "Ned" among his familiar associates. Johnson tells us, in his *Life of Waller*, that Mr. Saville said that "no man in England should keep him company without drinking but Ned Waller."

CHRISTMAS IN THE MIDDLE AGES: "FEAST OF THE ASSES," ETC.

Du Cange collected some very curious monuments of these "miracle-plays," in his *Glossarium ad Scriptores Mediæ et Infimæ Latinitatis* — under the title *Festum*. From Henschel's splendid edition of 1844, I have gleaned the following account, which Du Cange professes to have taken from the MS. Ritual of the Church at Rouen.

The order of the Procession of the Asses, according to the usage of Rouen, was as follows:— The Prophets were stationed according to their scriptural rank, and Nebuchadnezzar's Furnace was represented, in the middle of the nave, by means of burning tow. The procession then moved from the cloister, headed by two priests in their copes, chanting certain verses, "*Gloriosi et famosi*," &c., and halted in the nave, where were stationed six Jews on one side and six Gentiles on the other.

Here the grand ceremony began. The singers interrogated the Prophets, one after the other, according to their predictions in the Bible respecting the coming of the Messiah. Not only the ancient prophets, but even the prominent personages of the New Testament, were represented, and had to repeat their predictions,—Zachariah, Elizabeth, John the Baptist, and Simeon; nay, the poet Virgil was called upon in these words: *Maro, Maro, Vates Gentilium da Christo!* To which Virgil replied: *Ecce polo demissa solo,* referring to his IVth Eclogue, or *Pollio*, and the verse — *Jam nova progenies cœlo demittitur alto.* (See Lemaire's remarks on this Ecl., Virg. i. 119.) All the calls and responses are given *seriatim* by Du Cange, — many of them quite unintelligible. All the personages were appropriately costumed, according to the precise requisitions of the Ritual. Of course it was the striking incident of Balaam and his Ass which gave its name to the festival.

"Two criers being sent by King Balak, let them say, *Balaam come and do.* Then Balaam, duly adorned, sitting upon his ass, let him check the reins and stick his spurs into the ass; and a certain youth, holding forth a sword, must stop the ass. Some one under the ass must say: *Why do you thus torture me with your spurs?* Then the Angel must say to him: Don't obey the command of King Balak."

All this tremendous ceremonial preceded the Mass,— the last personage called upon being the Sibyl, and she was invited to utter her unintelligible jargon in these words: *Tu, tu, Sibylla, vates illa.* She replied: *Judicii signum tellus sudore,*— "The Earth in sweat — a sign of Judgment" — being the prediction alluded to in the now well-known *Prose* or *Sequence — Dies iræ, dies illa* — which has become an object of admiration to all denominations by the help of Mozart's music and the grim legend of its composition.* (Respecting the Sibylline oracles, see Hon. de Ste Mar. *Animad. in reg.*, &c., ii. p. 81., and Cudworth, *Intellect. Syst.*, i. 463., ed. 1845.) A general chorus of all the prophets and attendants concluded the pageant. The effect altogether must have been very grand and imposing.

At Beauvais, on the 14th of January, they represented the Flight into Egypt. A beautiful young woman, with an infant in her arms, was placed upon an ass elegantly adorned for the purpose. A procession set out from the cathedral to the parish church of St. Etienne with immense pomp and circumstance, the clergy and the people uniting to do honour to the pageant. On arriving at the parish church, the girl and the ass were placed near the altar, on the gospel side; High Mass then commenced, and wonderful to tell, the Introit, Kyrie, Gloria, Credo, &c., all terminated with an imitation of the ass's bray, *hin-ham!* or *He-hawn!* Nor was this all. At the end of the Mass, when the priest turned to the people, saying *Ite, Missa est,* he actually *he-hawned* or brayed thrice (*ter hinhannabit*), as ordained by the Ritual! And instead of the usual response, *Deo Gratias,* the people *he-hawned* or brayed thrice in like manner. The following hymn, or Prose, as it is named, was sung during the Mass. I translate or upset it into English after the manner introduced by Longfellow to the English Parnassus:—

"Orientis partibus
Adventavit Asinus,
Pulcher et fortissimus
Sarcinis aptissimus.

"*Chorus.*

"Hez, Sire Asnes, car chantez
Belle bouche rechignez,
Vous aurez du foin assez
Et de l'avoine à plantez.

"Lentus erat pedibus,
Nisi foret baculus,
Et eum in clunibus
Pungeret aculeus.
Chorus. Hez, Sire, &c.

"Hic in collibus Sichem,
Jam nutritus sub Reuben,
Transiit per Jordanem,
Saliit in Bethlehem.
Chorus. Hez, Sire, &c.

"Ecce magnis auribus,
Subjugalis filius,

* A grim legend says that a Stranger came to the divine composer and ordered a *Requiem* or *Mass for the Dead.* Mozart undertook it. After a time the Stranger returned. "Begun," said Mozart, "but not finished." "Good," said the Stranger, and went his way. A second time he came. "Progressing," said Mozart. "Good," said the Stranger. A third time the Stranger came. "It will be finished *to-night*," said Mozart. "Ha! indeed!" exclaimed the Stranger (I suppose in the tone of Mephistophiles in *Faust*), and vanished. That very night the famous *Requiem* was finished — and on Mozart himself, in his coffin, was it sung for the first time!

Asinus egregius
Asinorum dominus.
Chorus. Hez, Sire, &c.

"Saltu vincit hinnulos,
Damas et capreolos,
Super dromedarios
Velox Midianeos.
Chorus. Hez, Sire, &c.

"Aurum de Arabiâ,
Thus et myrrham de Sabâ,
Tulit in Ecclesiâ,
Virtus asinaria.
Chorus. Hez, Sire, &c.

"Dum trahit vehicula,
Multâ cum sarcinulâ,
Illius mandibula
Dura terit pabula.
Chorus. Hez, Sire, &c.

"Cum aristis hordeum
Comedit et carduum,
Triticum à paleâ
Segregat in areâ.
Chorus. Hez, Sire, &c.

"Amen, dicas, Asine!
(*Hic genuflectebatur.*)
Jam satur de gramine:
Amen, Amen itera —
Aspernare vetera!

"*Chorus.*

"Hez-va! hez-va! hez-va-hez!
Bialx sire Asnes car allez,
Belle bouche car chantez."

(*Translation.*)

"In the eastern regions
Chanced an Ass to be,
Beautiful and bravest,
Fittest loads to bear.
He-hawn, sire Ass, you sing —
Fine mouth you grin —
Hay enough you'll have,
Oats enow to plant.

"Slow in foot was he
Lest there was a stick
And a goad to prick him
In his lazy buttocks.
He-hawn, &c.

"He was raised in Sichem,
Pastured under Reuben,
Found his way o'er Jordan,
Trotted into Bethl'hem.
He-hawn, &c.

"Here he is with big ears —
Primitive clod-hopper —
Ass as big as ever —
Lord of all the asses.
He-hawn, &c.

"Mules he beats at jumping,
Bucks and goats the same —
Swifter than the Midian
Dromedary's he.
He-hawn, &c.

"Gold of rich Arabia,
Incense, myrrh of Saba —
All, the Church now offers
To an Ass's virtue.
He-hawn, &c.

"Whilst he drags his wagon,
Plentifully piled on —
Then his jaws are grinding
Hard food for digestion.
He-hawn, &c.

"Wheat and barley loves he,
Thistle too he savours,
Wheat from chaff well knows he,
Browsing in the barn-yard.
He-hawn, &c.

"Now say Amen, O Ass!
[*Here they fell on their knees.*]
Belly full of clover —
Amen! Amen ever!
And away with fodder!

"*Chorus.*

"He-hawn! He-hawn! He-hawn-he!
Beautiful sire Ass — for you can trot —
Beautiful muzzle is yours to sing."*

Laughable as this hymn may appear, the reflective reader will not fail to discover in it a very high allegorical import. The evil was — as in all the ceremonies of the ancient church — that such import was far above the comprehension of the people. On the other hand, the Chorus (which is in French, the vernacular,) is of the grossest possible description — appealing directly to the vulgar object of the senses. Thus the people merely understood that which gave the ceremonial the same significance as that of any pagan rite or sacrifice. Such matters should be viewed simply as errors of human nature — not the result of cunning, seeking to deceive. The history of the Reformation seems to prove that the ancient Church deceived *herself* far more than the people.

Similar pageants took place at Autun. There the ass was covered with a cloth of gold, the corners of which were held — as a privilege — by four of the chief canons of the church. Indeed, as Du Cange observes, the more ridiculous the ceremony appeared, the more it conciliated the religious observance of the people. Such is human nature. If age after age we be destined to change our notions, Posterity will laugh at us as much as we laugh at our predecessors in the remotest antiquity — in the lowest depths of barbarism — a thousand years hence from the present Year of Grace! The homely proverb about the Kettle and the Tea-pot is constantly suggested at every stage of man's development — moral and intellectual as well as physical.

The bishops endeavoured in vain to put down these pageants: they were too deeply rooted in the popular mind. At length the secular arm interfered, and they were suppressed by law.

ANDREW STEINMETZ.

* Hez-va — He-hawn. There seems to be a difference between the bray of the French and the English donkey: but if the reader will try both articulations he will find that they coincide very nearly.

POPIANA.

Mr. Hunter's Reply to the Animadversions on his Tract entitled "Pope: his Descent and Family Alliances, Facts, and Conjectures" (2nd S. iv. 445. 507. 509.)—

P. H. D. This gentleman's conjecture is perhaps as reasonable as mine, neither of them assuming to be more than conjecture. What the feeling generally among English Roman Catholics is, I do not know: but I well remember the bitterness with which one of their most eminent writers speaks of an ancestor having been required to attend a religious service in which a "married priest" was the minister, meaning a Protestant clergyman.

D (1.). There *was* a family friend of the Popes named, not *Mannick*, but *Mannock*, as may be seen in the *Additions*, vol. ii. p. 96. I know not that the person of whom Mrs. Pope speaks has been identified, but it is a reasonable conjecture that he was of the Baronet family of Mannock, who, like the Popes, were Roman Catholics. There appears to me no reason whatever for turning *Mannick* into *Mawhood*, and a great probability that the Mannick (Mannock) of whom Spence speaks was a priest.

J. Sansom. Mr. Sansom will but send the inquirer to sources of information which are either nothing to the purpose, or completely coincide with my statement, when he refers him to Warton's *Life of Sir Thomas Pope* and Gutch's *Antiq. Oxon.*

P. A. I did not before know that it has generally been supposed that the aunt who is said to have taught Pope to read was the same person whom Mr. Potenger speaks of as his and the poet's aunt. At least I never heard of the identity as far as I recollect, and think it far more probable that it was one of the ten or twelve sisters of the poet's mother domiciled with Mrs. Pope, who assisted her in the early education of the young boy. But perhaps P. A. may have means of proving the identity, and at the same time of showing more precisely how the relationship arose between the Popes and Potengers. I have stated how it appears to me (p. 21.) on the facts as already in evidence, but should be very glad to receive farther information, either communicated privately, or through "N. & Q."

A. T. T. sets out with declaring that the compiler of the *Additions to the Works of Pope*, 2 vols., Baldwin, 1776, is not known. I think I have produced evidence which determines the question, and see nothing in this communication to unsettle it. All which the writer says touching the *London Museum*, he will excuse me for saying, is founded in a misapprehension. The "London Museum" spoken of in Cooke's *Memorandum*, is not any publication so entitled, but that great depository of materials for literary history now called, not the "London Museum," but the British Museum. Cooke states in his Preface that "many of the Letters and Poems, of which this publication consists, were transcribed with accuracy from the originals in the collections of the late Lords *Oxford* and Bolinbroke" (p. v.). And in correspondency with this we are told by another critic on this tract that the Vanden Bempd letter is in the British Museum; to which I add that the original two Letters of Pope to Wanley, dated the 1st and 31st of July, 1725 (*Additions*, vol. ii. pp. 27—29.), are in vol. 3777 of the Harleian MSS., No. 197. and 198.: where also are the originals of the two Letters of Prior to Wanley printed in the *Additions*, vol. i. pp. 198, 199., which follow immediately on those of Pope in the same Harleian volume. This is a very satisfactory proof that the collector of these *Additions* (a great part of which is worthless and worse than worthless) did read in the Harleian Library, and is strongly confirmatory of the genuineness of the manuscript note in the copy in my possession. So far also we have *proof* that some of the Letters in the *Additions* are genuine. As to the rest the question may be considered open; and each piece to rest upon its own merits and peculiar evidence, till we know more of their origin and of Mr. Cooke, and the care and acuteness which he brought to his task. That he was the compiler or editor, and the person answerable for the publication, does not I think now admit of a doubt; assisted, however, as he acknowledges to have been, by literary friends, among whom Steevens may perhaps be numbered. In the Preface we are distinctly told that "several of the pieces originally appeared in the *Saint James's Chronicle*," p. iv.

M. C. A. It is rather a singular mistake which this correspondent makes when he states that J. C. Brooke's mother was a Mawhood, and *therefore sister of Mrs. Edith Pope;* when I have shown in detail that it was not his mother, but his great-great-grandmother who stood in that relationship. As to the epitaph on "Mrs. Corbet," what I state was but a mere surmise: still I wish more was known on this subject.

Mannick.—A correspondent (2nd S. iv. 445.) asks:—

"Was there *some family friend of the Popes* bearing the name of Mannick? . . . Mannick seems to have been *an inmate of the poet's house*, or that of Mrs. Rackett . . . Who was Mr. Mannick? His name does not occur in the will of Mrs. Cooper, or in that of Wm. Turner . . . and as *The Athenæum* suggests that Spence may have mistaken the name of Bevan, the apothecary, substituting that of Morgan, I think it not improbable that Mannick may be a corruption for Mawhood."

I confess that the "not improbable" of your

correspondent seems to me very improbable. Morgan for Bevan, either in pronunciation or transcription, is an easy change; but by no provincial or barbarous pronunciation can I make Mawhood sound like Mannick. Farther, we are not considering one single example, as in the case of Morgan, but many, as will appear on inquiry.

Your correspondent is not, as I think, even justified in his doubting and doubtful way of putting his question; which in itself raises doubts. He has not, so far as I know, any authority for his possibility that Mannick may have been *a family friend of the Popes*, and *an inmate of the poet's house*. We *know* that he was a family friend of the Racketts, and I think it probable that he was an inmate of their house; and if so, and if he were the resident priest in the family, it was natural, in the affectionate language and suffering sympathy of those old persecuting times, that he should speak of "we in the family."

Who was Mannick I cannot say. Weston, in his letter to Rackett, Sept. 9, 1717 (*Athenæum*, No. 1544.), adds in a P. S., "Pray all our respects to Mrs. Raket, *and my cousin Manicke*." This cousinship may possibly be traced through the marriage, a century earlier, of Thos. Bishop with a daughter of Weston of Sutton, and the late marriage of Mary, the daughter of Sir Cecil Bishop, with T. Mannock of Bromley Hall, Essex. The Mannocks were, I believe, an old Catholic family — one of that name, as we learn from Luttrell, was, with a dozen others, apprehended in April, 1696, at the time of the Assassination Plot, and committed to prison.

Weston, who, be it remembered, was not invited but volunteered the visit, assumes as if it were a matter of course that "cousin Manicke" would be with the Racketts; and good old Mrs. Pope, in one of her enigmatical letters, thus couples them together: "Mr. Mannock and Charles Rackett to take *his* leave of us." We have therefore something like proof that Mannock did not reside with the Popes, and did reside with the Racketts; that he stood in very intimate relation with the Racketts, but not that he was related. It only tends to prejudice the judgment to say that he is not mentioned in the will of Mrs. Cooper or of Wm. Turner; and your correspondent overlooks the fact that he is mentioned thirty years after in Mrs. Rackett's will (*Athenæum*, No. 1544.) as her "*good friend* William Mannock." It is impossible that Mrs. Rackett, with numberless first cousins of the name of Mawhood, could have mistaken his name. M. A. C.

ENALLAGES.

In confirmation of what I have already said on the enallage of the past and present participles, I will here add a few more examples. It is, by the way, very remarkable that they should most abound in Shakspeare: —

"The trembling forest quakes at his [the lion's] *affrighted* roar." — Fletch., *Purp. Island*, ix. 20.

"If virtue no *delighted* beauty lack."
Othello, Act I. Sc. 3.

"Whom best I love I cross, to make my gift,
The more delayed, *delightful*."
Cymb., Act V. Sc. 4.

". . . And the *delighted* spirit
To bathe in fiery floods."
Measure for Measure, Act III. Sc. 1.

"I'll fill these *dogged* spies with false reports."
K. John, Act IV. Sc. 1.

"And gladly *quaked* hear more."
Coriolanus, Act I. Sc. 9.

". . . . . whose gratitude
Towards her *deserved* children is enrolled."
Ib. Act III. Sc. 1.

"Thus ornament is but the *guiled* shore
To a most dangerous sea."
Merchant of Venice, Act III. Sc. 2.

"The harlot's cheek, beautied with plastering art,
Is not more ugly to the thing that helps it
Than is my deed to my most *painted* word."
Hamlet, Act III. Sc. 1.

As "word" answers to "the thing that helps," *i. e.* the paint, I should feel inclined to understand *painted* actively. I am also inclined to read *unlike* for *ugly*; for, as far as I know, *ugly to* only occurs in the phrase *ugly to the eye*. To personify *paint* and *word* would be rather too bold.

I have, in fine, observed a similar enallage in German, as in "er kam *geritten*, *gelaufen*," &c.; and even in Welsh, where, for example, *siomedig*, "disappointed," and *gwibiedig*, "wandered," are sometimes active.

Another enallage of the Latins was that of the past participle for the future in *dus*, or the adjective in *bilis*; in which also our poets have followed them. I have noticed more than a dozen instances in my Notes on Milton, and there are many in Shakspeare, as: —

"All *unavoided* is the doom of destiny."
Richard III., Act IV. Sc. 4.

"Inestimable stones, *unvalued* jewels."
Ib., Act I. Sc. 4.

"The quality of mercy is not *strained*."
Merchant of Venice, Act IV. Sc. 1.

"With most *admired* disorder."
Macbeth, Act III. Sc. 4.

"That on the *unnumbered* idle pebbles chafes."
Lear, Act IV. Sc. 6.

I lately met, in Bp. Hurd's notes on Addison: "But there was this *lamented* difference in their stories." We commonly say "an *undoubted* truth," "an *undaunted* man."

The present participle sometimes takes the place of the past, sometimes of the future.

"In courtesy gives *undeserving* praise."
Love's Labours Lost, Act V. Sc. 2.

"... Till the moon,
Rising in clouded majesty, at length
Apparent queen *unveiled* her peerless light."
Par. Lost, iv. 606.

"My lovely mate shall tend my *sparing* stock."
Fletch., *Purp. Island*, i. 28.

The Latin poets used the past for the present infinitive; probably to imitate the variety of the Greek. In this also Spenser, and he alone, I believe, followed them: —

"With gaping mouth at her ran greedily,
To have at once *devoured* her tender corse."
Faerie Queene, i. 3. 5.

"But subtle Archimage that Una sought
By trains into new troubles *to have tost*."
Ib. i. 3. 24.

"'Mongst whom his realms he equally decreed
To have divided." — *Ib.* ii. 10. 27.

The last enallage which I shall notice is one to which the rhetoricians have given a peculiar name. It is that of the abstract for the concrete, of acts for agents or objects. Of this the Latins made great use (*servitia*, slaves, *opera*, workmen,) the Greeks and Hebrews but little. It was a chief support of Euphuism and Précieux; and it emerged in France with the Revolution, and has been carried to an absurd excess. Shakspeare used it most in *Love's Labours Lost*: —

"Avaunt, *perplexity!* What shall we do?"
Act V. Sc. 2.

"Arm, wenches, arm! *encounters* mounted are." — *Ib.*

Here Jonson's —

"Rather ourself shall be your *encounter*,"
Cynth. Rev., v. 2.

might have taught Mr. Collier's Magnus Apollo not to read *encounterers*.

"Celestial as thou art, O! pardon *love* this wrong,
That [he] sings heaven's praise with such an earthly tongue." — *Ib.* Act IV. Sc. 2.

This is the punctuation in the folio; *love* is the lover, not the lady, as in "the king is my *love* sworn" (Act V. Sc. 2.); and *he* is evidently the word wanted to complete the sense and the metre.

"Nay, my good lord, let me o'errule you now.
That sport best pleases, that doth least know how,
When zeal strives to content, and the *contents*
Dyes in the zeal of that which it presents.
Their form confounded makes most form in mirth,
When great things labouring perish in the birth."
Act V. Sc. 2.

A change of punctuation and of a single letter thus gives sense to a passage that has been hitherto little better than nonsense. *Sport*, *zeal*, *contents*, are plain enallages; *dyes in* is *dyes with*, tinges, imbues with; *presents* is represents, acts, performs; the allusion in the last two lines is to the failure of the king's mask.

"... To the ports
The *discontents* repair"
(*Antony and Cleop.*, Act I. Sc. 4.),

may justify the sense in which *contents* is taken; and the following admirable correction in Mr. Collier's folio is an example of a change of punctuation, and of *a* letter: —

"... He tells her something
That *wakes* her blood. Look on't."
Winter's Tale, Act IV. Sc. 3.

Capell, in a similar manner, but by *adding* a letter, gave sense to the following passage. I had done the very same myself before I knew of his correction. It is strange that Mr. Knight alone has had the taste and judgment to follow him.

"The duke cannot deny the course of law;
For the commodity that strangers have
With us in Venice. If it be denied
'Twill much empeach the justice of the state;
Since that the trade and profit of the city
Consisteth of all nations."
Merchant of Venice, Act III. Sc. 3.

For is on account of; *commodity*, the same as *trade*, in one of the following lines; and *empeach*, call in question, cast a slur on, as in the preceding scene and elsewhere.

Meo periculo, I read:

"But that the dread of something after death,
I' the undiscovered country, from whose bourn
No traveller returns, puzzles the will."
Hamlet, Act III. Sc. 1.

Thos. Keightley.

FREES OR FROSE PASTE.

In *The Ende of the Lady Jane Dudley* (now usually styled Lady Jane Grey), originally published as a small pamphlet in black letter, it was stated that immediately before her decapitation her two gentlewomen "helped her off with her gown, and also with her *frose paast* and neckercher, geving to her a fayre handkercher to knytte about her eyes." When the same narrative was reprinted by Foxe, in his *Actes and Monuments*, the words above indicated were spelt "*frowes past*."

Sir Harris Nicolas, in his *Literary Remains of Lady Jane Grey*, p. 98., states that, after having taken considerable pains to ascertain the meaning of the article named, he was inclined to coincide with a literary friend who suggested "*frontspiece*."

In *The Chronicle of Queen Jane and Queen Mary*, where I had occasion to introduce the same narrative, I suggested that, from the spelling given by Foxe, it might be understood as a "*frow's paste*," or matronly head-dress.

More recently, Mr. Blaauw, in vol. iii. of the *Sussex Archæological Collections*, pp. 137–140., has formed a long and interesting note upon the *bride-paste*, which was a circlet or garland that used to be kept in churches for use at weddings, just as a common pall or hearse-cloth was kept for funerals. On this occasion, after mentioning the interpre-

tations of *frose paast* offered by Sir Harris Nicolas and myself, Mr. Blaauw proceeds to offer a third conjecture, viz., that as the ornament in question was probably one of frosted silver or tinsel, "frose" was used in the sense of what is now termed *frosted*.

I have lately noticed, in the *Privy Purse Expenses of the Princess Mary*, at p. 109., the following passage: —

"(Feb. 1542-3.) Item, geven to maistres Vaughan('s) servante of Calice, bringing *Frees pastes* from his maistres to my ladies grace, vs."

Upon which the editor (p. 231.) remarks, "A *froize* was a species of pancake, according to our old lexicographers."

After so much vain conjecture, I think this passage at last affords the correct interpretation of the article doffed by the martyred Lady Jane. We knew already that the *paste* was a head-dress, of more than ordinary splendour; for in 1540 the churchwardens of St. Margaret's, Westminster, "paid to a goldsmith's wife of London for a cerclett to marry maydens in, iij*li.* x*s.*;" and in their inventory for 1564, the same circlet or its successor is described as, "One *past* for brydes, sett with perle and stone." But the puzzle was to ascertain what was meant by a *frose* or *frowes paste*. *Frees pastes* brought from Calais become intelligible. They are evidently not pancakes, but head-attires of foreign manufacture, and originally invented by the *modistes* of Friezeland.

John Gough Nichols.

WALPOLIANA.

Dr. Dodd's Simony and Marriage.—I forward you a curious illustration of the following rich passage in Walpole's *Letter to Lady Ossory*, dated Jan. 29, 1774, vol. vi. p. 55., which may be considered by Mr. Cunningham worth adding to his "Supplementary Notes": —

"So does King George who has ordered the pure precise Dr. Dodd to be struck off the list of his chaplains, not for gallantry with a Magdalen, as you would expect, but for offering a thumping bribe to my Lord Chancellor [Bathurst] for the fat living of St. George's (Hanover Square). It is droll that a young comely divine should have fallen into the sin, not of Mary the Penitent, nor of her host, Simon the Pharisee, but of Simon Magus, the founder of Simony. Perhaps as the Doctor married Lord Sandwich's mistress, he had had enough of des filles repenties."

The attempt at bribery is thus described in a cotemporary magazine, from which I transcribed it: —

"The valuable Rectory of St. George, Hanover Square, having fallen to the disposal of the Lord Chancellor (by virtue of the king's prerogative) in February, 1774, on the translation of Bishop Moss, the former incumbent, to the see of Bath and Wells, a most extraordinary offer of three thousand guineas was made to Lady Apsley, in an anonymous letter, if Dr. Dodd could be presented to the living. The letter being traced, and its origin ascertained beyond a doubt, the consequences were obvious and unavoidable. Of such a proposal there could be but one opinion. The public canvassed it with the utmost freedom. Mr. Foote introduced the doctor on his stage in the character of Dr. Simony, and his Majesty, justly resenting this attempt on the integrity of the 'keeper of his conscience,' ordered the name of the offender to be struck out of the list of chaplains. All that he could urge, or ever has publicly urged, in his defence, is contained in the following letter to the printer of one of the evening papers: —

"'Sir, —

"'May I earnestly entreat, through the channel of your paper, that the candid public will suspend their sentence in my case? Under the pressure of circumstances exceedingly adverse, and furnished with no proofs of innocence but which are of a negative nature, there is left for me at present no mode of defence but that of an appeal to a life passed in public service, and an irreproachable attention to the duties of my function. How impossible it is to oppose the torrent of popular invective, the world will judge. It is hoped, however, that time will, ere long, put some circumstances in my power which may lead to an elucidation of this affair, evince to the satisfaction of mankind my integrity, and remove every ill impression with regard to the proceedings, which have justly incensed a most respectable personage, and drawn such misfortunes upon me. William Dodd.

"'10. Queen Street,

"'Feb. 10, 1774.'"

I may add that Dr. Dodd married a Miss Mary Perkins, a daughter of the verger of Durham Cathedral. The marriage took place at St. Ann's on April 15, 1751. What foundation there is for Walpole's story I do not know, but I have seen it said "he unfortunately married," &c. S. D. W.

Who was Mrs. Quon?—In a letter to Montagu, dated May 19, 1756 (Cunningham's edit., iii. 12.) Walpole writes:

"I believe the French have taken the Sun. Among other captures I hear the King has taken another English mistress, a Mrs. Pope, who took her degrees in gallantry some years ago. She went to Versailles with the famous Mrs. Quon."

Perhaps some of your readers can furnish some particulars of Mrs. Quon, or give references to mention of her in the French *Memoires*. Q. N.

Arthur Moore.—The following story is told by Horace Walpole in a letter to Sir Horace Mann, dated September 1, 1750: —

"Old Craggs, who was angry with Arthur Moore, who had worn a livery too, and who was getting into a coach with him, turned about and said, 'Why Arthur, I am always going to get up behind; are not you?' I told this story the other day to George Selwyn, whose passion is to see coffins, and corpses, and executions: he replied, 'that *Arthur Moore had had his coffin chained to that of his mistress.*'—'Lord,' said I, 'how do you know?'—'*Why I saw them the other day in a vault at St. Giles's.*'"

How is this statement to be reconciled with the

following contemporary notice, which I extract from *The Political State* for May, 1730, p. 562. ?

"On the 3rd [May, 1730], died Arthur Moor, Esq.; and on the 9th his corpse was carried down to be buried *at Leatherhead in Surrey*, where his country-seat and estate is situated."

M.A.

Pitt and the Chatham Title.—I enclose a cutting from one of Russell Smith's *Catalogues of Manuscripts*, which furnishes a curious picture of the consternation and surprise created by Pitt's acceptance of a title and pension for Lady Hester:

"616. A very long Letter full of Court and Political Gossip, by G. Freeth, addressed to the Hon. W. Robinson at Naples, containing some curious particulars respecting Pitt, 'a report of this matter (Pitt's resignation and barony to his wife) got about the day before, and most unfortunately all the newspapers contradicted it, as a scandalous report set on foot with a design to tarnish the lustre of a certain great character; this was the style of the papers of Saturday, so that upon the coming out of the Gazette about 10 o'clock, it was really diverting to see the effect it had upon most people's countenances. At Duke's Coffee-house, where I was, it occasioned a dead silence, and I think every body went away without giving their opinion, except Dr. Collier, who has always called Mr. Pitt all the rogues he can set his mouth on—our new Queen, she seems to me to behave with equal propriety and civility — No! the common people are quite exasperated at her not being handsomer, and the people at Court laugh at her curtesies,' 7*s.* 6*d.*"

It may serve as an illustration to Montagu's letter to Conway of 12th Oct. 1761. T. D. E.

MISTRESS ELEANOR GWYN AND HER FAMILY.

As you kindly inserted my former communication showing the existence of a sister of Nell Gwyn, a fact which has escaped even the penetration of Peter Cunningham, may I beg of you to jot down one or two "Notes" more in connexion with this celebrated lady not recorded in that writer's little *brochure* upon her life,—a useful compilation, though considerably interspersed with conjecture? Her mother's name was Helena, and a native of the parish of St. Martin's-in-the-Fields, in which church she lies interred. The monument erected to her memory in the south alley (aisle) was pulled down on the rebuilding of the church, and bore this inscription:—

"Here lyes interred the body of Helena Gwynn, born in this parish, who departed this life y^e 20^th^ of July, MDCLXXIX, in the lvi yeare of her age."

I find also the arms of Madam Gwyn (Nell Gwyn) were done at the public workhouse* in the year 1687; and from the work-book under that date, appear to have been per pale, arg. and or, a lion rampant, azure. Might not the record of these armorial bearings serve in some way as ancillary in connecting her with some family of the name?

Of her father I can glean nothing authentic, although I have heard that his name was *James* Gwyn, and that he had a house in some lane in Hereford, the lease of which is still extant in the office of a solicitor in the same city. The house in question either was recently or may be now still standing. Can any of your Hereford correspondents afford corroboration of this, or furnish additional particulars?

I have in my possession a fine original oil painting which has been handed down as the portrait of this court beauty. Pearls appear to be her principal ornament, and apparently she wears the great Ruperta pearl necklace (vide Cunningham's *Story of Nell Gwyn*); and, although varying considerably from the published prints, presents the appearance of a female of high personal attractions, and in the prime of life. CL. HOPPER.

* This was a place used, as I suppose, probably by a company of herald painters.

Minor Notes.

Irish Knighthood. — I transcribe the following from an old newspaper cutting: —

"The following is a copy of the Report of the twelve Judges of England upon the question, referred to them by the King in Council, relative to the power of the Lord Lieutenant of Ireland to confer the honour of Knighthood, since the Union of Great Britain and Ireland:

"'To the King's most Excellent Majesty. May it please your Majesty,—In obedience to your Majesty's commands in the foregoing order of your Majesty's Council, we have met and conferred upon the question therein referred to us by your Majesty; and understanding, from the manner in which the question is proposed to us, that the Lord Lieutenant of Ireland possessed, before the Union of Great Britain and Ireland, the undoubted power of conferring the honour of Knighthood, and having seen the forms of the patents appointing a Lord Lieutenant of Ireland before and since the Union, which were furnished to us for this purpose by Mr. Buller, at our request; and having also considered the statute for the Union of the two Kingdoms, we are of opinion that the Lord Lieutenant of Ireland does, since the Union of Great Britain and Ireland, possess the power of conferring the honour of Knighthood, as he did whilst Ireland was a separate Kingdom.

"All which is humbly submitted to your Majesty's Royal wisdom.

"'Signed C. Abbot. J. A. Park.
W. D. Best. R. Graham.
G. S. Holroyd. J. Hullock.
J. Bayley. J. Burrough.

"'We are not able to attend the meeting of our brother Judges, but having considered the matter, we humbly beg leave to express to your Majesty our concurrence with their opinion.

"'Signed R. Richards.
W. Garrow.
J. Richardson.'"

There is no date to the document as reprinted,

but any list of judicial names will easily supply the proximate period.* Y. B. N. J.

Rhythmical Book-keeping. — A friend recently told me, in conversation about various methods of giving instruction in book-keeping, that he always made use of the following lines as his guide, and that all problems of account were resoluble by them : —

"By Journal laws what I receive
Is Dr. made to what I give.
Stock for my debts must Dr. be,
And Cr. by property.
Profit and loss accounts are plain,
I debit Loss and credit Gain."

Fras. W. Rowsell.

Lord Coke's Etymologies. — *Placitare* (to plead), "quia bene placitare super omnia placet, aut quia placitare non placet."

Pratum (a meadow), "Quasi paratum."

Terra, "from *tero*, to rub."

If Lord Coke had possessed a Sanskrit dictionary, he might have seen the root in *dhara*, a word the remains of which may be found not only in Arabic, Turcic, Hebrew, Tartar, and Greek, but in all the Gothic, Teutonic, and Celtic languages and dialects. R. S. Charnock.

Gray's Inn.

Wells Elections in Olden Times. — The following is a curious (though probably at the time by no means unusual) instance of "undue influence" in the choice of an M.P. It occurred on the death of Sir Robert Stapylton, one of the members for Wells, when a letter was received from the Lord Chancellor requesting the constituency to elect his nominee, and it appears that this request was acceded to.

"*4th October*, 1561. At a Meeting of the Corporation held this day, present Alexander Towse, the Mayor, and 15 other members, when the following record was made:

"Havinge received Lres of request from the Rt. Hono. the Lord Chancellor, the Earle of Salisburie, for choosinge of one Edward Forcet, Esqre., to bee a Burgess in Parliament for this Cittye of Welles, in the place of Sir Robert Stapilton, Knight, deceased, whose request in that behalfe the pties above named are willing to accomplishe, but forasmuche as the said Mr. Forcet is as yett noo burgis sworne amongst them, and therfore not enabled to stand in that place before he bee first sworne, accordynge to an aunciente order in that behalfe formerlye vsed; It is therfore nowe condiscended and agreed by the condiscende of all those psons above named, that a lre from the Maior and the rest of his brethren, w^th^ other the burgeses, shalbe directed vnto Mr. Kirton, our Recorder, Mr. Pine, and Mr. Hughes, desireinge them that if it will please Mr. Forcet to come downe in tyme to take his oathes, accordinge as others in like cases have vsed, wee shalbe verye well contented vppon the Lres of theise hono. psonages to accept of hym for a burgis in Parliam^t^ for the supply of the said Sir Robert Stapilton."

It appears by subsequent entries in the Convocation Book that Mr. Forcet did not come to Wells to be sworn, but having been elected M.P. for the city he was sworn as a burgess before the Lord High Chancellor of England. Ina.

Wells.

Chestnut or Oak in old Buildings.—Some controversy has lately sprung up at the Royal Institute of British Architects, as to whether the timber in many of our old buildings is the sweet chestnut or white oak. It has been argued that the former is not indigenous, as its name "Spanish" Chestnut imports; but, on reading Cæsar's *Commentaries*, lib. 5, he says expressly, "The Britains have every kind of timber tree except the beech and the fir —'præter fagum et abietem.'" Now at the time he wrote he had been repulsed in his attempt to cross the Thames, and had consequently never seen the beech woods of Buckinghamshire; but he had been through Kent, in every hedge of which the chestnut now grows freely; and surely if he missed the beech, could hardly have failed to notice the want of the chestnut, which, in his own country, is more common than beech, and more valued, as it affords an important article of food to the north of Italy. A. A.

Poets' Corner.

Ἵππος. — I am of opinion that the Greek ἵππος, the Welsh *kefyl*, the Irish *copul*, and the Latin *caballus*, owe all their apparent differences to well-known permutations of letters; and that the varying sounds are nothing more than the attempts of various tribes of men to pronounce one and the same word. I take, to illustrate my view, the two that are widest apart, ἵππος and *caballus*. It is well known that the Greek aspirate is often found represented in other languages by the gutturals *g* and *k*. From ἕτερον comes *ceterum*, the *c* of course having the hard sound. Under the effects of this change, ἵππος would become *cippos*. The interchange of *b* with *p* is equally common and indisputable: admit this, and the word takes the form *cibbos*. Sir J. Ware, in his *Antiquities of Ireland*, states —

"Inter quadrupides notandi imprimis Equi quos *Hobinos* sive *Hobbyes* vocant, ob mollem gressum magno in pretio habiti — ab hoc equi genere, equites quidam, levis armaturæ, dicti sunt Hobellarii."

Here I observe that the ἵππος plainly appears in *hobbyes*, and also that the second *b* is dropped in *hobinos* and *hobellarii*. This justifies the reduction of the *cippos* above to *cipos* or *cibos*: from which we have the old Latin *cabo*, and thence *caballus*. I need scarcely notice the common interchange of the *a* with *i*. It appears in *abigo*, *contingo*, *deficio*; from *ago*, *tango*, and *facio*. But, moreover, ἵππος, Æolice ἴκκος, gives *equus*; which of course belongs to the same family. Observe, moreover, that in Ware's *hobbyes* we have our

[* It was in September, 1823. — Ed.]

hobby-horse, and, with one of the changes above indicated, our *cob*. J. P.

Dominica.

First Book Fair in America. — It is stated in *Cobbett's Register* for 1802, that the first book fair in the United States was held on the 1st of June, "and brought together a vast rabble of booksellers and printers." W. W.

Malta.

Sir Walter Raleigh. — The head of Sir W. Raleigh, after his decapitation, was put into a red leather bag, over which his velvet night-gown was thrown, and the whole was then conveyed away in a mourning coach provided by Lady Raleigh, who is reported to have preserved this sad memorial in a case, during her entire widowhood, twenty-nine years, prior to her son Carew obtaining it on her decease, who also kept it by him as his mother had done, and is said to have had it interred with him at Horsley.

In 1703 a head was dug up in that churchyard, from the side of a grave where a Carew Raleigh was buried, there being no bones of a body, nor room for any, the rest of that side of the grave being firm chalk. An embalmed heart was also found under the floor of a room at Horsley which had once been a chapel.

It has been said that Carew carried about with him his father's heart.

It appears that the body of her murdered husband was consigned to Lady Raleigh, and notwithstanding the current opinion that it was interred in St. Margaret's church, Westminster, the following short note recorded by Manning and Bray (*Surrey*, ii. 527.), from the Carew papers at Beddington, gives cause to believe that he was interred at Beddington, though privately and at night:

"To my best brother
Sir Nicholas
Carew at
Beddington.

"I desiar, good brother, that you will be pleased to let my berri the worthi boddi of my nobell husband Sur Walter Raleigh in your church at beddington, wher I desiar to be berred.

"The lords have given me his ded boddi, though they denied me his life. This nit hee shall be brought you with two or three of my men.

"Let me her presently.

"E. R.

"God hold me in my wites."

There is no date to this note, yet no reasonable cause can be assigned for any refusal by Sir Nicholas of his sister's request. ANON.

"*By*" *or* "*Bye?*" — A friend of mine, who is a bit of a purist, found fault with me lately for spelling the first syllable of *bye-law* with an *e*, and pleaded the authority of Johnson against me. His objection was founded on the assumption that this and similar words were formed from the preposition *by*. But I would venture to ask, is such the case? May they not, with more probability, be traced to the Anglo-Sax. *Bige* or *Byge*, an *angle* or *bay*: expressive of the idea of *indirectness*, and so of *privacy*? Thus, in Anglo-Sax. *Bigspell* is a parable, *i. e.* an indirect form of address: and a *bye-way* is not the straight way; and a *bye-law* is a private law; and *by-the-bye* naturally introduces a parenthesis. If this conjecture be correct, it appears to me that it is well to mark the distinction between this little word and the preposition, by a different mode of spelling. C. W. BINGHAM.

Queries.

WHO WAS SIR CHARLES WOGAN?

He was a correspondent of Swift's, and we have notes about him in Nichols and Scott; but they are not satisfactory. We learn from the annotators little more than may be learnt from Wogan's own letters and publications. He was, be it observed, wholly unknown to Swift, when, in 1732, Swift received from Spain Wogan's first letter, together with a green velvet bag full of MSS. with a request that he would correct, and, if he thought them worthy, publish them. The Dean had no fancy for such thankless labours, and handed the MSS., green bag and all, over to Mr. Pilkington, for whom he had just procured the appointment of chaplain to Lord Mayor Barber, with instructions to look them over. No sooner, however, had Pilkington started for London than the Dean sent for the MSS. back again; and Nichols says they were afterwards in the possession of Mr. Deane Swift. Where are they now? Amongst them was what Swift called a "Poetical History in Prose" of Wogan's life, which would now be read with interest.

I infer from his letters that the Dean had in the interval heard something about his correspondent, and such a character of him as had awakened an interest. Wogan replied, Feb. 27, 1732, in a clever letter — rather a pamphlet, for it fills forty-three pages in Nichols — which contains some personal matters about which we are interested.

That Wogan was an Irishman is beyond all question; and that he was a nephew to the Duke of Tyrconnel he has himself told us. Nichols says that he followed his unfortunate master, James II., into exile; but this I think must be a mistake. On Wogan's own showing he was resident in Ireland and in England long after James II. was dead. He speaks in one of his letters of his "friend and *neighbour* Dr. Parnelle," which does not read like a schoolboy intimacy or recollection, but seems rather to refer to Parnell when established as Archdeacon of Clogher, to which

office he was appointed in 1705, when only twenty-six years of age; and Wogan subsequently speaks of his residence in Windsor Forest. That Wogan was "out in fifteen" is certain, and set forth in the title-page of his *Female Fortitude*. Patten, indeed, mentions him as —

"Charles Wogan, an Irishman, behav'd very well at Preston. Mr. Forster called him his *Aid-de-Camp*; he made his escape out of Newgate. He was a papist."

In the beginning of 1718, the Chevalier, as Wogan calls him, wrote to General Dillon to find out a proper person to negotiate with Prince James Sobiesky about a marriage with his daughter, and Wogan was the man selected. The history of this negotiation, the objections of the emperor, and the arrest and confinement of the princess at Inspruck, her escape through the exertions of Wogan, and flight into Italy, are told with minuteness and interest in his *Female Fortitude* (1722). By-the-bye both Nichols and Scott say the princess was married by proxy in Poland, and, therefore, before her adventures; but Wogan shows that it was at Bologna, and therefore after her escape. In recognition of his gallant service, Wogan was created a Roman Knight, an honour which we are told had not been conferred on a foreigner for many centuries; and his diploma of knighthood or citizenship is, I believe, in the British Museum. Finally, he appears to have accepted military service in Spain, and there we find him in 1732 when he opened his correspondence with Swift.

What I wish to draw especial attention to is Wogan's residence in Windsor Forest, and his intimacy with Pope. No wonder that Pope was suspected and his "person in some danger," as he states, in 1715-16, considering his intimacy with such men as Wogan. Wogan thus writes to Swift: —

"Let not the English wits, and particularly *my friend Mr. Pope* (*whom I had the honour to bring up to London from our retreat in the forest of Windsor, and dress à la mode, and introduce at Will's Coffee House*), run down a country as the seat of dulness to whose geniuses he owns himself so much indebted. What encomiums does he not lay out upon Roscommon and Walsh in the close of his excellent *Essay upon Criticism*? How gratefully does he express his thanks to Dr. Swift, Sir Samuel Garth, Mr. Congreve, and *my poor friend and neighbour Dr. Parnell*, in the preface to his admirable translation of *The Iliad*, in return for the many lights and lessons they administered to him both in the opening and the prosecution of that great undertaking? Is it possible that these heroes of wit and learning, whom he commemorates with so much applause, and of whom he glories in having been the pupil, could have been of the birth of Ireland? while England could only furnish him with titled pageants and names of quality fitter to swell and encourage the subscription, than to polish or enrich the performance? But granting they were Irishmen; that, it seems, is no manner of argument in favor of their country. Were not all these lights and lessons given by them to Mr. Pope, in the purer air of England? Was it not to that air alone they owed the refinement and elevation of their geniuses? Mr. Pope, *though the best natured man living, to my knowledge*, had laughed at them with great gaiety, had they pretended to forward any notices or instructions to him by letters written under their native fogs."

. . . . . .

"My spirit is up, and I must out with it after having asked pardon of *my friend Mr. Pope* for having animadverted upon his jokes in the *Dunciad* with regard to Ireland."

It is evident from these passages that Wogan had resided for some time in Windsor Forest, in the immediate neighbourhood of Binfield, and in close intimacy with the Pope family; yet there is not, so far as I remember, a single reference to or mention of him throughout Pope's works or correspondence. Can any of your readers throw any light on this — give us some account of Wogan, and his whereabouts, from, say 1705 to 1715?

W. W. S.

LOCKE FAMILY.

Zachary Locke, M.P. for Southwark, 43 Elizabeth, 1600. Who was he?

In old Greenwich church there was a monument to Dorothy, wife of Zachary Loke, daughter of James Brampton, of Brampton, Norfolk, by Maurice, daughter of Sir Edward Buleiu, Knt. Dorothy Loke died 1596.

Humphrey Lock writes to Sir William Cecil from Upnor, June 16, 1562, proposing to use the stone of Rochester Castle to complete a blockhouse at Upnor.

Michael Lock was one of the companions (?) of Martin Frobisher on his voyage to Cathay, from whence he returned in 1577 with a quantity of ore, believed to contain gold. Lock was appointed treasurer for the proceeds of the ore brought home. And he afterwards erected works at Dartford for working and melting the ore. What was his farther history?

Was there any, and if so what, family connexion between Zachary Lock, or Loke, and Humphrey and Michael Lock, or between any of them?

John Locke, the philosopher, born at Wrington, Somersetshire, 1632. His father is said, in the *Memoirs* of his celebrated son, to have been a gentleman of some property, and originally bred to the law. At the breaking out of the Civil War, having declared for the Parliament, he received a captain's commission in their service. What was his name, and where did he come from?*

Captain Daniel Locke was a governor of St. Thomas's Hospital, and one of the first governors of Guy's Hospital, named in the will of the benevolent founder, and in the Act of Parliament, A.D. 1724. Is anything farther known of him?

[* Cf. "N. & Q." 1st S. ix. 493.; xi. 326.; xii. 391.; 2nd S. i. 141.; iii. 125. — Ed.]

Was he a brother of Sir John Locke and James Locke, eminent Turkey merchants and governors of the South Sea Company, of whom Sir John, also a director of the East India Company, died 1746, and James in 1756? G. R. C.

Minor Queries.

Jacob the Paper-seller. —

"There is now in the press, and will speedily be published by half-penny subscriptions,

The Life and odd Humours
of
JACOB *the Paper-seller.*

Giving an exact and true Account of all his Blunders, Kicks, Cuffs, and Saucy Sayings, said of, and Receiv'd from his Superiors.

"LIKEWISE his Misfortune of becoming a State Jest, and how he had like to have died for Vexation at his being Lampoon'd in a Publick Advertisement.

"All carefully Collected by an Ingenious Person, who is now almost burst with Laughing to think how this Paper will fret him."

Among a quantity of political and miscellaneous papers recently sold at an auction I found a printed hand-bill of duodecimo size, which I have copied verbatim, and send in the hope some reader of "N. & Q." may explain its object. Was it meant as a squib on *Jacob Tonson?* μ.

The Feria MS. — Lingard, in his account of Queen Mary, makes frequent reference to a MS. life of the Duchess of Feria, formerly Jane Dormer, one of the queen's maids of honour. Query, Where is it to be found? Is it worth publishing by the Camden Society? T. F.

Rights of Tithe Impropriators in Chancels. — Will any correspondent kindly direct me to sources of information on this point. Naturally it would seem that the repair of chancels was simply a *burden* imposed on those who farmed the revenue of the rectory, but conferring no *rights* whatever. In practice tithe impropriators frequently claim the sole regulation of this part of the building — receiving the fees for interments therein (now, happily, a rare occurrence) assigning the sittings at their pleasure, and acting precisely as if it were their private property.

In one example I could name, this, the part properly assigned to the clergy and none other, is filled with ugly pews, occupied by the impropriator, his friends, and their servants — benches (back to the altar) are placed, solely by his authority, within a few feet of the rails — their occupants using the priest's door for their ingress and egress. Has this practice any authority at all, or does it rest upon some complicated and questionable decision of the Jenner-Fust and Lushington kind? It seems monstrous that any part of the clerical office can be delegated, together with the money part of the affair, to a mere layman (in some cases a Dissenter), and that priest and churchwardens, the legal administrators of church matters, should be powerless in this respect. I may add, from experience, that in no case are the chancels in worse repair, or less decently kept, than when they are in these hands. E. S. Taylor.

"*Don Juan.*" — Where is the first presentation of *Don Juan?* Curiosus.

Mrs. Jackson. — Can you give me any information regarding Mrs. Jackson of Turville Court, authoress, besides other works, of *Dialogues on the Doctrines and Duties of Christianity*, in 2 vols. 8vo., published in 1806? There are several letters addressed to Mrs. Jackson in the *Letters of Miss Anna Seward*, published in 1811. R. Inglis.

"*The Poplar Grove.*" — Who is the author of *The Poplar Grove, or the Amusements of a Rural Life*, a collection of poems published in 1743, 8vo., by J. W.? R. Inglis.

Quotation. — Would any of your readers inform me where the following lines are to be found, and give a translation of the last clause? —

"Cantus et e curru lunam deducere tentat
Et faceret, *si non æra repulsa sonent.*"

Ignoramus.

Admiral Duquesne. — Where shall I find an account of Admiral Duquesne, in the French service in the time of Louis XIV., which gives any information about his ancestry or descendants? G. C.

Thomas Lord Fairfax. — Can any correspondent give me the name of the engraver of a portrait of this general which has three words of Hebrew in the inscription? with the words following in English, "His Integrity hath broken the wilde Ass."

Bromley mentions a portrait with "Hebrew inscription," but gives no farther information. If some Œdipus could also unravel the full meaning of the inscription itself, it would be a farther obligation. Fairfax's integrity is well vouched for in Buckingham's epitaph on him: —

"He might have been a King,
But that he understood
How much it is a meaner thing
To be unjustly great, than honourably good."

Also, —

"So blest of all he died, but far more blest were we,
If we were sure to live till we could see
A man as great in war, as just in peace, as he."

Lethrediensis.

MS. Survey of West Meath. — In October last, as I was walking in company on the King's Road, Brighton, my attention was drawn to a boy passing

by with a large folio MS. deficient of its front cover, and torn. In the few moments that I could leave my companions, I observed it was written in the old engrossing hand in use about 1680 or 1700, and purported to be a survey of the county of West Meath, Ireland. The bearer assured me that it was not to be destroyed: beyond this assurance I learned nothing, except that he was conveying it to "some gentleman." Some of your antiquarian friends in Brighton may probably be able to elicit more information as to this interesting MS. volume than my hurried inspection allowed; and it will be desirable to ascertain where it is now deposited, and if in the possession of a party knowing its value. E.D.

Lord Bacon's Studies. — The passage quoted in 2nd S. iii. 64. (at bottom of the page) from an old Hermetic treatise, *The Secret of Secrets*, forcibly reminds one of some passages in Bacon's *Novum Organon* about inducing the "forms" of things. What books are supposed to have been Bacon's favourites? J. P.

Satan and the Rope of Sand. — In the *Doctrine and Discipline of Divorce*, 4to., 1644, p. 75., Milton says: —

"Hate is of all things the mightiest divider, nay is division itself. To couple hatred, therefore, though wedlock try all her golden links, and borrow to her aid all the iron manacles and fetters of Law, it does but seek to twist a rope of sand, which was a task, they say, that pos'd the devil."

Where is this failure of Satan recorded? J. P.

Reflexions, Morales, &c.—Can you favour me with the name of the author of a thoughtful little book, *Reflexions, Morales, Satiriques et Comiques sur les Mœurs de notre Siècle*, Cologne, 1711?* Almost one-third of the work consists of remarks on the manners and religion of Europeans, purporting to be fragments of letters from a *Persian* philosopher to a friend at home. Except in the introductory explanation that some Oriental modes of expression have been altered or omitted, there is no similarity between these letters and the celebrated *Persian Letters* by Montesquieu. Writing however only ten years afterwards, he may indeed, from having seen them, have chosen the character of a Persian; but the great success of the *Letters of a Turkish Spy* probably induced him to write. It would be interesting could you furnish a list of those works whose authors have assumed the guise of a foreigner in order to criticise with more freedom and piquancy the phases of modern European society.

Two instances only of such works as I mean occur to me at present: the youthful imitation of Montesquieu by Lord Lyttelton, and the lively picture presented by Goldsmith of a Chinese philosopher's visit to London. It would, I presume, be somewhat wide of the mark, and look too much like a joke, to refer to Le Sage's *Diable Boiteux* as a work giving a *foreigner's* view of Spanish society.

I doubt whether Southey's *Espriella's Letters* or Morier's amusing *Hajji Baba in England* could be admitted into the list I propose. The too close resemblance in the habits of Europeans, and the thin veil which conceals the writer, would exclude Southey's work; whilst the object of Morier was rather to paint the Asiatic than to quiz his own countrymen. H. P.

Masters of Honiton Grammar School. — Can any of your West of England readers favour me with a list of the schoolmasters of the Honiton Grammar School, back from the present time to the time when the mastership was held by the Rev. Philip Prince, as mentioned by Davidson at p. 218. of his *History of Newenham Abbey?* B. S. J.

John Hadley. — In a memoir in the *Nautical Magazine* it is stated that a bust of Hadley, the inventor of the Reflecting Quadrant by Rysbrack, came into the possession of John Hadley the younger, and was by him sold with other family relics. Is anything more known respecting this bust, or does any portrait, original or engraved, exist of Hadley? W. G. A.

Bronze Medal of Henry IV. of France: —

Obverse. — Bust, right, draped, and laureated.

Legend. — HENRICVS IIII. D. G. FRAN. ET. NA. REX.

Reverse. — In the centre a sword erect, bearing a crown on the point, above which a wreath or crown of laurel or olive. On each side of the sword branches of laurel or olive with spears, shields, escutcheons, &c.

Inscription. — VICTORIA YVRIACA. Size fourteen mionnel.

I should feel obliged by information on what occasion this medal was struck, who is the medallist, and if rare. The execution is very beautiful. R. H. B.

Bath.

Barentine Family. — As early an answer as may be to the two following queries will oblige me: — 1. Does there at present exist any representative of the old Norman family of Barentine or De Barentine? It first settled in England in the 15th century, and in the Heralds' Visitation of 1663 is

[* Barbier, *Dict. des Ouvrages Anonymes*, has the following note on this work: "Masson, auteur de *l'Histoire critique de la République des Lettres*, ayant présenté David Durand comme auteur de ces Réflexions, celui-ci assura n'en avoir jamais pû achever la lecture. L'abbé Desfontaines, dans ses *Observations sur les écrits modernes*, regarde J. Fréd. Bernard comme le véritable auteur de cet ouvrage."]

given a short pedigree of it, as settled at Plympton, co. *Sussex*. Or is the *name* quite extinct?

2. The family of De Beauvoir is stated first to have settled here in one of the companions of the Conqueror. The name, in the list of the Normans, is Beavois, and he settled at Southampton; and about this Beavois are related, I think, several legends, and if I am not mistaken his portrait exists at the Bargate in that town. Is the connexion between Beavois and De Beauvoir distinctly established, and how?

Reference to works mentioning either of the above, and any notes on the subject, will be valued by me. J. Bértrand Payne.

Adriaen van Utrecht, 1644. — Are the paintings of this artist of value? Any particulars about him will be acceptable to

C. Mansfield Ingleby.

Minor Queries with Answers.

Dr. James Meddus. — There is a Dr. Meddus, one of the correspondents of Joseph Mede, but of whom nothing more appears except his letters to the author of the *Clavis Apocalyptica*. Can any of your correspondents give information about this Dr. Meddus? His letters are in the year 1629, and he was a friend of Dr. Twisse; but what was he? Curiosus.

[The following notices of Dr. Meddus are given in Wood's *Fasti*, i. 340. (Bliss): "James Meddous, or Medowes (*Meddusius*), Doctor of Divinity of the University of Basil in Germany, and incorporated at Oxford, July 6, 1610. He was a Cheshire man born, had formerly studied arts and divinity in the University of Heidelberg, was now chaplain to Peregrine, Lord Willoughby, and afterwards to King James I. What he hath written (says Wood) I cannot justly say: sure I am that he hath translated from High Dutch into English *A Sermon preached before Frederick V., Prince Elector Palatine, and the Princess Lady Elizabeth*, by Abr. Scultetus, Chaplain to his Highness, on Psalm cxlvii. 1—3., Lond. 1613. 8vo., and perhaps other things, but such I have not yet seen." To this passage Dr. Bliss has subjoined the following note: "Rect. S. Gabr. Fenchurch, Lond. conc. per dom. chanc. Egerton, 30 Sept. 1603, Jacobo Meddus, S. T. P. e coll. Magd. Oxon. ex commend. Tho. Chalener mil. (*Tanner.*) He was a great acquaintance of the learned Joseph Mede, to whom he wrote many letters from London, 1621-23, being a strenuous friend to foreign Protestants. Several of his letters are among the Harleian MSS. in the British Museum." In Lansdowne MS. 988. fol. 197. is also a letter from James Meddus to Joseph Mede, giving an account of the baptism of Prince Charles at St. James's; affairs in Italy, &c., dated July 2, 1630.]

"*Simon the Cellarer.*" — Will you kindly inform me when the jovial song of "Simon the Cellarer" was published, also who was the author of the words and composer of the music?

A. L. W.

[On the title-page of this song, published by Addison and Hodson, about 1847, it is stated that the words are by W. H. Bellamy, Esq., and the music by John L. Hatton. The idea of this ballad was probably suggested by the clever drinking scene in Meyerbeer's *Collection of Songs.*]

Replies.

WAS JOHN BUNYAN A GIPSY?

(2nd S. iv. 465.)

Mr. Simson of New York imagines that he is the first to assert that the father of the immortal John Bunyan was a gipsy, and that probably our great dreamer followed his footsteps until he became a miracle of mercy. In a note at the close of his paper, he observes: —

"It is very singular that even religious writers should strive to make out that Bunyan was not a Gipsy."

Mr. Simson had not seen the first complete edition of Bunyan's *Works*, comprising his sixty treatises, all accurately reprinted from editions published in his lifetime, except those prepared by him for the press, and which were published three years after his death. To this edition* I prefixed a Memoir, where at p. ii. of vol. iii. is the following account of Bunyan's birth and descent: —

"This poverty-stricken, ragged tinker was the son of a mechanic at Elstow, near Bedford. So obscure was his origin that even the Christian name of his father is yet unknown. He was born in 1628, a year memorable as that in which the Bill of Rights was passed. Then began the struggle against that arbitrary power which was overthrown in 1688, the year of Bunyan's death. Of his parents, his infancy, and childhood, little is recorded. All that we know is from his own account, and that principally contained in his doctrine of the *Law and Grace*, and in his extraordinary development of his spiritual life, under the title of *Grace Abounding to the Chief of Sinners*. His birth would have shed a lustre on the wealthiest mansion, and have imparted additional grandeur to any lordly palace. Had royal or noble gossips, and a splendid entertainment, announced his christening, it might have been pointed to with pride: but so obscure was his birth, that it has not been discovered that he was christened at all; while the fact of his new birth, or baptismal regeneration by the Holy Ghost, is known over the whole world to the vast extent that his writings have been circulated. His pedigree is thus narrated by himself: — 'My descent was of a low and inconsiderable generation, my father's house being of THAT RANK that is meanest and most despised of all the families in the land.' Bunyan alludes to this very pointedly in the preface to *A Few Sighs from Hell*: — 'I am thine, if thou be not ashamed to own me, because of my low and contemptible descent in the world.' His poverty-stricken and abject parentage was so notorious, that his pastor, John Burton, apologised for it in his recommendation to *The Gospel Truths Opened*: — 'Be not offended because Christ holds forth the glorious treasure of the gospel to thee in a poor earthen vessel, by one who hath neither the greatness nor the wisdom of this world to commend him to thee.' And in his most admirable treatise on *The Fear of God*, Bunyan observes: 'The poor Christian hath something to answer them that reproach him for his ignoble pedigree, and shortness of the

* Three volumes imperial 8vo., printed by Blackie & Sons, Glasgow, 1853.

glory of the wisdom of this world. True may that man say I am taken out of the dunghill. I was born in a base and low estate; but I fear God. This is the highest and most noble; he hath the honour, the life, and glory that is lasting.' In his controversy with the Strict Baptists, he chides them for reviling his ignoble pedigree: — 'You closely disdain my person because of my low descent among men, stigmatising me as a person of THAT rank that need not be heeded or attended unto.' His inquiry of his father—'Whether we were of the Israelites or no?' — justifies the conclusion that his father was a Gipsy tinker and brazier, that occupation being, at the time, almost exclusively followed by the Gipsy tribe."

I entirely agree with Mr. Simson, that in proportion to that degradation of birth over which Bunyan had no control, he eminently ranks with those described by the Psalmist (lxviii. 13.): —

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

GEORGE OFFOR.

Hackney.

THE INNER TEMPLE.

(2nd S. iv. 427.)

I sympathise with MR. BERNHARD SMITH in his wish to preserve the traces of customs fading into oblivion. In the Inner Temple, the courtesy of a Bencher who dines alone inviting the Bar mess to the Parliament Chamber after dinner is not extinct: it was exercised last term. Within living memories an ante-prandial *whet* of oysters was accessible in a subterraneous apartment. The dinners, now excellent, are reported to have required such aid, when a gastronomic authority said of the salad, that it was "like eating a gravel walk, and meeting with an occasional weed."

I write chiefly to chronicle the cessation of a custom worthy the time when Erasmus described our floors. On certain festivals a handsome silver cup, filled with mixed wine, was presented to the Treasurer, who drank and gave it to his *vis-à-vis*. So it went on to all the benchers, all the barristers, and all the students. One panier bore it from mess to mess; another followed with two bottles to replenish it; and, from the way in which this was done, I inferred that not many were found merely "to kiss the cup and pass it to the rest." I have watched its course over five crowded tables of our long hall, and it has been tendered to myself when at the lower end of the fifth! For many years this has ceased, and on festivals an extra bottle of wine is given to each mess.

I am told that a like practice does, or recently did exist in other assemblies. I believe it to be peculiarly British. In the continental churches the priest who holds the relic-box to be kissed, wipes it after each osculation; and Smollett, who travelled in 1763, after enumerating the nasty characteristics of various nations in language too coarse for reprinting, says —

"A true-bred Frenchman dips his fingers, imbrowned with snuff, into his plate filled with ragout: between every three mouthfuls he produces his snuff-box, and takes a fresh pinch, with the most graceful gesticulations; then he displays his handkerchief, which may be termed the flag of abomination, and, in the use of both, scatters his favours among those who have the happiness to sit near him. It must be owned, however, that a Frenchman will not drink out of a tankard, in which perhaps a dozen filthy mouths have slobbered, *as is the custom in England.*" —*Travels through France and Italy*, i. 64., London, 1766.

I believe the cup abovementioned is now appropriately used to hold toothpicks, which are brought to those who ask for them. As no one would think of asking for such an implement at a private dinner-party, I trust that its use in the Inner Temple Hall will soon be matter of history. The supply is said to be continued only out of consideration for the forks. AN INNER TEMPLAR.

STATE PAPER OFFICE.

(2nd S. iv. 467.)

MR. JARDINE and MR. HOPPER have apparently left an imputation somewhere with regard to the State Paper Office. It is certain indeed that papers formerly in that repository are not to be found there now; but this is the case not only with regard to documents relating to the Gunpowder Plot, but other subjects. In the British Museum there are lists of bundles of papers in the office, which show that losses have been sustained, viz. Cotton, Vitell. c. xvii. 2. of the time of Elizabeth; Harl. 1217. and Lansd. 1051., probably of a later date. I was myself very desirous of finding some of the MSS. mentioned in these lists, but they were not forthcoming.

The loss, however, is probably to be accounted for by the facts related in Thomas's *History of the State Paper Office*, quoted from the Report of the Commissioners prefixed to the first volume of *State Papers*, p. 8.:

"The office at the Gateway in Whitehall was found in a great state of neglect when visited, in 1705, by a Committee of the House of Lords. An address was presented to the Queen, recommending the repair and enlargement of the office, and that the papers should be sorted and digested and bound in volumes. And the upper floor of the Lord Chamberlain's lodgings at the Cockpit was fitted up and added to the State Paper Office.

"In this state it remained until the old gallery was pulled down, about 1750, when the contents were found to have greatly suffered from vermin and wet. The papers contained in the gallery which was left standing remained there, but the contents of the rest of the office were removed to an old house in Scotland Yard, where they remained, and suffered still further injury from wet, till 1819, when it became necessary to pull down the last-named house; and the papers were again removed to another old house in Great George Street, the corner of

Duke Street, in which, and in the Treasury gallery, they remained until 1833, when they were removed into the present office in St. James's Park, built expressly for their reception."

It is to be regretted that Mr. Jardine and Mr. Hopper had not referred to this Report of the Commissioners, before publishing their observations respecting a public office. E.

Replies to Minor Queries.

Mediæval Condemnation of Trade (2nd S. iv. 489.) — In consequence of a misunderstanding of certain marks, my communication on this subject has been strangely dislocated. If any reader should be disposed to do me the honour of looking at it again, I beg him to consider the two paragraphs which are printed as notes to be really part of the text, and to read them as such after the extract from the Council of Melfi. These paragraphs were in the MS. marked (*a*) and (*b*) respectively, by way of pointing out their connexion with the two authorities cited by Blackstone. J. C. R.

Spence's Anecdotes (2nd S. iv. 452.)—Your correspondent is quite right; there is and ever has been a mystery about these Spence MSS. All that Mr. Singer told us was, that on Spence's death they were "consigned to a chest." This chest, said the *Quarterly Review* (No. 46. p. 401.) was in the possession of the late Bishop Lowth, one of Spence's executors, from which "a late speculator in fine editions had the dexterity to extract it. . . . What means he used we have not heard, and cannot pretend to guess. . . . How it travelled down to the present publisher might perhaps form an amusing incident in the story." This only made the original mystery more mysterious.

I can understand that there may have been objections, at the time, to tell the story plainly — "the late speculator" may have extracted the MSS. by payment in hard cash, a simple fact which the sellers might be anxious not to have known — but now that a third of a century has passed, surely there can be no objection to authenticate by telling the whole truth, and letting us know, not only whence these MSS. came, but where they are. S. A.

Milton's Blindness (2nd S. iv. 459.) — If your readers who are interested in this subject (and what Englishman is not?) will turn to the Latin edition of Milton's *Works*, published at Amsterdam in 1698 (p. 330.), they will find a painfully-interesting letter written by him, detailing the symptoms which attended his gradual loss of sight. The account was to be submitted to Thevenot, a famous French physician. I give the passages only which bear upon the subject under discussion, suppressing the medical details:

"Decennium, opinor, plus minus est, ex quo debilitari atque hebescere visum sensi. . . . . Deficiente per hoc fere triennium, sensim atque paulatim, altero quoque lumine, aliquot ante mensibus quam visus omnis aboleretur. . . . . Sed neque illud omiserim, dum adhuc visûs aliquantulum supererat. [Here he describes the subjective appearance of colours and flashes of light; and the letter ends thus—] Caligo tamen quæ perpetuo observatur, tam noctu quam interdiu, albenti semper quam nigricanti propior videtur; et volvente se oculo aliquantulum lucis quasi per rimulam admittit."— September 28, 1654. Leonardo Philaræ, Atheniensi.

Thus, in 1654 he had lost all power of distinguishing objects, mere perception of light remaining. Jaydee.

Births Extraordinary (2nd S. ii. p. 226. 307.).— "On Wednesday, Mrs. Gray, of 19. Oakfield-terrace, was safely delivered of four daughters. The mother and family are doing well.—*Glasgow Paper.*"—*Morning Star*, Dec. 7, '57.

If any one will take the trouble of testing the truth of this extraordinary story, it will probably turn out to be true, in all but its extraordinary details, as did the case of Mrs. E. Phinn of Birmingham. See Mr. C. Mansfield Ingleby in "N. & Q.," 2nd S. ii. 226. K. P. D. E.

An Account of the Quarrel between the K. of P— and M. de V—. (2nd S. iv. 491.) —

"Monsieur étant l'autre jour avec le Roi, Mesdames de Vaujour, de Montespan, et Deudicour, il sentit qu'on lui tiroit son habit par derrière, et comme il crût que c'étoit quelqu'une de ces Dames il leur demanda, mais elles l'assurant que ce n'étoit pas elles, il demande au Roi si ce n'étoit pas lui. Le Roi lui répondit que non. Madame de Vaujour dit en riant; 'Vous verrez que c'est Madame de Choisy de Camp qui vient de mourir.' On s'informa de l'heure, et l'on trouva que c'étoit à la même que Monsieur avoit été tiré. On veut que cette Dame, qui étoit fort de la cour [cœur?] de Monsieur, lui soit venir dire adieu."— Madame de Montmorency au Comte de Bussy. Paris, 1 Juin, 1669.

"L'avanture de Monsieur ne me fera pas croire aux esprits. C'est tout ce que je pourrois faire, s'il avoit bien vû Madame de Choisy après sa mort, encore voudrois-je que c'est fut en plein jour, et c'est ce qui n'arrive jamais; car les gens de l'autre monde ne marchent que la nuit, si l'on en croit les gens a vision; pour moi je ferois bien du chemin pour en avoir une dont je puisse douter." — Du Comte de Bussy à Madame de Montmorency. Bussy, Juin 12, 1669."— *Lettres de Bussy-Rabutin*, i. 220. 222. Paris, 1711.

Hopkins, Jun.

Garrick Club.

Visit of a Beer-drinking Angel (2nd S. iv. 384. 481.) — Mr. Bower has amused us with this remarkable story from Clarke's *Mirrour*, and Mr. Davies confirms the account from Turner's *Remarkable Providences*, — two singular books which it is said furnished Whitefield, and many other popular preachers, with those striking and vivid illustrations that fixed the earnest attention of

their hearers. The fact as narrated by Turner is, that *Samuel Wallace*, while alone in his house after sermon, very ill of consumption, was reading of the visit of the angels to Abraham: a tap at his door introduced an aged man. He asked for a cup of small-beer for *an old pilgrim*, which having drank, he prescribed for the sick man, exhorted him to fear God and serve him, and then departed. Wallace followed the prescription, and got well. The ministers upon this called the old pilgrim an angel, and he certainly was a messenger of mercy to the sick man; but surely they could not believe that one of the host of heaven came down to deceive the sick man under the pretence of his being an old pilgrim in want of a cup of small-beer!

I shall feel obliged if Mr. Davies will inform me, by a note, whether his copy of Turner has chapter xcii. Mine has not; but judging from the Table of Contents, it appears to be perfect.

George Offor.

Hackney.

Stone Shot (2nd S. iv. 480.) — The calibre of the Turkish ordnance employed in the siege of Constantinople (A. D. 1453) must have been something prodigious, one of the cannon carrying stone shot of *six hundred pounds'* weight. A Turkish gun, which commanded the entrance of the *Dardanelles*, is said, with 330 pounds of powder, to have discharged a stone shot of *eleven hundred pounds'* weight, which, at the end of 600 yards, shivered into several fragments; and after leaving a path of foam from shore to shore, where it had traversed the *Strait*, rose again, and rebounded from the opposite hill! Can any of your readers corroborate this statement? I have gleaned the *fact* from some historical note, and can only vouch for the accuracy of its repetition. Though I believe the greatest range of the Strait does not exceed *four* miles across, its *minimum* breadth is *one* mile; the *mean* distance, therefore, would show a fine ploughing-match between a couple of stone shot at no *mean* rate of velocity!

F. Phillott.

Miscellaneous.

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Notices to Correspondents.

We have been compelled to postpone until next week a great number of very interesting and valuable papers. Among these we may mention one by Sir Frederick Madden on Geoffrey of Monmouth; *a continuation of the Rev. Mr. Boys' valuable* Illustrations of Chaucer: *some very curious* Swiftiana, *and a large number of* Popiana: *Illustrations of* Shakspeare; Notes on Collins and Parnell. *These and many papers of similar character, which are already in type, will, we think, justify our prediction that the present volume will not be inferior to its predecessors. We have for the same reason been obliged to omit our usual* Notes on Books.

The Curll Papers *will shortly be resumed.*

Foote and the Duchess of Kingston. *The copies of this correspondence will be welcome, especially as an illustration of Horace Walpole's Letters.*

F. S. A. *Many thanks for your suggestion. There exist, however several objections to the change proposed. The Obituary of the* Gentleman's Magazine *is especially devoted to notices of the kind.*

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"Pizarro." *The correspondent who has forwarded a query respecting this painting is referred to our* 1st S. x. 289.

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Notes.

RICHARD BEAUCHAMP, EARL OF WARWICK, AS A NOBLE AUTHOR.

There are but few persons, probably, among us, who have not at some time or other made a pilgrimage to the collegiate chapel of Warwick, and admired there the splendid monument, still remaining in perfect preservation, raised over the body of Richard Beauchamp, fifth Earl of Warwick, whose memory the quaint black-letter inscription, in raised letters on the edge of the tomb, bids us commemorate in the following terms: — "Preieth devoutly for the sowel, whom God assoille, of one of the moost worshipful Knights in his dayes, of monhode and conning, Richard Beauchamp, late Eorl of Warrewik, Lord Despencer, of Bergavenny, and of mony other grete lordships," etc. A beautiful engraving of this monument by Le Keux, from a drawing of Edward Blore, is given in the *Monumental Remains of Noble and Eminent Persons*, published in 1826, which is illustrated by a memoir written by the late Rev. Philip Bliss, D.C.L., subsequently Principal of St. Mary's Hall, Oxford. From this memoir (which is chiefly compiled from the "Baronage" and "Warwickshire" of Dugdale), we are sufficiently acquainted with the military and political career of this great nobleman, but no one has hitherto been aware of his claim to a place among the Royal and Noble Authors of Great Britain. Dr. Bliss indeed remarks, that no reasonable doubt can exist of his scholastic attainments, inasmuch as he had to superintend the literary education of the youthful monarch Henry the Sixth (see the appointment in Rymer's *Fœdera*, anno 1428, vol. iv. pt. 4. p. 137.); but no evidence whatever is adduced by him of the Earl's own literary abilities. This evidence, however, I am now fortunately enabled to supply from a manuscript in the British Museum, containing a collection of pieces in prose and verse, made by John Shirley, about the middle of the 15th century, MS. Add. 16,165. At fol. 245^{b} of this volume is inserted a "Ballad" composed by the Earl, and addressed by him to the lady who became his second wife, Isabel, daughter and heiress of Thomas Lord Despenser. This Ballad consists of fifteen stanzas in triplets, with a short line at the end of each, rhyming with the triplet that follows; an artificial structure of verse which was then fashionable, and which is found even among the English poems written by Charles Duke of Orleans, the illustrious prisoner of the battle of Agincourt.

Balade made of Isabelle, Countasse of Warrewyk and Lady Despenser, by Richard Beauchamp, Eorlle of Warrewyk.

I can not half the woo compleyne,
That dothe my woful hert streyne,
With bisy thought and grevous peyne,
Whan I not see
My feyre lady, whos beaute
So fully preented is in me,
That I for wo n'adversite
May not astert [1]
From hir good list [2], that never thwert [3]
I shal, howe sore that me smert,
But right humbelly, withe lowly hert,
Hir ordenaunce
Obeye, and in hir governaunce
Set al my welfare and plesaunce,
Abyding tyme of allegeaunce,
And never swerve,
Til that the dethe myn hert kerve,[4]
For lever is me hir man to sterve,
Thane any other for to serve,
For hir noblesse;
Hir flourying youthe in lustynesse,
Grownded in vertuous humblesse [5],
Causethe that she cleped is maystresse,
I yow ensure,
Of al good chaunce and aventure,
That may be gyven by nature
Til any worldly creature,
For she alloone
In vertue is, and ther hathe noon,
Thus seyne bothe summe and evrey che oon,
That dele wythe hir, and ende in oon [6],
Preyse hir maner,
Hir wimmanhed, hir lusty chere;
So wold God, my lady dere,
At my request and my preyere,
Yow list to ruwe [7]
On me hir man, that hole and truwe
Have been, and changed for no nuwe,
He never wol myn hert remuwe [8]
From hir servyce,
And that is myn hertis empryse,
Beseching hir, that in some wyse
She wol for my guerdon [9] avyse,
And womonly,
Counsayled by pitous mercy,
Resceyve me, that hevyly
Endure thus, and pytously
In to hir grace,
And whyles that I have lyves space,
Out of myn hert to arrace [10]
The descomfort, that me manasse
Dothe in my thoughte;
But if [11] she ther of no thing roughte,[12]
And I be lytelle worthe or noughte,
Hir wommanhed certis oughte,
And gentylesse
To ruwe vpone myn hevynesse,
For hir to serve in stedfastnesse,
Myn hert and al my besynesse
Have I gyve,
For ever more whyles that I lyve.

These verses are not contemptible, when compared with those of the writer's contemporaries,

[1] start away. [2] will, pleasure.
[3] to quarrel? (*if a verb*); contrary? (*if an adverb.*)
[4] carve. [5] humbleness, humility.
[6] unanimously? [7] have pity.
[8] remove, *remuer*, Fr. [9] reward.
[10] root up, erase. [11] of *MS.* [12] cares, recks.

and would seem to intimate a depth of affection inspired only by a youthful passion; but this romantic interpretation is put to flight by the fact that both parties had been married previously. The Lady Isabel Despenser was born in 1400 (if we may trust the date in Leland's *Itinerary*, vol. vi. p. 85.), and wedded (betrothed?) July 27, 1411 (according to the same authority and to Dugdale), to Richard Beauchamp, Baron Bergavenny, cousin of the Earl of Warwick, afterwards created, in 1420, Earl of Worcester. He died in 1422, leaving one daughter (born in 1415) by Isabel his wife, who was then, as his widow, in the fulness of her "womanhood" and "lusty chere" or beauty. Probably this lady affords the only instance of a marriage with two cousins, both bearing the same name. The Earl of Warwick was himself a widower, and from the nearness of the connexion he was obliged to obtain a papal dispensation to marry the Countess of Worcester. Dugdale indeed says that it was not so much from love, as from his observing the lady "to be a very great heir," that the marriage took place; but let us hope, that had the severe genealogist read the Earl's plaintive Ballad, he would not so have misjudged him. By this union the large estates of Despenser and the title of Bergavenny were added to those of Warwick. This marriage must have taken place in 1423, for his son and heir, Henry Beauchamp (subsequently created Duke of Warwick), was born in March, 1424, and we are hence enabled to fix with certainty the date of the composition of this Ballad, since it could not have been composed before 1422 (the period of the decease of Isabel's first husband), nor later than 1423. In 1437 the Earl of Warwick was appointed Lieutenant-General of France (Rymer, vol. v. pt. i. p. 42.), and having embarked for Normandy, accompanied by his wife and son, a storm arose, the representation of which forms one of the series of wonderful artistic pictorial illustrations of the life of this nobleman by John Rous, the historian of Guy's Cliff, preserved in the Cottonian MS. Julius E. IV., engraved so inadequately by Strutt. The legend over the picture says:—

"Here shewes how Erle Richard, when he wt his navy toke the salt water, in short space rose a grevous tempest, and drofe the shippes into diverse coostes, in so moche that they al fered to be perisshed. And the noble Erle, for-castynge *, lete bynde hym self and his lady, and Henry his sone and heire, after duc of Warrewik, to the mast of the vessel, to th' entent that where ever they were founde, they myghte have beene buried togedres worshipfully, by the knowlege of his cote armour and other signes appone him, but yet God preserved hem al, and so retourned to Englond, and after to Normandy."

The Earl died at Rouen, April 30, 1439, and his widow Isabel did not long survive him, for her will is dated December 1st following, and was proved February 4th, 1439–40. An abstract of it is given by Dugdale (*Baronage*, i. 247.), and in it occurs the singular direction as to her monument at Tewkesbury, that her statue should be made "al naked," with her hair cast backward, according to the model in the hands of Thomas Porchalion. At the end of John Rous's pictorial history, referred to above, are half-length portraits of Richard Beauchamp, Earl of Warwick, and of his two wives, and their descendants to about the year 1484, when his work was probably completed.

Before I conclude, I may remark that John Shirley, the compiler of the volume which has furnished me with the above Ballad, deserves to be better known as an indefatigable collector of the poetry of the fifteenth century, and somewhat earlier. Several of his manuscripts, containing pieces chiefly by Chaucer and Lydgate, appear to have belonged to John Stowe; and I have myself examined four of them, namely, one in the Ashmolean Museum, No. 59.; a second in Trinity College, Cambridge, R. 3. 20.; a third in the Harleian Collection, No. 2251., and a fourth, the subject of the present notice. Ritson incidentally notices Shirley by name under the article of "Richard Sellyng," in his *Bibliographia Poetica*, but he was ignorant that Shirley was intitled to admittance among the poets of that period. This is proved by some verses (eleven stanzas of various lengths) prefixed by him to the MS. 16,165, enumerating the pieces contained in the volume. His poetical genius, however, is not very striking, as may be judged of by the following lines, when speaking of Chaucer's prose translation of Boethius:—

"Of Boece the hole translacyoun,
And phylosofyes consolacyoun,
Laboured by Geffrey Chaucier,
Whiche in oure wolgare hade never his pere,
Of eloquence retorryke
In Englisshe was never noon hym lyke."

His testimony, however, is valuable as to the estimation in which Chaucer was then held. Ritson says that Shirley died in 1456, at the age of ninety, but he does not state whence he derives this information.

F. Madden.

British Museum.

* Looking forward to the event.

WALPOLIANA.

Foote and the Duchess of Kingston.—There are few heroines who figure more prominently in Horace Walpole's amusing gossip than the Duchess of Kingston. In Walpole's Letter to Mann, dated Paris, Sept. 7, 1775, Walpole speaks of her controversy with Foote on its being supposed that the character of Lady Kitty Crocodile, in his play of *The Trip to Calais*, was intended for the Duchess. The play was interdicted by Lord Hert-

ford, the Chamberlain, and the following correspondence was the result. I think the readers of "N. & Q.," as well as of Horace Walpole, will be amused by its perusal.

"*To her* Grace *the* DUCHESS *of* KINGSTON.

"MADAM,

"A Member of the Privy Council, and a friend of your Grace's (he has begged me not to mention his name, but I suppose your Grace will easily guess who) has just left me — he has explained to me, what I did not conceive, that the publication of the scenes in the *Trip to Calais*, at this juncture, with the dedication and preface, might be of infinite ill consequence to your affairs.

"I really, madam, wish you no ill, and should be sorry to do you an injury.

"I therefore give up to that consideration what neither your Grace's offers, nor the threats of your agents could obtain; the scenes shall not be published, nor shall any thing appear at my theatre, or from me, that can hurt you, provided the attacks made on me in the newspapers do not make it necessary for me to act in defence of myself.

"Your Grace will therefore see the necessity of giving proper directions.

"I have the honour to be
"Your Grace's most devoted servant,
"SAMUEL FOOTE.

"*North-End, Sunday,*
"*Aug.* 13, 1775."

"*To Mr.* FOOTE.

"SIR,

"I was at dinner when I received your ill-judged letter. As there is little consideration required, I shall *sacrifice* a moment to answer it.

"A member of *your* Privy Council can never hope to be of a lady's cabinet.

"I know too well what is due to my own dignity to enter into a compromise with an extortionable assassin of private reputation. If I before abhorred you for your slander, I now despise you for your concessions; it is a proof of the illiberality of your satire, when you can publish or suppress it as best suits the needy convenience of your purse. You first had the cowardly baseness to draw the sword, and if I sheath it until I make you crouch like the subservient vassal as you are, then is there not spirit in an injured woman, nor meanness in a slanderous buffoon.

"To a man my sex alone would have screened me from attack — but I am writing to the descendant of a *Merry-Andrew* *, and prostitute the term of manhood by applying it to Mr. Foote.

"Cloathed in my innocence, as in a coat of mail, I am proof against an host of foes, and, conscious of never having intentionally offended a single individual, I doubt not but a brave and generous public will protect me from the malevolence of a theatrical assassin. You shall have cause to remember, that though I would have given liberally for the relief of your necessities, I scorn to be bullied into a purchase of your silence.

"There is something, however, in your *pity* at which my nature revolts. To make me an offer of *pity* at once betrays your insolence and your vanity. I will keep the pity you send until the morning before you are turned off, when I will return it by a *Cupid* with a box of lip-salve, and a choir of choristers shall chaunt a stave to your requiem.

"E. KINGSTON.

"*Kingston-house,*
"*Sunday, 13th August.*

"P.S. You would have received this sooner, but the servant has been a long time writing it."

"*To the* DUCHESS *of* KINGSTON.

"MADAM,

"Though I have neither time nor inclination to answer the illiberal attacks of your agents, yet a public correspondence with your grace is too great an honour for me to decline. I can't help thinking but it would have been prudent in your grace to have answered my letter before dinner, or at least postponed it to the cool hour of the morning; you would then have found that I had voluntarily granted that request, which you had endeavoured, by so many different ways, to obtain.

"Lord Mountstuart, for whose amiable qualities I have the highest respect, and whose name your agents first very unnecessarily produced to the public, must recollect, when I had the honour to meet him at Kingston-house, by your grace's appointment, that instead of begging relief from your charity, I rejected your splendid offers to suppress the *Trip to Calais*, with the contempt they deserved. Indeed, madam, the humanity of my royal and benevolent master, and the public protection, have placed me much above the reach of your bounty.

"But why, madam, put on your coat of mail against me? I have no hostile intentions. Folly, not Vice, is the game I pursue. In those scenes which you so unaccountably apply to yourself, you must observe, that there is not the slightest hint at the little incidents of your life. I am happy, madam, however, to hear that your robe of innocence is in such perfect repair; I was afraid it might have been a little the worse for the wearing: may it hold out to keep you warm the next winter!

"The progenitors your grace has done me the honour to give me are, I presume, merely metaphorical persons, and to be considered as the authors of my muse, and not of my manhood: a Merry-Andrew and a prostitute are no bad poetical parents, especially for a writer of plays: the first to give the humour and mirth, the last to furnish the graces and powers of attraction. Prostitutes and players too must live by pleasing the public; not but your grace may have heard of ladies who, by private practices, have accumulated amazing great fortunes. If you mean that I really owe my birth to that pleasant connexion, your grace is grossly deceived. My father was, in truth, a very useful magistrate and respectable country gentleman, as the whole county of Cornwall will tell you. My mother, the daughter of Sir Edward Goodere, Bart., who represented the county of Hereford; her fortune was large, and her morals irreproachable, till your grace condescended to stain them; she was upwards of fourscore years old when she died, and, what will surprize your grace, was never married but once in her life. I am obliged to your grace for your intended present on the day, as you politely express it, when I am to be turned off. — But where will your grace get the Cupid to bring me the lip salve? — That family, I am afraid, has long quitted your service.

"Pray, madam, is not J——n the name of your female

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* "Mr. Foote is said to be descended in the female line from one Harnass, a Merry-Andrew, who exhibited at Totness, in Devonshire, and afterwards figured in the character of a Mountebank at Plymouth. This same Merry-Andrew's daughter married a justice Foote, of Truro, in Cornwall. There is a man now living, who has often been more delighted with the nimble feats of this active Merry-Andrew, than with all the grimace of features it is in the power of our modern Aristophanes to assume."

confidential secretary? and is not she generally cloathed in black petticoats made out of your weeds?

"'So mourn'd the dame of Ephesus her love.'

"I fancy your grace took the hint when you last resided at Rome; you heard there, I suppose, of a certain Joan, who was once elected a pope, and in humble imitation have converted a pious parson into a chambermaid. The scheme is new in this country, and has doubtless its particular pleasures. That you may never want the *Benefit of the Clergy*, in every emergence, is the sincere wish of your grace's most devoted and obliged humble servant,

"Samuel Foote."

Let me add one or two notes:—1st. In the *Gent. Mag.*, xlv. 391., it is positively stated that to invalidate the fact of the Duchess having offered Foote a bribe for its suppression, the Rev. John Forster has made an affidavit before Sir John Fielding, importing that in some conversation with Mr. Foote on the impropriety of publishing the piece in question, Mr. Foote said, "that unless the Duchess of Kingston would give him 2000*l*, he would publish the *Trip to Calais*, with a Preface and Dedication to her Grace."

In the second place, it may be well to explain Foote's allusion to J——n, the Secretary "cloathed in black petticoats made out of your weeds." The writer of the Duchess's letter was the Rev. William Jackson, an Irish clergyman, who, in the early part of his life, filled the office of chaplain and secretary to the Duchess. He resided some years in France in her service; where he eventually engaged in intrigues against the English government, and, on his return to Ireland in 1794, he was convicted of carrying on a treasonable correspondence with persons in France. On being brought up for judgment on April 23, 1795, he died in court from the effect of poison, while his advocates were about to move an arrest of judgment.

Finally, let me add that on August 19, 1776, this comedy, under the new title of *The Capuchin*, was performed at Foote's theatre in the Haymarket for the first time, and was favourably received. Foote introduced it by a prologue, spoken by himself, but written by George Colman, which commenced: —

"Critics whene'er I write, in every scene
Discover meanings that I never mean;
Whatever character I bring to view,
I am the father of the child, 'tis true,
But every babe his christening owes to you,"} &c.

Now can any correspondent of "N. & Q." give me in return a copy of the Letter of the Duchess which Walpole forwarded to the Countess of Ossory on June 25, 1776? Walpole characterised it as "not much inferior to her epistle to Foote;" but unfortunately it is described by Mr. Vernon Smith as "not with the Papers." (See Cunningham's *Walpole*, vol. vi. pp. 252. 351.)

Philo Walpole.

THE DIFFICULTIES OF CHAUCER.—NO. IV.

"*Whipultre.*" —

"But how the fire was maked up on highte,
As oke, fir, birch, aspe, alder, holm, poplere,
Wilow, elm, plane, ash, box, chestein, lind, laurere,
Maple, thorn, beche, hasel, ew, *whipultre*,
How they were feld, shall not be told for me."
Cant. Tales, 2922—6.

The interpretation of *whipultre* has been deemed so hopeless, that we do not even find the word mentioned, either in Tyrwhitt's *Glossary*, or in that attached to Urry's edition of Chaucer's *Works*.

Whipultre might be whip-pole-tree, some tree from which whipping-posts were made; the timber for such a purpose, however, might be procured from several of the trees previously mentioned by the poet.

Or we might refer whipultre to "whipple-tree." The whipple-tree, according to Halliwell, is the bar on which the traces of a drawing horse are hooked. But we shall see reasons for suspecting that whipple-tree is derived from whipultre.

May not whipultre be the "willow-palm" tree, or palm-sallow? True, we find willow among the trees previously enumerated. But the poet mentions both "poplere" and "aspe," though the aspen-tree is only a peculiar species of poplar (*Populus tremula* L.). And we shall find, if our conjecture respecting the whipultre be deemed admissible, that its distinguishing character as a salix connected with mediæval observances entitled it to be named, even after the mention of the "willow," which is a general term including many varieties (160 in the Duke of Bedford's *Salictum Woburnense*).

The catkins of the willow are in German called *weiden-palme* (willow-palms). Drop the latter syllables of the two words, *weiden* and *palme* — a liberty which our language often takes with foreigners — and *weiden-palme* becomes *weipal*, whence *whipul*. To whipul add the word *tree*, and we have whipul-tree, or *whipultre* (*i.e.* willow-palm tree).

The *i* in whipultre, standing as it does before a single *p*, was probably pronounced long, as in *viper*. This agrees with the sound of the German *ei* in weiden-palme.

"*Palm*," both in Scottish and English, as well as the German "*palme*," is used for expressing *catkins*. "Palms, the blossoms of the willow, Teviotd."—*Jamieson*. "Palm. . . . . Among our rustics it means the catkins of a *delicate species of willow*, gathered by them on Palm Sunday."—*Halliwell*.

If Chaucer's whipultre really belongs, then, to the numerous family of the willows, let us see whether we cannot a little more clearly and fully identify the particular species intended by the poet.

Loudon informs us, in his *Arboretum et Fruticetum Britannicum*, that the *most valuable* of all the English willows is the *Salix caprea* (goat willow, grey withy, also called *palm-sallow*). This tree, he adds, "is distinguished by loading itself with handsome yellow blossoms. Its catkins are broader and shorter than in most of the species, with crowded flowers. The flowering branches of this species are called *palms*, and are gathered by children on Easter Sunday," [Palm Sunday, says Halliwell], "a relic of the Catholic ceremony in commemoration of the entrance of our Saviour into Jerusalem."

All this may serve to explain why Chaucer should make special mention of the palm-willow, willow-palm tree, or whipultre. And as, according to Loudon, the wood of the palm-willow is far superior to that of all willows besides, and particularly serviceable for many agricultural purposes, answering excellently for poles, handles of axes, &c., the term whipultre may be the origin of another word of difficult derivation, "whipple-tree," which has been already mentioned.

"*Poudre Marchant.*"—

Poudre Marchant has generally been taken as signifying some culinary substance. "What sort of ingredient this was, I cannot tell," says Tyrwhitt.

> "A coke they hadden with hem for the nones,
> To boile the chickenes and the marie bones,
> And poudre marchant, tart, and galingale.
> Well coude he know a draught of London ale."
> *Cant. Tales*, 381—4.

"*Poudre marchant*," according to Speght, was a sort of powder whereof gingerbread was made.

Now if *poudre marchant* was really, as here assumed, a substance used for culinary purposes, let us ponder the construction of the sentence. The coke was "to boile the chickenes and the marie bones," he was to boil the "poudre marchant," to boil the "*tarts*," to boil the "galingale." Did "tarts" include puddings? For that I can find no authority. But, if not, how were they to be *boiled*?

But let us take another look at Chaucer's lines. I think it will become obvious, on considering them attentively, that *poudre*, after all, is not a *noun*, but a *verb*. The coke was to "*boile* the chickenes and the marie bones," and [to] *poudre* the three things which follow, *viz.* marchant, tart, and galingale.

To poudre meant in old English *to salt*. But poudre stood also for various condiments, *e.g.* for a certain mixture of warm spices, pepper, ginger, &c. "To make wardens in conserve:" first, make the "syrope," then prepare the wardens, then add the "syrope," "and then cast in the *pouders*, as fine caney, cinnamon, pouder of jinger, and suche." (*Booke of Cookery*, 1575.) And again: for "fresh lāprey," dress "with red wine and pouder of sinamon." (*Book of Carving*, 1640?) "Pouder of synamon and ginger." (*Ib.*)

I would therefore take the verb *to poudre*, in the above lines of Chaucer, as signifying *to season*; that is, by sprinkling some such condiments on the articles to be served up. The corresponding term of modern cookery is *to dust*.

In a separate paper I hope to give a good account of "marchant." THOMAS BOYS.

ALDERMEN IN LIVERY.

The exemption claimed for the Men of Kent by some writers from the bondage of the feudal system, which, if not first organised by our Norman conquerors, was by them consolidated and greatly extended, appears to be more apparent than real.

The old Custumal of Kent declares, "All the bodies of Kentishmen be free;" but a reference to *Domesday Book* shows that at the time of the Survey, about twenty years after the Conquest, the Villeins and Servi formed seven-twelfths of the whole population of Kent,—a proportion even greater than that of the average of England itself.

Territorial influences probably as extensively prevailed in this county as in most others, and we find that even the title of alderman, once so honoured among the Anglo-Saxons, soon lost under the new hierarchy much of its dignity and importance.

Originally conferred upon the noblemen to whom the charge of a shire was intrusted, although sometimes the distinction indicated the Prefect or Præpositus of a hundred, it subsequently became a mere civic office.

Our remarks, however, apply more especially to Canterbury. In this city the office, which dated its introduction into the municipality from the time of Richard II., if not earlier, was at first hereditary and devisable by will: Alderman Garnate, A. D. 1386, having bequeathed the aldermanne of Westgate, one of the wards of the city of Canterbury, to Sarah, his wife. The dignity, which conferred magisterial functions upon its possessor, subsequently became elective, and we have now evidence of the territorial and other influences which had an effect upon the members of corporate bodies, in the jealousy with which the municipality itself sought to protect its members from dependence and degradation.

In confirmation of these views, we find in the records of the city of Canterbury several curious entries among the Burghmote decrees. From these it appears evident that some of the principal citizens, including the aldermen themselves, were desirous two or three centuries since of entering

the service of certain noblemen, or men "of worship."

In a Burghmote note, tempore 14th Elizabeth, we find ordained —

"That if any of the Aldermen or Common Council should take any living, or be returned as servant to any nobleman, or man of worship, then every such Alderman or Common Councilman shall be discharged from his office and this Court."

Nor did this resolution appear to be unnecessary; for some years previous we find by another entry that the corporation had been constrained to admit among their numbers, "one Robert Whythorne, who had Mr. Denne's livery." This assumption of the livery of some great man appears sometimes to have served as a pretext for the evasion of those fines which had been prescribed as consequent upon the resignation of office; for in the 18th year of Elizabeth, we find it on record —

"That Alderman Leeds, on being called before the Court, and asked 'If he intended to depart his office?' replied in the affirmative, adding, 'that he had taken my Lord Archbishop's cloathes for that purpose.'"

A mean way for a worshipful alderman to determine his office, thus dressing up in a livery!

The term "livery" may indeed be received with some extenuation. Sidney, who wrote about this time, uses the word in the sense "of a garb worn as a token, or consequence of something;" and it is probable that the first origin of "uniform" originated in a certain dress or "livery," as it was called, prescribed by the Admiralty to be worn by captains of ships of war in the time of James I.

In respect, however, of the Canterbury records we can hardly interpret the term otherwise than as a badge of servitude. Indeed, in this sense the corporation seem to have understood it; for, in a subsequent ordinance to the one last quoted, they decree

"That no one without license from this Court shall take upon himself office as retainer to any nobleman, or man of worship, or wear his livery, on pain of paying Twenty Pounds to the Chamber, [qualified, however, by the proviso] unless he be minded, and do go out of the City to dwell."

An alderman who chose to be non-resident was thus at liberty to wear "livery," so that he did not parade the badge of servitude before the eyes of his fellow-citizens.

A previous enactment of the time of Philip and Mary had not only prescribed "gowns of scarlet colour for the aldermen," but "the fur of black boge" with which they were to be trimmed; so that there seemed to be no excuse for this wilful degradation.

What "fur of black boge" was we cannot explain. Such aldermanic gowns as we have seen, still preserved as records of the old *régime*, previous to the passing of the Municipal Corporations' Act, are of scarlet cloth, trimmed with sable or fitch.

Should any of your correspondents be able, from the records of other corporate towns, to adduce notices of the practice of assuming the livery of noblemen and other influential persons, it will add another page of interest to archæological research, and perhaps throw some additional light upon the tone of society some few centuries since, among the so-called citizen class of our fellow-countrymen.

J. Brent.

SWIFTIANA.

Notes and Queries about Swift. — No one cares a rush about the Swifts prior to Thomas of Goodrich or after the Dean, but all related to or connected with them in that interval are of interest. I would, therefore, with permission, ask of your intelligent correspondents who was Swift's "Cousin Launcelot?"

On Nov. 10, 1730, Swift wrote to Lord Chesterfield what he called "a letter of solicitation," in which he thus asked a favour: —

"There is an honest man whose name is Launcelot; he has been long a servant to my Lord Sussex. *He married a relation of mine, a widow*, with a tolerable jointure; which, depending upon a lease which the Duke of Grafton suffered to expire about three years ago, sunk half her fortune. Mr. Launcelot had many promises from the Duke of Dorset while his grace held that office, which is now in your Lordship; but they all failed."

After apologies, he proceeds: —

"This is the strongest argument I have to entreat your Lordship's favour for Launcelot, who is a perfectly honest man, and as loyal as you could wish. *His wife, my near relation, has been my favorite from her youth*, and as deserving as it is possible for one *of her level*. It is understood that some little employments about the court may be often in your Lordship's disposal, and that my Lord Sussex will give Mr. Launcelot the character he deserves; and then let my petition be (to speak in my own trade) a drop in the bucket."

Lord Chesterfield's reply, so far as we are concerned, was as follows: —

"*I very well know the person you recommend to me, having lodged at his house a whole summer at Richmond.* I have always heard a very good character of him, which alone would incline me to serve him; but your recommendation, I can assure you, will make me impatient to do it."

Now who was this "near relation," — his "favourite from her youth?" What was her maiden name? What was the name of her first husband? Where did she reside as maiden, and where and when first married? We find from Lord Chesterfield that Launcelot had lived at Richmond, and had been seemingly settled there. Stella, we are told, was born at Richmond; but there are doubts and mysteries about her birth. She was educated, brought up, and provided for very differently from her brother and sisters. I do not mean to be scandalous or slanderous, for I have not knowledge enough to help me even to a slanderous conjecture. But if we can get at the facts about

this favourite and near relation, they may explain, very simply and naturally, what in our ignorance looks like a mystery.

It appears from Swift's *Letters* that in August, 1727, Mr. Launcelot was living in "New Bond Street, over against the Crown and Cushion;" and it was to "my cousin Launcelot's house" that Swift went, when, on August 31, 1727, he so abruptly left Pope's at Twickenham.

Further, I would ask whether it is known what were the accidents that brought Thomas of Goodrich's son Jonathan acquainted with Abigail Erick of Leicestershire? Goodrich and Leicester were very wide apart in those days. Now it is just worth noticing that it appears from the *History of Leicester* that about that time John and Thomas Swift were, in conjunction with others, owners of the stage-waggon between London and Leicester. Can any connexion be shown between these John and Thomas and the Goodrich people? N. A. Q.

The Vanhomrigs.—It is curious, considering the interest which attaches to Vanessa, that so little should be known about the family. Walter Scott embodies the current belief in a note. Bartholomew, the father, he says, was a Dutch merchant, who had been commissary of stores for King William during the Irish civil wars, and afterwards Muster-master General and Commissioner of the Revenue. How is this to be reconciled with other facts? Thus it is noted in Luttrell's *Diary*, that in Oct. 1689:—

"Mr. Vanhomery, *alderman of Dublin*, lately arrived here from the English camp in Ireland."

Again, Dec. 6. 1689:—

"Alderman Vanhummery, who came lately from Dublin, is appointed Commissary General of Ireland."

As Tyrconnel and the Catholic party had power to nominate to all offices in the city of Dublin after the *quo warranto* in 1686, and never lost their power until after the battle of the Boyne, July, 1690, it appears to me that a Protestant alderman in 1689 must have been an alderman before 1686, and consequently that Vanhomery or Vanhomrig must have been a prosperous merchant, if merchant at all, settled in Dublin in the reign of King James, and I should say of Charles II.

In May, 1692, Vanhomerig was appointed a Commissioner of the Irish Revenue; and in 1697 he was chosen Lord Mayor of Dublin, on which occasion, as recorded in the List of Mayors appended to the *Irish Compendium*, he "being a person very servicable to the crown and city, obtained a collar of SS. to the value of a thousand pounds, the former collar having been lost in the reign of King James."

This collar, it is understood, was presented by, or "obtained" from King William. T. V.

Pamphlet against Swift.—Where can I learn any particulars as to the authorship of a bitter pamphlet directed against Swift? It is entitled *Essays, Divine, Moral, and Political:* viz.—I. *Of Religion in General.* II. *Of Christianity.* III. *Of Priests.* IV. *Of Virtue.* V. *Of Friendship.* VI. *Of Government.* VII. *Of Parties.* VIII. *Of Plots. By the Author of "The Tale of a Tub:" sometime the writer of "The Examiner," and the original inventor of the Band-Box Plot. With the Effigies of the Author. Out of thy own Mouth will I condemn Thee, O thou Hypocrite.* Ex hoc dicite Hominem. *London, printed in the year* 1714. Price One Shilling. The frontispiece is engraved on copper, and represents Swift on horseback at the gates of a large house, listening apparently to the master of it, who is standing at a gate, and seems by his gesture to be directing him to go away. There are two other figures in the print, both on horseback and riding from the house—the first is in clerical costume, the second, whose back only is seen, is blowing a horn. The book is full of charges against Swift of the grossest kind. I do not find it mentioned in Scott's *Life* of the Dean. M. S.

Faulkner's Edition of "Swift's Works."—In 2nd S. ii. iii. there was considerable discussion about an octavo edition of Swift's *Works*, published by Faulkner of Dublin. The conclusion seemed to be that the first edition was certainly published in 1735; and C. (2nd S. ii. 255.) was of opinion that an edition of 1734 would be "unique, and a great literary curiosity;" in fact, that there was no such edition. C. subsequently (2nd S. iii. 72.) drew a distinction, in reference to a 12mo. edition, between the first three volumes and the fourth volume, but always with reference to a presumed first issue in 1735. Against this general argument was the fact that some of the separate pieces in the edition of 1735 bore on their title-page "Printed" in the year 1733 and 1734—and the natural eagerness of printers and publishers to hurry into the market, and bring back a profitable return for their labour and capital. In confirmation of this view, and as tending to show that an edition was issued in 1734, I forward a copy of the following advertisement, which appeared in the *Dublin Evening Post* of Nov. 26. 1734:—

"Tomorrow will be delivered to the Subscribers at the house of George Faulkner, Printer and Bookseller, in Essex Street, and nowhere else in Dublin,

"Three Volumes of the Writings of the Revd D. J. S. D. S. P. D., &c., in 8vo. The other Volume shall be given out on the 6th day of January next. The delay is owing to several new pieces which came late to his hands."

Whether this edition in three volumes, issued on Nov. 26, 1734, had the date of 1734 on the title-page, I know not; but the title-page of

edition 1735 describes the work as in "four volumes."

While on the subject I may observe that Faulkner subsequently published two additional volumes, which were thus announced in the *Dublin Evening Post* of Feb. 17, 1736 [173⅝] : —

"Dublin, Feb. 14, 173⅝. George Faulkner, &c., having met with very great encouragement for four Volumes which he hath lately published of the writings of the Rev. J. S., &c., proposeth to publish two Volumes more, &c., consisting of political Tracts, and many pieces both in verse and prose never before published."

These additional volumes were issued in 1738, and are in Archbishop Marsh's library in Dublin, —may indeed be common. F. E. S.

Dean Swift and Erick the Forester.—The celebrated Dean of St. Patrick's says of his father, Mr. Jonathan Swift, that "he married Mrs. Abigail Erick of Leicestershire, descended from the most ancient family of the Ericks, who derive their lineage from Erick the Forester, a great commander, who raised an army to oppose the invasion of William the Conqueror, by whom he was vanquished, but afterwards employed to command that prince's forces; and in his old age retired to his house in Leicestershire, where his family has continued ever since."

I am aware that the family still exists in Leicestershire, and is now represented by Mr. Herrick of Beaumanor, and, from what is said by Worsaae, in his *Traces of the Danes and Norwegians*, it is not improbable that, at the time of William's invasion, a person of that name was in a position to oppose him. Is there any historical evidence of the truth of what the Dean has recorded? Gershom.

[No one, perhaps, was better able to clear up this point than Mr. John Nichols, the able historian of Leicestershire; but for want of historical evidence, he left it an open question. He says: "There is a tradition that the most ancient family of the Ericks derive their lineage from Erick the Forester, a great commander who raised an army to oppose the invasion of William the Conqueror, by whom he was vanquished; but afterwards employed to command that prince's forces; and in his old age retired to his house in Leicestershire, where his family hath continued ever since. From a veneration to the memory of the Dean of St. Patrick's, and the friendship I have experienced from both branches of this family (the Heyricks of Leicester and the Herricks of Beaumanor), I should have been happy to have been able to confirm a tradition which has every appearance of probability."—*Hist. of Leicestershire*, vol. ii. part ii. p. 579. Consult also "N. & Q.," 1st S. xii. 227.]

EARTHQUAKES AND METEORS.

In the various notices of earthquakes it appears that in some instances they have been preceded by luminous meteors, which favours the supposition that there may be some connexion between the state of the atmosphere and the phenomena of earthquakes. *The Athenæum* of last Saturday contains a graphic description of the recent one at Naples, in which a correspondent says, —

"I was writing on Wednesday night [Dec. 16th] at 10·10 P.M., when my table seemed to be grasped by a powerful hand, and dragged violently backwards and forwards. Lamps danced, pictures knocked against the walls. The timbers of my rooms cracked like a ship labouring in a heavy sea, and the very walls moved perceptibly. 'It is an earthquake,' I shouted, and rushed to the door, when the bell rang violently, as though one were in a hurry for admission. Outside of my apartment, which is on the fourth story, were grouped many persons, some of whom had sprung out of their beds and were in night dresses. Terror seemed to have overcome them; and whilst some were screaming or invoking the saints, others were leaning in a fainting state against the walls."

Now it is remarkable, and worthy of a Note, that an extraordinary meteor was seen in England on the same evening, as appears from the following letters in *The Times* of the 18th and 19th ult.:

"Sir, — A meteor of extraordinary brilliancy was seen in this neighbourhood on Wednesday evening [Dec. 16th], about 10 minutes before 8. It was of a blood-red colour, and traversed the heavens from north to west. The labourers who saw it were quite terrified at its appearance. At 4 A.M. this morning the sky presented an extraordinary appearance, the heavens being illuminated in the north-west with a bright fiery red, as if lighted up by a conflagration. You will probably hear further particulars from other quarters. "X. Y. Z.

"Wokingham, Berks, Dec. 17."

"Sir, — 'X. Y. Z.' to-day notices the meteor of Wednesday which he saw in Berkshire. I on that evening saw it as I was passing through Pentonville on my road home. The evening was, as you will remember, very hazy, though the clouds hung at a great height. To me the meteor had the appearance of a body of fire (of the size the sun presents through a thick fog), which rolled over and over three times, afterwards totally disappearing as suddenly as it had appeared. Its light was great, and presented the effect of a triple forked flash of lightning. "J. B. X."

"Sir, — I beg to inform you that I was a witness of the phenomenon described by your correspondent 'X. Y. Z.' On Wednesday evening, on the road from Sydenham to Norwood, and at about 14 minutes to 8 o'clock, the whole country round was lit up for at least 8 seconds by a meteor of the greatest brilliancy; no sound whatever accompanied its appearance. About five minutes before heavy clouds had come rapidly from the south-west. I observed lightning in the north-east horizon at intervals for about half an hour afterwards. "B. A."

A luminous meteor was also seen early the following morning in all the northern parts of Belgium: —

"It was about a quarter before five in the morning, and quite dark, when an aurora borealis of a deep blood-coloured flame suddenly arose from behind a long, horizontal cloud in the north, dividing itself into two diverging columns; each of these divaricated and extended above 45 degrees into the sky, leaving a pale yellow luminosity between them. By degrees the aurora became so intensely bright, and was so extensively reflected from the clouds above, that several engines were brought out (from

Malines), and the consternation was very great even as far as Antwerp. At Brussels the phenomenon was most beautiful, and it lasted with little diminution till the dawn of day came over it, when it was only faintly seen. Till six o'clock one might have almost read a large print by it."

The fearful earthquake which happened at Naples on Friday, July 26, 1805, destroyed six towns and villages, and partially destroyed six others, and 20,000 persons lost their lives. And it appears from what is at present known of the recent catastrophe at Naples, that the popular estimate places the loss of human life at about 20,000 persons; the Government, however, computes it at a lesser estimate. J. Y.

LOCAL NAMES AS INDICATIVE OF RACE.

Some remarks of your correspondent E. C. B., in his reply concerning the Kentish Horse, has reminded me to write to you on a subject that has long occupied my thoughts. The means by which we are to discover, or demonstrate, by what race any given portion of this island has been peopled, is principally the comparison of the names of places in England with those of the land from which the settlers are supposed to have come, or with the language they used. This method of proof has been employed very effectively by M. Worsaae, and to a less extent by other writers; but it must have occurred to these writers, and to many readers of their books, that the materials for forming an accurate judgment on these matters are not as yet in the possession of any one. The names of places in England quoted by M. Worsaae are entirely those of towns and villages. He had not the power of using the minor local nomenclature of any district, for no such names have ever been catalogued; and yet it is obvious that the names of towns and villages are no higher evidence of the race and language of the early settlers, than are those of brooks, rocks, meadows, and the hundred other objects that were familiar alike to them and to us. Students are frequently not aware that there is hardly an object in our rural districts that has not its distinguishing name. In the old enclosed lands almost every field is named; sometimes from a former owner, sometimes from its form or its natural productions, but very frequently by an epithet that has now lost all signification to those who use it, but which would, were it to be analysed by a man learned in such lore, bear evident marks of Norse or Saxon origin.

I wish to suggest that your correspondents who live in the country should form catalogues of all such local names as are not obviously of modern origin. If it were made public that such lists were in progress of formation, I have little doubt but that some known antiquary would be found to undertake the task of arrangement.

Those too who are engaged in researches among records should be requested to note down all the local names they meet with. Many that were in common use in times gone by are now forgotten on account of the alteration that the country has undergone. K. P. D. E.

Minor Notes.

"*Honores mutant mores.*"—The following from Sir Richard Bulstrode's *Essays*, 1715, may merit disinterment:—

"When the Earl of *Rutland*, who had been instrumental in the Preferment of Sir *Thomas More* to be Lord Chancellor of *England*, and thinking the Chancellor did not shew him that Respect he merited, meeting him accidentally, told him in Reproach, *Honores mutant Mores*, alluding to his Name; the Lord Chancellor sharply return'd upon him, telling him, *It was not true* in Latin, *but in* English, *That Honours changed Manners.*"

The supper companions of Charles II. "of Glorious Memory," were "usually (*Hannibal Sested*, base Brother to the then King of *Denmark*) the Duke of *Ormond*, the Lords *Carlingford*, *Wentworth*, and *Crofts*, with Sir *Frederick Cornwallis*, Sir *John Mynnis*, and sometimes *Tom Killigrew*." When the wits began to be piquant and sharp, Charles would "interpose his Royal Authority, telling them, *Good Jests ought to bite like Lambs, not Dogs; to Tickle, not Wound.*"

R. WEBB.

The Foremothers of Philadelphia.—

"On the 7th of August, 1752, twenty women, who had sold themselves for four years to a shipmaster bound for Philadelphia, were taken from the 'Bolt and Tun' inn, Fleet Street, London, to his ship. 'As women are wanted in our colonies,' remarked the *Stamford Mercury* at the time, 'and we abound with them, it is thought that none of them will come back.'"

(From the *Gainsbro' News*, Dec. 19, 1857.)

K. P. D. E.

"*Peine forte et dure.*"—Is not the following a remarkable instance of the application of the punishment for "standing mute" in court, and refusing to plead; and of the extraordinary power of endurance with which the human frame is sometimes found to be gifted?—

"31 *Edw. III.*, 1 Pat. m. 11.

"Cecilia quæ fuit uxor Johannis de Rygeway indictata apud Nottingham de morte ipsius Johannis, eo quod se tenuit mutam ad pœnam suam extitit adjudicata. In quâ sine cibo et potu in arcta prisonâ per quadraginta dies vitam sustinuit (sicut Rex accepit ex testimonio fide digno). Quâ de causâ Rex pardonavit eodem executionem."

A fast of forty days by a *mere* mortal is unparallelled, I think; yet it appears to have been made out to the satisfaction of the king.

CARLISLE.

East.—I find that Richardson, following Tooke, derived East from the Anglo-Saxon *Yrst*=angry, enraged. I cannot but think that the derivation

by Wachter, from *Ust-an* (Gothic), to arise, is the true one. The great Day-God *rises* in that quarter of the heavens; and with all primeval nations, that fact must have preeminently distinguished that point of the compass. We find this to have been the case with the Romans; *Orientalis* = Eastern, is plainly derived from *Orior* = to arise. The French *Orient* has the same derivation. The Italian, *il Levante* = the East, is derived from *Levare* = to raise; and this from the Latin, *Levo* = to lift up. The same analogy may be traced in other languages.

Returning to our own English tongue, we find two other words of similar sound and derivation. *Yeast* is, doubtless, so called from its causing the bread to "risé." Among country housewives I have heard it called by the synonymous term "raising." Lastly, the great Christian festival of *Easter* could only have been thus named in commemoration of the event that caused its institution — the rising of our Lord.

Robert Townsend.

Mild Winter of 1857. — The exceeding fineness of the weather at this period is I think worth noticing. No frost perceptible to ordinarily early risers occurred till the 5th, and that a very slight one. Even this has not been repeated up to this day (Dec. 10.). Farmers say the wheat was never so forward. Garden plants are in full vigour — the seeds of annuals have produced fine growing plants — primroses and violets are in bloom — and a horse-martin was observed flying in a neighbouring parish on the 4th. And this is on the east coast of Norfolk. E. S. Taylor.

Sir Charles Ventris. — An incident in the life of one of the faithful adherents of that unfortunate family of whom it has been said that "they knew not to resign or reign" (the Stuarts), is commemorated by the following quaintly-worded inscription in an old bay-window'd parlour at Compton House, Shefford, Bedfordshire, the property of Sir Geo. Osborne, Bart., the oak panelling through which the heavy-shotted charge of the republican trooper's blunderbuss passed being carefully protected with glass, as a pet Gerard Dow or Mieris might be in the *sanctum sanctorum* of a connoisseur:

"In the year 1645

"Sir Charles Ventris, Knt. Banneret, Created by King Charles for his Bravery in the Civil Wars, Was (in the Night time) by Oliver's Party shot at as he was walking in this room: but happily missed him."

Anon.

Cutting Teeth in advanced Age. — In the Continuation of Granger's *Biographical History of England* (vol. iii. p. 114.), chiefly compiled from the author's own manuscript Collections, in the account of the Rev. Samuel Croxall, D.D., the well-known translator of *Æsop's Fables*, it is stated that "he died of a fever occasioned by the pain he underwent in cutting a new set of teeth at the great age of 93." Can any of your readers supply a similar instance of so remarkable an event of human life? * H. E.

Queries.

MONTAIGNE'S "ESSAYS."

Dr. Payen, whose researches on Montaigne are so justly celebrated †, is preparing for M. Jannet's *Bibliothèque Elzévirienne* an edition of the *Essays*, which he aims at making as complete as possible. With that view he has just issued, privately, a set of Queries to be answered by any literary men who may feel interested in his undertaking. I have selected from Dr. Payen's list a few of the chief points requiring elucidation, and commend them to the kind consideration of the numerous readers of "N. & Q.":

"*Appel aux érudits. — Citations, faits historiques, allusions, allégations, etc. qui se trouvent dans les œuvres de Montaigne, et dont la source n'a point été indiqué par les éditeurs.*"

Quotations. — Who are the authors of the following?

"Instillata patris virtus tibi." (B. ii. cap. 12.)

"Nihil itaque amplius nostrum est; quod nostrum dico, artis est." (*Ib.*)

"Tristemque vultus tetrici arrogantiam." (B. iii. cap. 5.)

"Nimirum propter continentiam incontinentia necessaria est, incendium ignibus extinguitur." (*Ib.*)

"Stercus cuique suum bene olet." (*Ib.* cap. 8.)

"Et sua sunt illis incommoda, parque per omnes tempestas." (*Ib.* cap. 9.)

"Majorem fidem homines adhibent in quæ non intelligunt." (*Ib.* cap. 10.)

"Che ricordarsi il ben doppia la noia." (B. xii. cap. 12.)

Allusions. — In what passage does Plato say —

"Qu'il faut colloquer les enfants non selon les facultés de leur père, mais selon les facultés de leur âme." (B. i. cap. 25.)

[* See some remarkable instances of cutting teeth in advanced age in our 1st S. xii. 25.]

† Payen (Dr. J. F.). Publications relatives à Montaigne:

1° *Notice bibliographique sur Montaigne.* Paris, 1837, in-8.

2° *Documents inédits ou peu connus sur Montaigne.* Paris, 1847, in-8, portrait, *fac-simile.*

3° *Nouveaux documents inédits ou peu connus sur Montaigne.* 1850, in-8, *fac-simile.*

4° *De Christophe Kormart et de son Analyse sur les Essais de Montaigne.* Paris, 1849, in-8.

5° *Documents inédits sur Montaigne,* n° 3. — Ephémérides, Lettres, et autres Pièces autographes et *inédites* de Montaigne et de sa Fille Eléonore. Paris, Jannet, 1855, in-8, *fac-simile.*

6° *Recherches sur Montaigne, documents inédits,* n° 4. — Examen de la Vie publique de Montaigne, par M. Grün. — Lettres et Remontrances nouvelles. — Bourgeoisie romaine. — Habitation et Tombeau à Bordeaux. — Vues, Plans, Cachets, *fac-simile.* — R. Sebon. Paris, 1856, in-8.

"Suidas dit [where?] de quelques peuples d'Orient qu'ils ne boivent que hors du manger." (*Ib.* cap. 30.)

"Telle étoit la science de celui qui s'amusa à compter en combien de sortes se pouvoient ranger les lettres de l'alphabet, et y a trouva ce nombre incroyable qui se voit dans Plutarque." [In what passage of Plutarch?] (*Ib.* cap. 55.)

"Aucune cachette ne sert aux méchants, disoit Epicurus [where?], parcequ'ils ne se peuvent assurer d'être cachés." (B. ii. cap. 5.)

"Et tient Aristote [where?] qu'un homme prudent et juste peut être et tempérant et incontinent." (*Ib.* cap. 11.)

"Platon dit [where?] les mélancoliques plus disciplinables et excellents." (*Ib.*, cap. 12.)

"Je crois Platon de bon cœur qui dit [where?] les humeurs faciles ou difficiles être un grand préjudice à la bonté ou mauvaiseté de l'âme." (B. iii. cap. 5.)

I shall be very thankful if answers to the above are directed *by letter* to me, as the publication of them would obviously furnish others with the advantages I am anxious to secure on behalf of Dr. Payen. Information of *any kind* respecting Montaigne's *Essays* will be most acceptable.

Gustave Masson.

Harrow-on-the-Hill, Dec. 25.

Biographical Queries.

Francis Lascelles, Clerk, son of Thomas Lascelles, Esq., of Sowerby, co. York, married Hannah, daughter of Francis Drake, Clerk, of Pontefract. What living did he hold? The names of his children? One of his sons, I imagine, married a Miss Sturdy of Pontefract, who had a son named Lascelles Sturdy Lascelles, who by letters patent dropped the name of Sturdy; he died in 1792, aged thirty-five, described as clerk of the order of deacon. I should feel obliged by any correspondents furnishing me with what information they can respecting them.

Thomas Balguy, D.D., archdeacon of Winchester, born Sept. 27, 1716; where? Was he educated at Northallerton Grammar School? His father was vicar of this town, 1729—1748.

William Palliser, who entered Trinity College, Dublin, July 1, 1708, son of Dr. William Palliser, Archbishop of Cashel. The maiden name of his mother? Any particulars respecting him would be acceptable to C. J. D. Ingledew.

Northallerton.

Minor Queries.

"*Cy-Pres*," *Doctrine of the Roman Church.*—I think I know the meaning and use of this doctrine or usage; namely, that by which the Church of Rome transfers funds or endowments left for one purpose to another; but I should be glad to know the derivation and meaning of the name as above? A. B. R.

"*Auncient.*"—In an old letter of the sixteenth century I find the following sentence from a young man to his patron:—

"Having no offering of my love to you, but the *sagacious Auncient* which the bearer shall present, I rest your Honour's," &c.

I cannot understand what is here meant by a "*sagacious Auncient* sent by bearer." Had the writer commended the bearer himself to be "His lordship's *ancient*," we would interpret the meaning by Shakspeare's Iago; but in the present case I should suppose the *Auncient* to be some animal of chase, or "venerie," and should be glad to know more particularly *what* the name designates?

A. B. R.

Belmont.

Poems.—Who is the author of a volume entitled *Poems by a Father and Daughter?* 1845. What are the initials of the author's name at the end of the preface? Iota.

Theodor Korner.—Who is the translator of *A Selection from the Poems and Dramatic Works of Theodor Korner;* by the translator of the *Nibelungen Treasure?* Williams & Norgate. 1850.

Iota.

Noah, Neptune, and Nick.—Lacour, in his *Essai sur les Hiéroglyphes E'gyptiens*, says—

"Moïse donne à Noé, dont le nom s'écrit *Nych*, le tytre de *Tim*, c'est à dire, de *parfait*. Les Grecs ne font qu'un mot de ces deux, et nous apprennent qu'un déluge eut lieu de temps de Nychtim."

Jamieson (*Hermes Scythicus*) says, that Nick was the Scandinavian Neptune, and Rudbeck writes this name Niphtunir. The ϕ and χ, or the *ph* and *ch* being convertible, I ask, can it be possible that dark and visionary mythologies have so far corrupted history as to teach that Noah, Neptune, and Nick, were the same person? J. P.

Dominica.

Baron Rathwire.—Can any of your readers oblige me with a short account of William Daniel, Baron of Rathwire in Ireland, mentioned in the Norfolk peerage, and at the same time give me the number of his children and their names?

S. W.

The Shand Family.—In an interesting communication from your correspondent G. N. (1st S. 389.) regarding one of the French refugees, who established himself in the west of Scotland soon after the revocation of the Edict of Nantes, in 1685, it is said that the common surname Shand is originally the French De Champ. This I think is a very probable derivation; but it would be very obliging if G. N., or any of your correspondents, would state any evidence of which they may be in possession supporting this origin of the name. The name Shand is very common in some

of the north-eastern districts of Scotland. It occurs in early records of the shires of Aberdeen and Banff; and, I believe, the arms used by all the families of this surname are, azure, a boar's head couped, argent, and 3 stars, gules, in a chief, argent; crest, a dove flying over the sea, with an olive branch in her bill; and the motto "virtute duce." Any information regarding different forms of the same name, which are believed to exist in different parts of England, would be most welcome.

X. X.

Marat.—There is a tradition that this infamous revolutionary character was once French master at the Warrington Academy. Is there sufficient evidence of this? Is it alluded to in any life of Marat? There is a walk at Warrington called to this day "Marat's walk." E. C. R. D.

Plattner; Thomas Ruker.—In the latter half of the sixteenth century a certain class of artists, who bore the name of Plattner, sculptured statuettes, sword and dagger handles, and even articles of furniture and domestic utensils, out of the unpromising substance iron. Beautiful specimens are preserved in the museums of Berlin and Dresden. This branch of art was principally cultivated in Augsburg. One of the most celebrated artists, Thomas Ruker, made, in 1574, an arm chair or throne of this work, enriched with historical sculpture of great merit. This was offered to Rudolph II. by the city of Augsburg, but is stated to be now in England. Who possesses it? and are there any specimens of this work preserved in England? G. C.

Grants of Arms.—Of what validity is a grant or confirmation of arms made by the Lord Lyon King-at-Arms in Scotland, or Ulster King-at-Arms in Scotland, to a person of English extraction, and born in and still resident in England?

Ingo.

Fossil Human Remains.—It is generally asserted by the modern text-books of geology that no fossil remains of man have ever been discovered; which is accounted for by various reasons, and upon which assumed fact various theories are built.

The older books of travels constantly make mention of such curiosities in foreign museums, &c., and other older writers frequently record the discovery of such remains. Would it not be very interesting to obtain, through the medium of the pages of "N. & Q.," and by the assistance of its numerous readers, a collection of all such accounts, and, as far as possible, endeavour to determine what has become of the objects they refer to, and what those objects really are or were?

Many of the assertions alluded to were probably made on mere hearsay, and others again on a too hasty examination of the remains, or with too slight a knowledge of comparative anatomy; but some accounts appear strangely to negative the modern opinion.

A careful examination of the question would be a boon to geology and some of the kindred sciences. G. C.

Militia.—The English militia, from the period of the accession of Geo. III. till the latter part of the last century, was so differently constituted to what it has since become, that perhaps some reader of "N. & Q." would state the different dates and nature of the mutations it has undergone.

S. S. S.

Brag and Balderdash.—May not the words *brag* and *balderdash* have originated in the names of the Scandinavian gods of eloquence, Brage and Baldur? J. P.

Dominica.

The Ancient Egyptians.—Do not Dr. Livingstone's striking observations on coincidences in dressing the hair, weaving, pounding corn, &c., in Central Africa, with the modes of the Egyptians, justify the old theory of their origin from the south? J. P.

Minor Queries with Answers.

Bolton Castle in Wensleydale.—I transcribe the following from the *Diary of Bishop Cartwright*, printed for the Camden Society in 1843. It may have the effect of amusing some of your readers, and if any of them could inform me when Bolton Castle ceased to be inhabited by its noble proprietors, a favour would thereby be conferred; at the present time (1857) one, if not two, of the turrets are occupied by farmers. No one who has ever witnessed it can forget the magnificent prospect of hill and dale seen from the roof of the tower of Bolton Castle.

"I was received by the Noble Marquess (*i. e.* of Winchester) with all kindness imaginable at dinner from one at noon till one in the morning; Sir Richard Shuttleworth, Mr. Dean of Ripon, Mr. Darcy, and others there." (p. 11. 12.)

Note by Editor.—"This sitting at table for twelve hours is, to a certain extent, a confirmation of the account which Granger gives from some contemporary memoirs of the singular style in which this nobleman lived at his castle of Bolton during the reign of James the Second: 'He went to dinner at six or seven in the evening, and his meal lasted till six or seven the next morning, during which time he eat, drank, smoaked, talked, or listened to the music. The company that dined with him were at liberty to use and amuse themselves, or take a nap whenever they were so disposed; but the dishes and bottles were all the while standing upon the table.' A contemporary, Abraham de la Pryme, in his MS. Ephemeris, says that he 'pretended to be distracted, and would make all his men rise up at midnight, and would go a hunting with torch-light.' This mode of living is said to have been affected by him in order that he might be thought unfit for public affairs at a time when things

were going in a manner of which he did not approve. The Marquess put off his folly, and appeared in his true character of a man of sense and spirit, when there was a prospect of saving the country from the effects of James's policy."

Oxoniensis.

[The last of the family of Scrope who resided at Bolton Castle was Emanuel, thirteenth lord of that name, and Earl of Sunderland, who died in 1630. In the great civil war of the seventeenth century, this castle was a garrison for the King; and was long and gallantly defended against the arms of the parliament, by a party of Richmondshire cavaliers, commanded by Colonel Scrope, and afterwards by Colonel Henry Chaytor, who held it until reduced to eat horseflesh, when he capitulated, Nov. 5, 1645, and the garrison marched to Pontefract. The committee at York ordered this fortress to be made untenable in 1647; but it does not appear that the order was ever completely carried into effect; yet from that period it has been neglected, and falling into greater dilapidation. The north-eastern tower, which had been most damaged by the fire of the besiegers, fell suddenly to the ground in 1649. Four or five families now reside in the different parts of the castle. The south-west tower is that ascended by visitors, and is occupied from turret to basement. Close to this tower is the room in which tradition says "the beauteous hapless Mary of Scotland" was confined. It has two narrow windows through the thick wall; one to the east, looking into the court; the other to the west, overlooking the open country. It was through this last that she made her escape, being lowered from it by an attendant to the ground beneath. The room has a low fireplace; the floor is of mortar, now partly broken up; and the whole apartment gives us a very low idea of the comforts of the ancient nobility. The chimneys not in use are covered over to keep out the jackdaws, who have a great partiality for the old building.—Grainge's *Castles and Abbeys of Yorkshire*, p. 345.]

Hugh, Bishop of Lincoln.—I wish to obtain some particulars of Hugh, Bishop of Lincoln, and find some difficulty in my inquiries. There were two bishops of that name: one said to have succeeded to the see A.D. 1186, and the other A.D. 1209. The latter must be, I believe, the person respecting whom I shall be glad to have such information as any of the readers of "N. & Q." can furnish. Did he add to the buildings of Lincoln Cathedral, or found any charitable institutions there, or in the diocese? When and where did he die, and where was he buried? Ina.

Wells.

[Hugh Wallys, prebendary of Lincoln, Vice-Chancellor of England, and Archdeacon of Wells, was consecrated Bishop of Lincoln, Dec. 21, 1209. At the time of his election to this Bishoprick the grand dispute had arisen respecting the appointment to the see of Canterbury, the Pope having consecrated Langton archbishop, without the King's authority or privity. Hugh Wallys was elected to Lincoln by the King's recommendation, on the condition that he should not recognise Langton as archbishop. The bishop elect desired leave to go abroad in order to receive consecration from the Archbishop of Rouen; but he no sooner reached France than he hastened to Pontigny, where Langton then resided, and paid homage to him as his Primate, and received consecration from him. By way of punishment for his contumacy, he was for five years deprived of the temporalities of his bishoprick. He afterwards took an active part in obtaining Magna Charta, acting, it is thought, rather from revenge than from patriotism. "For his disloyalty unto his natural Prince," says Godwin, "he was worthily excommunicate, and might not be absolved before he had paid unto the Pope a thousand marks, and to his legate one hundred. For all these hindrances, he and Joceline, Bishop of Wells, laying their purses together, built a goodly hospital at Wells: moreover, he erected a chantry in his church of Lincoln. I have seen a copy of a will made by him in 1211, in which, beside many great legacies to his friends and kindred, he bequeathed to good uses above 5000 marks. He lived long after, to wit, until Feb. 7, 1234, and was buried in his own church."—*Catalogue of the Bishops of England*, edit. 1615, p. 297.]

Sir Samuel Romilly.—Can you give me any information respecting the place of burial of Sir Samuel Romilly, who died Nov. 2, 1818? or oblige me with a copy of any monumental inscription there may be to his memory.

A Country Reader who remembers Sir Samuel.

H—— Hall.

[The remains of Sir Samuel Romilly were removed on Friday, Nov. 6, 1818, from Russell Square, for interment (pursuant to his will) in the vault of Lady Romilly's father at Knill, in Herefordshire, whither the remains of Lady Romilly had been previously conveyed; and on the 11th both were interred at the same time. We have not met with a copy of his epitaph; but the inscriptions on the family vault, previous to the interment of Sir Samuel, are given in the *Gentleman's Magazine*, vol. lxxxviii. pt. ii. p. 635. It is a singular circumstance, that in the parish church of St. Bride, Fleet Street, there is a simple undecorated tablet placed against the wall, with an inscription on it to the memory of Mr. Isaac Romilly, F.R.S., who was the uncle of Sir Samuel, and who died, in 1759, *of a broken heart*, seven days after the decease of a beloved wife.]

Westminster Plays.—How long have the Queen's Scholars of Westminster been in the habit of performing one of Terence's *Plays* before the Christmas holidays? Have they always played Terence exclusively? Have the Prologues and Epilogues, which are always understood to refer to passing events, been collected and published? If so, where?

Lastly, Is the custom peculiar to Westminster, or has it ever existed at Eton, Winchester, or any other of the public schools? W. P. T.

[This custom is probably as old as the School which was founded by Elizabeth, in whose honour the Founder's Day, November 17, was, until within a very few years, observed as a holiday. A correspondent has shown (1st S. xii. 494.) that on some occasions Seneca's Tragedies have been acted at Westminster. The Prologues and Epilogues have never yet been collected and published; but it is understood that the present Head Master, who, though not an "old Westminster," is one in spirit, is preparing such a collection. We believe *English* Plays were formerly played occasionally both at Harrow and Winchester. The subject of Plays at Schools is one which has never been treated at length, but well deserves attention. There are numbers of modern Latin Dramas existing written expressly for such performances.]

Replies.

SOUTHEY'S COWPER.

(2nd S. iv. 101. 152.)

S. R. M. did not advert that the American reprints of the *Private Correspondence of Cowper*, issued by Dr. Johnson, alone were in my mind. The Philadelphia and the Boston impressions were each *a single volume*; the former, 385 pp. 8vo., the latter, 312 pp. 12mo. Considering the mania for compression, long so prevalent among publishers in this country, it would be natural enough to infer that the English work (unseen by me as yet) could not well fall short of *two* in extent. The hint of my respondent touching the bibliography of Cowper's writings in the United States shall receive attention at an early day; meanwhile the *Bibliotheca Americana* of O. A. Roonbach (from 1820 to 1852), with a Supplement extending three years later, may contain what will imperfectly meet his inquiry; provided those volumes are to be found with London booksellers.

But, alas! the reply of S. R. M. touches not at all upon that which makes the gist of my difficulty. Would that it had; or that some evidence were furnished me from some quarter where it had received attention, that another mind (if no more) at least, on that side the water, had not escaped the maze of wonder which still enwraps my own. It is pleasant to be so easily enabled to correct my first statement as to Mr. Southey's near approach to "completeness." To correct is to intensify, of course; and to mention four-fifths of the Johnson series as taken, so far as then examined, was a figure too small indeed by far. That approach was to the very verge of completeness, though who, from the expressions of Mr. S., and of all connected with him, would ever infer so much? My collating, since writing before, has been pursued to the end: the totality of letters in the collection just named is two hundred and twenty-three; and the editor's inclusion of the entire body, here or there, in his fifteen vols., might be called complete, but for two exceptions. The proportion, then, of that forbidden fruit which the salutary fear of the law before his eyes kept him from seizing, was — though not very easy for arithmetic exactly to hit — somewhat more than *an hundred* and *tenth* part; surely a homœopathic measure, when set against the whole garnered orchard! Who is not curious to know those exceptions? One, a letter to Mr. King (Sept. 23, 1791), the husband of Cowper's correspondent, not elsewhere addressed in the volume, and this only a brief and anxious inquiry after the health of his lady. The other is to John Newton (Dec. 1, 1789). Bohn, in his late issue, recovers this last, and takes no notice of the other. Of the grand total derived from Dr. Johnson, as above given, *an hundred* and *fifteen* letters appear in that supplemental volume (the 15th), which one is led to deem the last in-gathering of materials received too late for their proper place. Some few are wrought into the Memoir, and not again repeated; while the residue he who will seek may find in their chronological position, vols. iv. to vii. and the last part of vol. iii.

Mrs. King, before referred to, was one of the circle of correspondents unknown to Mr. Hayley and to his collection; the only such case indeed. Her letters, some thirty in number, first saw the light in Dr. Johnson's pages, and make nearly a seventh part of that interdicted book, the withholding of which explains "wherefore the present edition is not complete" (the opening words of Mr. Southey's preface). Fancy, then, the amazement with which we open upon the following note at that point in the Memoir (1786), where Mrs. K. is first ushered in as having been a correspondent of the deceased brother: — "The Rev. Dr. Gorham of Maidenhead, *to whom appertain at this time*" the aforesaid letters, "has obligingly enabled Mr. S. to print them *from the originals correctly and without mutilation*, adding to them two yet unpublished." But for thirteen years these letters had been in all hands, and whence did Dr. J. print them, if not from the originals? He anticipated Mr. S. thus long; moreover, his heirs have disposed of these letters, and very many more, to a publishing house uncordial to himself, which notifies any similar firm that it will use them at its peril!

Enough has been said of the discordant tone of Mr. Southey's preface. Mr. Bohn, following suit while he had got for a song the "Private Correspondence," allows that "still it could not be omitted in a complete edition of the author's works" (the copyright must have expired within those seventeen years), "and is therefore"— mark now what follows, — "*so far as it was deemed of value*, included in the Memoir or the Supplementary * volume." To mystify the reader, one might fear, was the very end aimed at. They are to be included for completeness' sake; but stay — so far only as they are deemed of value in the publisher's eyes, whose judgment in the case nobody asks for, and with whom, by his own showing, value is not the rule of decision. As to that same valuation, it may suffice to say that Messrs. Baldwin and Cradock would fain have had them (as the preface of Mr. S. cannot conceal), and negotiated for them long, but in vain. The American agent at New York for the edition of 1837 (whose notice, directly upon its being received, is before me) brings up the rear. He, too, opens with the admission that "the present edition, though containing all the available matter that could be collected, is not complete, because there is a cer-

* Is there any volume thus styled in Mr. Bohn's edition?

tain series of correspondence which is copyright." This is "the so-called Private Correspondence," &c.,—the same repeated tale. He then adds, amusingly enough, that "the editorial labours of Dr. Southey embody *the spirit* [!] of that correspondence, so that the reader loses in reality nothing." But the *finale* of the whole argument is, there need not be "the spirit" of a correspondence whose veritable *corpus* is found; nor can there be "extracting," where there is scarcely the pretence of any residuum left behind. He who will but glance over these several announcements—the pains of very few minutes—if he is able to give credit to the writer's faithfulness in a very simple, though drudging service, has not well any choice of verdict. He will be ready to say that all the salvos as to what the edition in question contains or does not, how far the editor's hands were free or were fettered, are of no significance at all. And here the question may safely be left. From what this harmless bugbear of a copyright *did not* restrain Mr. S. has been shown—may it not be said—to a demonstration? From what *it did*, unriddle me who can. HARVARDIENSIS.

BULL-BAITING: BULL-RINGS.

(2nd S. iv. 460.)

The cruel practice of bull-baiting was continued annually, on St. Thomas's Day, in the market-place of the quaint old town of Wokingham, Berks, so lately as 1821. In 1822, upon the passing of the Act against Cruelty to Animals, the corporation resolved on abolishing the custom. The alderman (as the chief magistrate is called there) went with his officers in procession, and solemnly pulled up the bull-ring, which had from immemorial time been fixed in the market-place. The bull-baiting at Wokingham was regarded with no ordinary attachment by "the masses;" for, besides the love of "sport," however barbarous, which is deeply-rooted in the popular mind, it was here connected with something more solid, viz. the Christmas dinner. In 1661 George Staverton gave by will, out of his Staines house, after the death of his wife, four pounds to buy a bull, for the use of the poor of Wokingham parish, to be increased to six pounds after the death of his wife and her daughter, the bull to be baited, and then cut up, "one poor's piece not exceeding another's in bigness." Staverton must have been an amateur of the bull-bait; for he exhorts his wife, if she can spare her four pounds a-year, to let the poor have the bull at X^mas next after his decease, and so forward. Great was the wrath of the populace in 1822 at the loss, not of the beef,—for the corporation duly distributed the meat—but of the baiting. They vented their rage for successive years in occasional breaches of the peace. They found out, often informed by the sympathising farmer or butcher, where the devoted animal was domiciled; proceeded at night to liberate him from stall or meadow, and to chase him across the country with all the noisy accompaniments imaginable. So long was this feeling kept alive, that thirteen years afterwards, viz. in 1835, the mob broke into the place where one of the two animals to be divided was abiding, and baited him, in defiance of the authorities, in the market-place; one enthusiastic amateur, tradition relates, actually lying on the ground and seizing the miserable brute by the nostril, *more canino*, with his own human teeth! This was not to be endured, and a sentence of imprisonment in Reading Gaol cooled the ardour of the ringleaders, and gave the *coup de grace* to the sport. The bequest of Staverton now yields an income of 20*l.*, and has for several years past been appropriated to the purchase of two bulls. The flesh is divided, and distributed annually on St. Thomas's Day, by the Alderman, Churchwardens, and Overseers, to nearly every poor family (between 200 and 300), without regard to their receiving parochial relief. The produce of the offal and hide is laid out in the purchase of shoes and stockings for the poor women and children. The bulls' tongues are recognised by courtesy as the perquisite of the Alderman and Town Clerk. R. W.

Reading.

Wells, Somerset, was notorious for bull baiting, but the practice was very properly abolished about twenty years ago. The animal, after being driven through the streets, and hounded almost to madness, was tied to a large iron ring in the market-place, and there "baited" by dogs of the strongest and most ferocious kind. Numerous persons came from considerable distances to witness the sport, as it was called, and serious accidents sometimes happened in the course of the barbarous amusement. It was by no means a modern practice in Wells, as will be seen from the following extract from one of the old "Sessions books" (it occurs A.D. 1676):

"Forasmuch as evidence hath been given to this Court this psent Sessions, that one Israel Peirce and William Bateson (togeather w^th many other persons as yett vnknowne to the Court) did, in or about a month or two last past, in an vnlawfull and riotous manner assemble themselves, And one Bull of W^m Coward, Esq^r, Recorder of the said Citty or Burrough, in a violent manner did chase, drive, and hound w^th dogges in and through sev'all of the streets of the said Citty or Burrough, nott only to the great disturbance, terror, and affrightinge of many of his Mat's subjects inhabitinge and residinge w^thin the said Citty or Burrough, who were thereby in danger of beinge hurte by the said Bull, but against the peace of o'r Sou'aigne Lorde the Kinge, &c.;—This Courte doth therfore thincke fitt, and accordingly order, that the said Israel Peirce and William Bateson be taken and broughte before some one or more of his Mat's justices of the peace

wthin the said Citty or Burrough, and by him or them bound over wth sufficient sureties to the next generall sessions to be held for the said Citty or burrough to answer such matters of misdemeanr as on his Mat^s behalfe shalbee objected agst them on the said offence; and in the meantyme should bee of the good behaviour. And doth further order, that if bothe or either the said parties being taken as afores^d shall refuse sureties herein, contrarie to this order, that such partie or parties soe refuseinge shalbee by such justice or justices comitted to prison, there to remayne vntill he shalbe from thence discharged by due course of law. *P. Cur.*"

INA.

KIMMERIDGE COAL MONEY.

(2nd S. iv. 473.)

From some experience of these curious relics of the past, I may presume to call in question the correctness of Dr. Buckland's opinion concerning them; nor do I think that he ever published a line on the subject. The so-called coal money is certainly found sometimes in connexion with fragments of Roman pottery, but not so as to indicate anything but accidental proximity. The large quantity of it that has been occasionally found in one spot forbids the idea that each disc was turned for the purpose of forming a block for moulding the hollow feet of earthenware vessels, for so I understand the Dean's hypothesis. Surely this might have been effected by simpler means. I am acquainted with several private collections of antiquities in Dorsetshire, where of course the coal money is a well-known object of interest; but never have I seen, nor ever heard of a specimen like that alluded to by A. A. There can be no doubt that the author of the paper in *The Archæologia* on these articles was right when he described them as the chucks or refuse pieces thrown off from the lathe, after the working off of rings and armillæ. Such rings have frequently been discovered, and I have seen a blundered piece of the material, showing a portion of a ring imperfectly formed, attached to part of the circumference of the disc, which had evidently fractured in the process of turning. I once showed some of these discs to a Tonbridge turner, who immediately pronounced what their real nature was, and in my presence turned a ring from a block of the same material; thus producing a very good specimen of modern "coal money" as an illustration of ancient art, in the fabrication of an object that has puzzled many a learned antiquary. W. S.

Hastings.

Replies to Minor Queries.

J. Jackson of Cambridge (2nd S. ii. 171.) — I have lately observed your communication as to J. Jackson, principal bass singer for forty-five years at Trinity College, Cambridge.

I know not to what degree you may be interested; therefore I think it right to mention that what appears to be the original drawing (well printed) of him is in my possession; also his epitaph, of twenty lines, written by himself.

Under the portrait is written, "J. Jackson, 45 years singer at Trin. Coll. Chap. Cambridge. Harding, delineavit et donavit." This came to me, with some paintings, and also caricatures and other portraits of some of the University notables, on the decease of a lady who was the only daughter of a gentleman who resided in Cambridge.

RD. ALMACK.

Melford, near Sudbury, Suffolk.

Robert Courthose (2nd S. iv. 453.) — This unfortunate prince had two sons. The elder, William, Earl of Flanders, surnamed the Miser, was slain in battle in 1128, leaving Theodorick, his competitor, in possession of the earldom. He was twice married: first to Sibil, daughter of Fulk, Earl of Anjou, who was divorced from him, and married to the above-named Theodorick. He subsequently married Joan, daughter of Humbert, Earl of Morienne; but left no issue by either wife.

Henry, the second son of Robert, was accidentally killed in the New Forest.

I have seen the two lines of the epitaph to which A. C. M. refers written thus: —

"Hic jacet Tom Shorthose;
Sine tomb, sine sheep, sine riches;
Qui vixit sine gown, sine cloak,
Sine shirt, sine breeches."

J. K. R. W.

William Primatt (2nd S. iv. 513.) — I suspect that the person of this name, of whom C. H. & THOMPSON COOPER make inquiries, was rector of West Walton, Norfolk, to which he was presented by Lord Colerain in 1729; and he was aged sixty-eight when he died, which I think was in 1762. He had two children: the Rev. Humphrey Primatt, D.D., who died 1774, without issue; and William, buried at Shenley, Bucks, July 3, 1771, aged thirty-seven, having married Charlotte, one of the daughters of the Rev. Mathew Knapp of Shenley. There was no issue of this marriage. The Rev. Wm. Primatt, rector of West Walton, married Mary, daughter of Offspring Blackall, Bishop of Exeter. If this is the person of whom inquiry is made, I can give farther information as to his father, grandfather, and great-grandfather. T. P.

Clifton.

Ignez de Castro (2nd S. iv. 287. 399. 461.) — There is yet another author who has taken Ignez for the theme of his tragedy — La Motte, whose *Inez de Castro* was parodied by Legrand, the French author and dramatist (celebrated for his ugliness) under the name of *Agnes de Chaillot*.

CUTHBERT BEDE.

Mediæval Maps (2nd S. iv. 434. 478.)—It may save somebody some trouble to observe that the Mappa Mundi folio in the British Museum is a reprint or copy of the fac-similes of the Catalan Atlas given by MM. Buchon and Taster in tom. xiv. of the *Notices et Extraits des Manuscrits de la Bibliothèque du Roi*. I take the opportunity of thanking you and the other gentlemen who have replied to my Query. M. A.

Locusts in England (2nd S. iv. 267.) — Living specimens of the *Gryllus migratorius* have not been unfrequently found singly in gardens near the sea coast. One I found at Yarmouth, in 1841, I vainly attempted to kill and preserve for some days. The *G. gryllotalpa* is, I believe, not found in Norfolk. E. S. Taylor.

Ormesby St. Margaret.

Ambiguous proper Names in Prophecies: Death of Henry IV. (2nd S. iv. 202.) — The story respecting the death of Henry IV. in the Jerusalem Chamber can be traced much farther back than to Fabian's *Concordance of Histories*, since it is found in the *Brute*, both in the early MSS. of that Chronicle, as well as in the printed editions. By Thos. Elmham (prior of Lenton and chronicler of Henry V.), the scene of the king's death is, however, assigned to a chamber which he calls the "Bethlehem" chamber. Can this name be found elsewhere? The following verses, found in a MS. of his metrical *Life of Henry V.* (Bodl. MS., Rawl., B. 214.), contain his allusion to the subject:

"Annis millenis quadringentis duodenis
Rex meat Henricus ad loca digna sibi.
Cuthberti luce vitæ spiramen ab ymys
Suscipit Altitonans Rex miserando piis.
Ficta prophetia sonuit, quam vivus habebat,
Quod sibi sancta fuit terra lucranda cruce:
Inprovisa sibi sacra terra datur necis hospes,
In *Bethlem* camera Westquemonasterio."

W. D. Macray.

Bell Inscriptions from the Tower of Plumstead Magna Church, Norfolk (2nd S. iv. 430.) — I think I can suggest an emendation in the inscription, which will improve both its sense and prosody. Should it not be

"Sanctorum *meritis* pangamus cantica laudis"?

The vesper hymn from the Common of many Martyrs, in the Roman Breviary, is most probably the origin whence the above line is derived. It begins

"Sanctorum meritis inclyta gaudia,
Pangamus socii, gestaque fortia."

J. V.

Was Washington a Marshal of France? (2nd S. iv. 385. 441.) — Mr. Walsh, a well known American writer, formerly Consul of the United States in Paris, in which city he is still residing, has recently asked information on this subject from M. Vaillant, Minister at War, and received from him the following reply: —

"No trace of a degree conferring on Gen. Washington the dignity of a Marshal of France can be found in the archives of this ministry."

But then P. S., a correspondent of the *Washington Intelligencer*, aptly remarks, —

"How does it happen that the portrait of Washington, painted by C. W. Peale for Louis XVI., and sent to France, where it was placed in the palace of the Tuileries, and brought back to this country by Count de Menow, and which is now in the National Gallery of the Patent Office, represents him with a badge of a Marshal of France? It may be that the broad riband of this picture indicates no such rank; and if not, what does it mean?"

It may be remarked "that the venerable C. W. Peale is the only gentleman now living to whom Washington sat for his portrait." W. W.

Malta.

Early Tragedies and Almanacks (2nd S. iv. 106.) — Your correspondent W. W. is in error. He says that the first English Almanack made its appearance in 1673, from the Oxford Press. I have now an Almanack from another source, and of an earlier date. It runs thus: —

"Swallow, an Almanack for the year of our Lord God 1668, being the Bissextile or Leap Year, and from the world's Creation 5672; calculated for the Meridian of the University and Town of Cambridge, when the Pole is elevated 52 deg. 17 min. above the horizon. Cambridge: John Field, Printer to the University, 1668."

The above is a correct copy of the title-page. The book contains forty pages, and the size 18mo. Can any of your readers inform me whether this is the first Almanack from the Cambridge Press, and how long did it continue?

There was a Gabriel Harvey, a student at Christ College, Cambridge, born 1545, and died 1630, who was Proctor to the University. I find to a short description of his life the following note: —

"Towards the latter part of his life he began to study Astrology, and finally turned Almanack Maker; he was an Intimate friend to Spencer the Poet and Sir Phillip Sidney."

He (W. W.) also states that the first tragedy in the English language is entitled *Gortuduc*, and published 1561. I find that the tragedy of *Gorboduc*, by the celebrated Thomas Sackville, Lord Buckhurst, and after Earl Dorset, was performed before Queen Elizabeth in 1561. Is this the same tragedy as your correspondent means?

G. Roan Woodgate.

Mile End.

[Certainly. *Gortuduc* is a misprint.—Ed. "N. & Q."]

"*Peculiarities in Church Steeples*" (2nd S. iv. 452.). — In answer to R. L.'s query, I beg to inform him that there is a church extant in *Edinburgh* which has an open belfry. It is St. Giles's in the High Street, a very noble specimen of

Gothic architecture, the greater portion of which was built in 1466 by James III. The belfry is open at all sides, and contains a very musical peal of bells, which are partially visible from the exterior. The spire, which is 161 feet in height and surmounted by an imperial crown, springs in four light and beautiful arches from each corner of the belfry, and is undoubtedly of coeval construction with the other parts of the tower. In fact I was informed, while inspecting the church, that the "principal entrance," the *belfry*, *tower*, *and spire*, together with a small chapel, were all built at the same period. I would, however, refer R. L. to Murray's *Guide through Scotland*, from which he will doubtless obtain many particulars, and which perhaps contains an illustration of the church itself. I am not aware of any churches, besides those mentioned by R. L., existing in *England*, with this characteristic peculiarity.

F. Lamb.

Silver Tankard (2nd S. iv. 207.); *Goldsmiths' Marks* (2nd S. iv. 209.)—From Lucy's description it is not easy to say whether her Roman P means 1592 or 1730; but a glance at Mr. Morgan's Table of Assay Office Letters would soon enable her to judge for herself. And it may be acceptable to Pishey Thompson and others also to know that the useful little manual is now published by itself as a pamphlet, at Bell's, 186. Fleet Street. P. P.

The Proposal (2nd S. iv. 473.)—The three young ladies whose portraits are painted in this charming picture are the daughters of the late William Pearce, Esq., of Whitehall Place. One of them married the Rev. Walter Blunt of Wallop, Hants; another Sir Henry Dymoke, Bart., the Champion; and the third Algernon Massingberd, Esq., of Gumby, Lincolnshire.

As these ladies are, I believe, all living, I abstain from narrating the incident which was the subject of the picture. G. A. C.

Miscellaneous.

NOTES ON BOOKS AND BOOK SALES.

If there be one subject of which more than another it may be truly said a little knowledge is a dangerous thing, that subject is Law. Yet that is just the subject on which everybody requires a little knowledge; but that little should be accurate. To furnish this universal desideratum we have now the most profound lawyer of the present day,—one who, to use his own words, has in his youth and in his manhood written much for the learned in the law,—now writing for the unlearned, and giving us a series of familiar letters on the Law of Property, its acquisition, transfer, &c., in which it is hard to decide whether they are most excellent for the deep knowledge of the subject displayed in them, or the plain and lucid manner in which that knowledge is conveyed. We are sure that every man who has any property, however small, will do well and wisely to make himself master of the *Handy Book on Property Law by* Lord Saint Leonards, which is the excellent legal *multum in parvo* which has called forth these remarks.

At this pleasant season of song and carol, a new part of Mr. Chappell's excellent *Popular Music of the Olden Time* will be welcomed in many a social circle. This eleventh part, which is devoted to the Songs, Ballads, and Dance Tunes of the reign of the Merry Monarch, is full of old and well-known favourites, from "Here's a health unto His Majesty," "Grim King of the Ghosts," "To all you Ladies now on Land," down to the "Leather Bottel," and all with their musical and literary history told with Mr. Chappell's accustomed industry.

Pressed as we are for room just now, we must dismiss in a few words the Second and Third Parts of the Second Division of Mr. Darling's most useful *Cyclopædia Bibliographica*, which we are glad to find proceeding so steadily towards completion, and the Eighth and Ninth Parts of *The Life of Sir John Falstaff*, told by Mr. Brough and illustrated by George Cruikshank. In these two parts Cruikshank is as great as ever; the scene at Herne's oak is as full of imagination and fun as anything that ever came from his *burin*.

The following rare and curious Books were sold by Messrs. Sotheby & Wilkinson on Dec. 15, and five following days:—

Lot 3. Braithwait (R.) A Solemne Joviall Disputation, and briefly shadowing "The Law of Drinking." Frontispiece and Plate by Marshall. Very rare, fine copy, green mor. At the signe of Red-eyes. 1617. 6*l.* 8*s.* 6*d.*

31. Proctor (J.) The Historie of Wyatt's Rebellion. Black letter, first edition, very rare, fine copy in blue mor. Part of the first leaf of the text in MS. Robert Caly, 1554. 4*l.*

Hearne, the Antiquary's copy, with his autograph signature and note on the book, stating "It was always reckoned a book of great authority by such as are impartial and well versed in our English history."

69. Liber Regalis, (Sive Ordo et Officia Coronationis Regum et Reginarum Angliæ, et de Exequiis Regalibus.) Very fine Manuscript upon vellum, written in the early part of the 15th century, and rubricated. 47*l.* 5*s.*

This is one of the most curious, authentic, and important Manuscripts, relating to the Coronation of the Kings and Queens of England, which exists. It is quite surprising that it should be found in a private collection.

71. Middleton (Thos.) The Triumph of Faith, a solemnity unparallelled for the cost, art and magnificence, in the Office of Sir Thos. Middleton as Lord Maior of the Citty of London, interspersed with poetry. N. Okes, 1613. 6*l.*

116. Cicero, Tullius de Senectute. Colophon: Thus endeth the boke of Tulle of olde age, translated out of Latyn into frenshe by Laurence, de primo facto at the comaundement of the noble prince Lowys Duke of Burbon, and emprynted by me symple persone William Caxton, the xii day of august, the yere of our Lord MCCCCLXXXI. Cicero de Amicitia (translated by the noble Erle Therle of Wurcester). Exceedingly rare, a remarkably fine copy, unwashed, old russia, from the Merly Library, at the sale of which it sold for 210*l.* 275*l.*

117. Dives et Pauper. A Compendyouse Treatyse Dyalogue of Dives and Pauper, &c. Title inlaid. Fine copy in russia, from the library of Sir M. M. Sykes. Wynkyn de Worde. MCCCCLXXXVI. 36*l.*

In this edition following the large device of Caxton at the end, is a leaf having on the recto a woodcut of the Holy Family, and on its reverse repetitions of the same cut, "Dives and Pauper," as used on the first leaf. It is erroneously stated in Lowndes that the edition printed in 1493 by Pynson should have a

leaf at the end containing the "Device of the Printer." Such is not the case in the copy in the British Museum, or in that sold here during the month of August last.

127. Missale Ordinis Bti. Benedicti. Printed upon vellum, a remarkably fine copy in the original binding, brass bound and with clasps. Bambergæ, per Joan. Sensenschmidt, MCCCCLXXXI. 73*l.*

A glorious specimen of early Typography. The service for the Mass is in noble type, larger than the Psalter of 1457. It is preceded by an admirably executed painting of the Crucifixion.

280. Johnson (S.) The Original Agreement between Dr. Samuel Johnson and Ed. Cave, bookseller, for the publication of the first small edition (12mo.) of "The Rambler," specially providing that the names of John Payne and Joseph Bougnet, "are inserted as the persons for whom such edition is printed." 1751. 10*l.*

This most interesting document is signed by Johnson, and witnessed by David Henry and J. Hawkesworth.

281. Johnson (S.) The Receipt of Samuel Johnson to Mr. Cave for the sum of Fifty Pounds for compiling and writing the Life of Rd. Savage, Dec. 14, 1743: also a note from Mr. Cadell, dated Bristol, March 17, 1749, to Mr. Cave, stating that he had purchased a play from Savage for 5*l.* 5*s.* 5*l.*

In the receipt by Dr. Johnson, the date and amount are in his autograph, as well as, of course, his signature.

540. Bible (The) and Holy Scriptures conteyned in the Olde and Newe Testament, translated according to the Ebrue and Greke, and conferred with the best translations in divers languages, &c. Maps, old russia. Geneva, printed by Rowland Hill, 1560. 16*l.* 10*s.*

First and very rare edition of the Genevan version of the Scriptures, a perfect copy, with the exception of a few letters on the leaf, "To our beloved in the Lord," which leaf is mended in the margins, as is also the title. This volume was once the property of the celebrated Dr. Wm. Dodd, who exchanged it for other books with the late Wm. Otridge, of the Strand, who presented it, in Nov. 1802, to the Rev. Weeden Butler, of Chelsea, whose autograph letter, then accompanying the gift, is attached to the book.

1138. France. Documents Inédits sur l'Histoire de France, publiés par Ordre du Roi (Louis Philippe) et par les Soins du Ministre Publique (M. Guizot). 79 vols. half bound in dark maroon morocco, contents of each volume lettered on the backs, and 4 vols. unbound; together 83 vols. 4to.; accompanied with a large Atlas folio of the plans of the Battles for the Succession to the Spanish Throne. 60*l.*

1520. Shakespeare (Mr. William) Comedies, Histories, and Tragedies, published according to the true originall copies, the second impression with portrait by Droeshout on the title, and the Verses "to the Reader" by Ben Jonson opposite (which slightly varies from the copy given by Lowndes). Good copy, with a few corrections of the text, and interlineations in an old hand. Thomas Cotes for Robert Allot, 1632. 12*l.* 15*s.*

From a note on the fly-leaf we find that this volume was purchased in Little Britain on the 14th of Feb. 1649, the seller at that time warranting it to be perfect, and of the best edition.

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LONDON, SATURDAY, JANUARY 16. 1858.

Notes.

ENGLAND AND FRANCE IN 1656: THE PURITY OF THE THAMES.

The following notice of a chapter in the *Works* of Sir William Davenant will perhaps interest your readers. Davenant is now probably less known as a wit than as the cause of the wit of others; less by the heroic poem *Gondibert* than for the loss of his nose. However deserving of repute, his name owes much to the myth associated with his birth, to the satire of Sir John Suckling, and the quips of the "ingenious Mr. Joseph Miller." The paper to which I would direct attention is headed: "The First Dayes Entertainment at Rutland House by Declamations and Musick, after the Manner of the Ancients." The cause of its composition was as follows. During the dynasty of the Puritan commonwealth, the playhouse had been rigidly suppressed, and for that very reason was cherished by the Cavaliers. Davenant, who distinguished himself on the king's side, had been twice an exile in France, living in Paris at the Louvre with his friend Lord Jarmin, and where he wrote the first two books of *Gondibert*. About 1650, he was captured in a French vessel, and subsequently confined in the Tower of London. His life, tradition says, was saved by the mediation of Milton — who, similar tradition reports a few years later, was indebted for his life also to the influence of Davenant. Be that as it may, Davenant, on his liberation, sought occupation, and through it the means to live. Having obtained permission, he opened a sort of theatre at Rutland House, in Charter-house Yard; and the paper now noticed was apparently the first representation. It has its interest, as noticing the comparative aspect of London and Paris, the manners and customs of the people, and of those "che vanno per via" in their various street occupations. Davenant sought by it the reestablishment of the theatre. The piece consists of a prologue, succeeded by music; after which the curtains are opened, and on two gilded rostras appear, sitting, Diogenes and Aristophanes, — designed perhaps to represent the ideas of the Puritan and the Cavalier as regards the stage. Their declamation ended, the rostras are occupied by a Parisian and a Londoner, who declaim concerning the preeminence of London and Paris. Let your readers contrast the cities as they now are, and as then described: especially is it worthy of attention that the Londoner claims the preeminence due to his city because of the *purity of the Thames!* "Illi robur et æs triplex," — much moral courage and threefold brass to him who could venture to assert that now!

The Parisian taunts the Londoner in this wise. Sure your ancestors contrived your narrow streets in the days of wheel-barrows, and asks: "Is your climate so hot that as you walk you need umbrellas of tiles to intercept the sun?" Then he remarks on the multiform aspect of Old Fish Street, the variety of deformity in the construction of the streets; next, the noise of the watermen, their incivility, their peascod boats, the aspect of the river side: here dwells a lord — there a dyer, — and between both Duomo Comune. He reverts again to the streets, notices the lowness of the roofs of the houses, the smell of tobacco in the rooms, and of lavender in the linen, to which he considers the sea-coal smoke a very Portugal perfume. He is severe on the domestic economy. The bread is too heavy; beds too much resemble coffins; kitchens indeed well lined with beef, but swarming with pampered servants. The drink too thick, and yet you are seldom over curious in washing your glasses. The coaches in the streets so narrow they resemble sedan-chairs on wheels; nor is it, he adds, safe for a noble to use them until the quarrel be decided whether six of your nobles sitting together shall stop and give place to as many barrels of beer.

To all this the Londoner replies, as regards Paris: "Your Louvre has a singular way of being wonderful — the fame of the palace consisting more in the vast design of *what it was meant to be, than in the largeness of what it is;* the structure being remarkable for what is old, but more even for the antiquity of what is new, having been begun some ages past, so as to be finished many ages hence (1656—1856); which I take it may be *a sign of the glory, but not of the wealth of your rulers.*" He now dilates on the river — notices the broken arch of Pont Rouge, and the boats on the Seine, — much after the fashion of common wherries; the Bastelier, not so turbulently active as our watermen, but who gives us such a tedious waft across, as we were all the while poaching for eels. We neither descend by stairs when we come in, nor ascend when we go out, but crawl through the mud like cray-fish, or anglers in a new plantation. Contrast this with the Louvre, the bridges, and the quais of Paris at the present day.

The internal police of Paris appears also to disadvantage, for the Londoner remarks: "You are disordered with the rudeness of our streets, but have more reason to be terrified with the frequent insurrections in your own — whole armies of lackeys invade the peace of public justice; whilst, on Pont Neuf robbing is as constant and as hereditary a trade as amongst the Arabs."

The following song concludes the entertainment: —

> "London is smothered with sulphurous fires!
> Still she wears a black Hood and cloak
> Of sea-coal smoke,
> As if she mourned for Brewers and Dyers.

Chorus.

"But she is cooled and cleansed by streams
Of flowing and of ebbing Thames."

"Though Paris may boast a clearer sky,
Yet wanting flows and ebbs of Seine
To keep her clean,
She ever seems choaked, when she is dry."

No play should conclude without a moral. It would be difficult to extract a moral from the theatre of the era of the Restoration.

Let us compare, however, the description of London and of Paris in 1656 with their state in 1857. None can deny the progress has been great, both morally and materially. Paris, as regards material progress—street improvement—has probably not done much more than London; but what remains to the Londoner of the proud boast—of flowing and of ebbing Thames? Pope marks in his *Dunciad* the increasing pollution of its stream. May we hope the minds of the Metropolitan Commission may be open to contrition and to compassion? S. H.

THOMAS POTTER.

In addition to the few particulars furnished by your able correspondent D. (2nd S. iv. 41.), respecting Thomas Potter, the reputed author of the *Essay on Woman*, the following biographical notices of this gifted but dissolute statesman may be acceptable to your readers.

Thomas, second son of John Potter, Archbishop of Canterbury, was a barrister-at-law of the Inner Temple, and Recorder of Bath. He came into parliament at the general election in 1747 for St. Germans, and at that time was Secretary to the Princess of Wales. Horace Walpole, writing to Sir Horace Mann, in November of that year, mentions him as a young man of great promise:—"The world is already matching him against Mr. Pitt." Lady Hervey, also, has the following notice of him in her *Letters*, p. 110.: "Mr. Potter the lawyer is a second Pitt, I hear, for fluency of words: he spoke well and bitterly, but with so perfect an assurance, so unconcerned, so much master of himself, though the first session of his being in parliament, and the first time of his opening his mouth there, that it disgusted more than it pleased." His subsequent career, however, did not correspond with these anticipations. He inherited a very large property from his father, amounting, it was said, to at least 70,000*l.* (*Grenville Papers*, i. 102.) Nichols informs us that the "Archbishop's younger son, the favourite Jacob, whom he thought more worthy of his estate, was highly exceptionable in his moral character, however distinguished by his abilities; and, in particular, his behaviour, both before and after marriage to his first lady, Miss Manningham, whom his father obliged him to marry, is well known and remembered." (*Literary Anecdotes*, i. 178.) This lady died on Jan. 4, 1744; and on July 14, 1747, he was married the second time to Miss Lowe of Brightwell, Oxfordshire, with 50,000*l.*

In 1748, Potter was appointed Secretary to Frederick Prince of Wales, which situation he continued to hold until the Prince's death in 1751. At this time he took an active part in the political contests of the day. He was successively member for St. Germans, Aylesbury, and Oakhampton, and distinguished himself in the debates on the interference of the Duke of Newcastle at the Seaford election, where the Duke had appeared at the poll, contrary to the resolution of the House of Commons against peers interfering at elections. His speech was printed in the *London Magazine*, and old Horace Walpole published a letter to him upon it. Potter also distinguished himself in a speech on the famous bill for removing the assizes from Aylesbury to Buckingham, on a contest between the Lord Chief Justice Willes and the Grenvilles.

On March 20, 1751, Potter opened in an able manner his scheme for an additional duty of two shillings on spirits, to be collected by way of excise. Talking upon his plan for suppressing gin, Potter told a near relative of Sir Robert Walpole, that he would imitate that minister, and expose himself to all the unpopularity of the Excise scheme. When Mr. Fox was told of this speech, he said it put him in mind of Sir Godfrey Kneller, who, when his gardener was cursing himself, said to him, "God d—— you! God d—— kings and princes and great men; God no d—— such poor fellows as you." A few years before his death Potter held the office of Joint Vice-Treasurer of Ireland, and Paymaster of the Forces.

William Cole, the Cambridge antiquary, has preserved among his MS. collections the following particulars of the death and funeral of Potter (Addit. MS. 5831. p. 182.). His friend, Mr. Williamson, informed him that

"Abp. Potter left his second son, Thomas Potter, Esq., 100,000*l.*, as it is said. He is a man of great parts, and makes no inconsiderable figure in the Parliament house, and by opposing the Government which raised his father, who raised his estate, has now got some of the best posts under it. He is a sickly man, and does not seem to be in a capacity of enjoying the beauties of his gardens at Ridgmont, near Woburn, in Bedfordshire, where he has planned out as fine walks as any in the kingdom. This place he had by his wife. His father made a purchase of the estate of Houghton-Conquest in Bedfordshire; but that being in a very dirty clay soil, he chose to live at Ridgmont, though very much confined both in house and property—the Duke of Bedford coming up close to his garden. On which account he was telling in a pleasant way to some of his friends at his table, 'that he believed his father would have made a purchase in *hell*, so that he could have done it on good terms.' And when one of the company observed to him, 'That that was rather an odd kind of place for an archbishop and primate to purchase

in.' 'Oh!' says he, wittily and pleasantly, 'though he purchased there, he did not think of residing upon it!'"

Cole then adds the following: —

"Mr. Thomas Potter died at Ridgmont about the middle of June, 1759, of a long decay. It was he whom his father insisted upon his marriage with Dr. Manningham's daughter, by whom he has left an only son, now at Emanuel College. By his last wife, a daughter of Mr. Low of Ridgmont, he has left two young daughters. The vain old archbishop has so ordered his Will, that his estate is to go to the sons of all his children *first*, who are to take the name of Potter, if they are the children of his daughters; and in lack of male issue, the daughter's children to change their name to Potter. One daughter married Dr. Sayer, who had an intrigue with my Lady Baltimore, and a public trial ensued, in which many of his letters were produced: yet the old archbishop was not backward in asking a bishoprick for him of the present king, who absolutely refused it upon the indecency of it; telling him, that a colonel's commission would be more in character. Dr. Sayer is Archdeacon of Durham, and has other great preferments in the Church, among the rest, the Rectory or Vicarage of Witham in Essex, at least was possessed of it twenty years ago, when I [Wm. Cole] well remember his visiting my worthy good friend, Thomas Western of Rivenhall in that county; as also that he was a very well-bred man, and much of a gentleman. Another of the archbishop's daughters married my schoolfellow and brother antiquary, Dr. Mills, Canon of Exeter; and a third, Dr. Tanner, son to the bishop of that name. My friend, Mr. Williamson, Rector of Milbroke in Bedfordshire, calling on me Sept. 5, 1759, he gave me the foregoing particulars, being the person who buried Mr. Potter, the Curate of Ridgmont being superannuated, and he charitably serving the cure for him: his name is Richardson, and is Vicar of Husband-Cawley, a poor benefice adjoining. Mr. Potter, some few days before his death, took his steward with him, and fixed upon his place of sepulture in the churchyard of Ridgmont, at the west end of the belfry, in a place where no one was used to be buried. He ordered himself to be carried by six labourers, and his pall to be supported by six of his tenants, two from Houghton-Conquest, two from Eaton-Bray, and two of Ridgmont. He was put into three coffins, one of which was lead, and an arch of brick turned over his coffin, on which was a white plate, with this short inscription:

'Thomas Potter, Esq.,
Died June 17, 1759,
Aged 41 years.'

He was buried on Monday, 25th June, Dr. Mills and his eldest son, now in the Secretary of State's office under Mr. Pitt, with whom his father was greatly connected, being at Ridgmont, but did not attend the corpse to the grave. Mr. Potter desired Dr. Dell, his physician, who lived near him, to open his side, where he would find the cause of his death; which he accordingly did, and found his lungs and liver much decayed. I think Mr. Potter had been Judge of the Isle of Ely."

J. Y.

"I'M TO BE MARRIED O' SUNDAY."

A contributor to the *Shakspeare Society's Papers* (vol. i. p. 80.) has inserted an interesting ballad, under the above title, in illustration of a passage in *The Taming of the Shrew*, Act II. Sc. 1.: —

"We will have rings, and things, and fine array;
And, kiss me, Kate, *we will be married o' Sunday.*"

The contributor, however, was not aware that an earlier version existed in print in Mrs. Centlivre's comedy of *The Platonick Lady*, acted at the Queen's Theatre in the Haymarket, in 1707, and printed in quarto in the same year. The fair authoress calls it "A Country Song." It differs so materially from the traditional copy in the *Shakspeare Society's Papers*, that I think the readers of "N. & Q." will not object to see it revived: —

"As I walked forth one May morning,
I heard a pretty maid sweetly sing
As she sat under the cow a milking,
Sing I shall be marry'd a *Tuesday*;
I mun look smug upon *Tuesday*.

"I prithee sweet-heart, what makes thee to marry,
Is your maiden-hood grown a burthen to carry?
Or are you afraid that you shall miscarry?
I prithee now tarry till *Wednesday*.

"I pray, good Sir, don't wish me such ill,
I have kept free these seven years against my own will;
I have made a vow, and I will it fulfil,
That I will be marry'd on *Tuesday*,
So I mun look smug upon *Tuesday*.

"A Tuesday morn it will be all my care,
To powder my locks and to curl up my hair,
And two pretty maids for to wait on me there;
So I mun look smug upon *Tuesday*,
So fine and so smug upon *Tuesday*.

"Then two young men to the church will me bring,
Where my husband will give me a gay gold ring;
I could not wish for a much prettier thing.
So I mun look smug upon *Tuesday*,
So fine and so smug upon *Tuesday*."

I have made a few verbal alterations for the sake of the fair writer's reputation.

Edward F. Rimbault.

THE POET COLLINS.

As I see that the reissue of the *Aldine Poets* by the publisher of "N. & Q." comprises a new edition of Collins's poems, by Mr. Moy Thomas*, it may be *apropos* to send you one or two facts and speculations from my Note-book concerning Collins, of whom so little, unfortunately, is known.

In some papers of a gentleman who resided in the neighbourhood of Chichester about 1720—40, I find many bills of tradesmen in that city, and among these one with the following item: —

"July y^e 24. A hatt and lace, 14*s*."

Under this is the following receipt: —

"Received the full contents and all accounts by me.
"Elizabeth Collins."

Collins's father, as is well known, was a hatter in Chichester. The signature is undoubtedly that of Collins's mother, whose name was Elizabeth,

* This Note is unfortunately too late for Mr. Thomas's use. His edition is published. See *post*, for *Notes on Books*. — Ed.]

and who no doubt carried on the business after the death of her husband. It may, however, be that of Collins's younger sister, afterwards Mrs. Durnford. Although Johnson and others tell us that William Collins, the father, was a hatter, I have always thought it doubtful whether all the heads in Chichester in those frugal days could have kept one tradesman in constant employment as a hatter only; but this fact seems to confirm Johnson's statement.

In the *European Magazine* for October, 1795, is an amusing anecdote of Dr. Langhorne, the earliest editor of Collins's poems, as follows:—

"Dr. Langhorne, hearing that Collins the poet was buried at Chichester, travelled thither on purpose to enjoy all the luxury of poetic sorrow, and to weep over his grave. On enquiry he found that Mr. Collins was interred in a sort of garden surrounded by the cloister of the Cathedral which is called "the Paradise." He was let into this place by the Sexton, and after an hour's seclusion in it came forth with all the solemn dignity of woe. On supping with an inhabitant of the town in the evening, and describing to him the spot sacred to his sorrows, he was told that he had by no means been misapplying his tears; that he had been lamenting a very honest man and a very useful member of society, *Mr. Collins the Tailor.*"

This is, I confess, too much in Joe Miller style, and too like stories of Johnson and Boswell and others not to be suspicious. But the accounts already quoted furnish something like a confirmation that there really was in Chichester in the time of the poet and his father a Collins who was a tailor. I find one of his bills—

"1720. For making Breeches, &c. &c.
"Received y^e^ contents by me,
"Jo^n^ Collins.
"20 Jan. 172$\frac{4}{5}$."

Was it honest "Jo^n^ Collins," breeches maker, &c., who received the tender tribute from the gentle and sentimental Dr. Langhorne?

Again: among the papers referred to I find a legal document, beginning, "Sussex to wit," and which I read to be a warrant "from Edward Madgwick, Esq., Sheriff, to Henry Randall and John Randall, his Bailiffs," directing them to levy on the goods of William Collins a debt of 266*l.*, dated August 10, 1737. At the bottom is the note, "Levy 170*l.*"

I cannot help thinking that as this is among Chichester papers it must have related to the poet's family. William Collins, the poet's father, however, appears to have died in 1734, although all dates in Collins's biographer are very contradictory. Mr. Ragsdale, in his letter published by Mr. Dyce, tells us that Alderman Collins "left his affairs rather embarrassed." It could not refer to the poet, as he was not sixteen years of age at the time. May it have been against the *estate* of Alderman Collins?

S. P.

CAMDEN'S, BELLARMIN'S, AND GALILEI'S INSCRIPTIONS IN THE ALBUMS OF ERNEST BRINCK.

In the *New Series* of its *Works**, the Society of Dutch Literature at Leyden lately published a "Review of a Collection *Alba Amicorum* of the Sixteenth and Seventeenth Century."† The notice is interwoven with the fac-similes of several illustrious men, amongst others, of the botanist Dodonæus, Prince Maurice of Nassau, and of Galilei. Its author, Jonkheer F. A. Knight van Rappard, Secretary-General to the Netherlands Ministry of War, in a pleasant Introduction, extending from p. 1—25., gives us a history of the genus *Album*, which merits an attentive perusal.

But what more especially should bring van Rappard's *Review* under your notice, as a thing worth to be remembered, is, that it contains an inscription by Camden, from one of the *Albums* of Ernestus Brinck, in 1613, Secretary to Cornelis Haga, the first Dutch Ambassador to Constantinople. Brinck afterwards became Burgomaster of his native town, Harderwijk, where he died in 1649. Mr. van Rappard is collecting the materials for his biography.

Camden's inscription runs as follows:—

"Pondero, non numero,
Erudito, ingenuo et modesto
Viro Domino Ernesto
Brinck Britanniam
invisenti Anno CIↃIↃCVII
in amicitiae mnemosynon
Guilielmus Camdenus Claren.
libens lubensque posuit
Londinj xxii Mensis Julij."

Overzigt, caet., p. 57.

The abbreviation "Claren." is, as van Rappard tells me, for *Clarenceus*. Camden was made Clarencieux King-at-Arms in 1597. See Knight's *National Cyclopædia, in voce.*

Another *Album* of Brinck contains, almost side by side, inscriptions of Bellarmin and of Galilei. The Cardinal's, not yet Galilei's antagonist, is dated November the 5th, 1614, whilst the great astronomer wrote his memento on the 19th of the same, and subjoined, with his own hand, the stars of Medici.

Bellarminus says:—

"Deum time, et mandata
eius obserua: hoc est enim
omnis homo. Eccles. 12.
Robertus Card.^lis^ Bellarminus. die 5. Noub. 1614."

* *Nieuwe Reeks van Werken van de Maatschappij der Nederlandsche Letterkunde te Leiden*, Zevende Deel (vol. vii.), Tweede Stuk (Part II.). Te Leiden, bij E. J. Brill. 1856.

† *Overzigt eener Verzameling Alba Amicorum uit de xvide en xviide Eeuw, door Jonkheer F. A. Ridden van Rappard, Secretaris Generaal van het Ministerie van Oorlog.* L. c., p. 1—138.

Galilei writes: —

> "Ann. 1614 D. 19 Nouembris
> Vt nobili, ac generoso studio
> D. Ernesti Brinckij rem gratã
> facerem Galileus Galileius Flo-
> rentinus manu propria scripsi
> Florentiæ."

Under this friendly testimonial of benevolence is a drawing of four concentric circles; which would seem pedantic, but for the compliment thus paid to the album-owner's nationality, — as the invention of telescopes, that induced Galilei to construct one himself, by which he discovered the stars of Medici, was made by a Dutchman.

Van Rappard says, p. 87.:

"The importance of the inscription by Galilei, or, as he wrote, Galileius, of which [as of that of Bellarminus] we have published a perfectly resembling fac-simile, is augmented by the recollection of the worth then and afterwards attached to the discovery of Jupiter's satellites."

Not only in elucidation of the term *Medicea sidera*, but also to prove how the invention of telescopes by a Dutchman was the means of inviting Galilei to a closer inspection of the heavens, the author cites *The Gallery of Portraits, with Memoirs*, London, Charles Knight, 1834, and, in the first place, from the *Introduction*, as follows:

"The great Tuscan astronomer is best known as the first telescopic observer [and as] the fortunate discoverer of the Medicean stars (so Jupiter's satellites were first named); and what discovery more fitted to immortalise its author, than one which revealed new worlds?"

And further:

"In the same year, 1609, Galileo heard the report that a spectacle-maker of Middleburg in Holland had made an instrument, by which distant objects appeared nearer. He tasked his ingenuity to discover the construction, and soon succeeded in manufacturing a telescope. This telescope, however, seems to have been made on a different construction from that of the Dutch optician. It consisted of a convex and concave glass, distant from each other by the difference of their focal lengths, like a modern opera-glass; while there is reason to believe that the other was made up [of] two convex lenses, distant by the sum of their focal lengths, the common construction of the astronomical telescope. Galileo's attention naturally was first turned to the moon. He discovered that her surface, instead of being smooth and perfectly spherical, was rough with mountains, and apparently varied like the earth, by land and water. He next applied [it] to Jupiter, and was struck by the appearance of three small stars, almost in a straight line, and close to him. At first he did not suspect the nature of these bodies; but careful observation soon convinced him that these, together with a fourth, which was at first invisible, were in reality four moons revolving round their primary planet. These he named the Medicean stars."—*Overzigt*, p. 88.

Thus far the *Gallery of Portraits*. Perhaps you will not deem it uninteresting to know that Brinck's last-mentioned Album contains a *Catalogus Linguarum et variarum Dialectorum, quorum Singularum Specimen extat in meo Albo*, which last numbers more than 200 languages and dialects.— *Overzigt*, pp. 85. and 89. J. H. VAN LENNEP.

Zeyst.

GOLDRIC OR WALDRIC, CHANCELLOR OF HENRY I.

Dr. Lingard tells us that, at the battle of Tenchebrai, Robert of Normandy

"Was made prisoner by Goldric, the king's chaplain, who was rewarded for his services with the bishoprick of Landaff. But this warlike prelate soon incurred the hatred of the citizens, and was murdered in a field, with five of his prebendaries."— *Hist. Eng.* ii. 14., ed. 1849 (citing *Orderic*, p. 821.)

This statement is copied by Mr. Foss, who acknowledges his obligation to Dr. Lingard, and suggests as a motive for the murder, that the citizens "were probably disgusted at the king's forcing a bishop on them." (*Judges of England*, i. 68.) But I have just discovered that Dr. Lingard has been led into error by the old edition of *Orderic*, and, consequently, has been the means of misleading the learned biographer of the *Judges* (of whose general accuracy I have good reason to entertain the highest possible opinion). *Landavensis*, the reading of Duchesne, is corrected by M. Le Prevost into *Laudunensis*; so that Waldric's see was not *Landaff*, but a very different place — *Laon*. His name will be vainly sought in Godwin's *De Præsulibus Angliæ*; but a full and curious account of his episcopate is to be found in the third book of Guibert of Nogent, *De Vitâ Suâ*. From that work it appears that he was *chosen* by the clergy of Laon and the *French* king on account of his reputed wealth, notwithstanding the protests of Anselm, dean of the cathedral, who had got information as to his character. The heading which D'Achery has prefixed to one of Guibert's sections—"Galdricum eligi in episcopum petit rex Anglorum" — would favour the idea that the bishop was preferred in reward of his services to Henry I.; but the learned Benedictine has misinterpreted his author's words — "Electus ille prædictus a clero . . . Rothomagi a rege Anglorum de curia contra canones expetitur," which clearly mean that the electors requested Henry to release his chancellor from secular duties.

As a smaller matter it may be noticed that instead of "*five* prebendaries," Orderic says "*septem* majoribus ecclesiæ ministris." J. C. R.

Minor Notes.

Mahogany: its first Use in England.—

"Doctor Gibbons, an eminent physician in the latter end of the last, and beginning of the present century, had a brother, a West Indian Captain, who brought over some planks of this wood as ballast. As the doctor was then building a house in King Street, Covent Garden, his brother thought they might be of service to him; but

the carpenters finding the wood too hard for their tools, they were laid aside as useless. Soon after, Mrs. Gibbons wanting a candle-box, the Doctor called on his cabinet-maker, Woollaston, in Long Acre, to make him one of some wood that lay in his garden. Woollaston also complained that it was too hard. The Doctor said he must get stronger tools. The candle-box was made, and approved; insomuch that the Doctor then insisted on having a bureau made of the same wood, which was accordingly done; and the fine colour, with the polish, were so pleasing, that he invited all his friends to come and see it; among them, the Duchess of Buckingham. Her Grace begged some of the same wood of Dr. Gibbons, and employed Woollaston to make her a bureau also; on which the fame of mahogany, and of Mr. Woollaston, was much raised, and the wood came into general use." —*Monthly Museum*, 1802.*

W. W.

Names of American Cities.—The following cutting is from an old number of *The Rural New Yorker* (Oct. 11, 1856). It contains information that I know not where to find elsewhere: —

"CITIES EXTRAORDINARY.

"Baltimore is the 'Monumental City,' from the great battle monument, and several others of note, within its limits.

"Boston is the 'Classic City,' or Athens of America, from its acknowledged preeminence in the literary and fine-art pursuits.

"Cincinnati is the 'Queen City,' so christened when it was the undisputed commercial metropolis of the West; but I believe Chicago now sets up rival claims to that distinction.

"Cleveland, O., is the 'Forest City,' from the peculiar rural aspect of its streets, squares, and private grounds, which makes it one of the most delightful cities in the United States.

"Hartford, Ct., is the 'Charter Oak City,' from the famous Charter Oak of colonial history.

"Louisville, Ky., is the 'Falls City,' from the falls of the Ohio at that point.

"Montpelier, Vt., is the 'Green Mountain City,' being the capital of the Green Mountain State.

"New Haven, Ct., is the 'Elm City,' I believe, from the profusion of elm-tree ornaments in its streets.

"New Orleans is the 'Crescent City,' from the half-moon shape which the river once presented at that point. But the filling out from the city has materially changed the crescent.

"New York is the 'Empire City,' or the great commercial emporium of the New World.

"Philadelphia is the 'Quaker City,' from its broad-brimmed founders.

"Pittsburg, Pa., is the 'Iron City,' from the immense iron trade and manufactories. It is also emphatically the 'Smoky City.'

"Rochester is called the 'Flour City,' owing to the number of its flour-mills — some of which are said to be the largest in the world."

K. P. D. E.

Brading, Isle of Wight. — There are one or two vestiges of a past social condition which are noteworthy as being found together in one place, though separately they may not unfrequently be seen. Outside the churchyard, for instance, stands the old "Town Hall," so called, a one-storied, one-roomed building, the ground story of which is composed of open round-headed arches. Inside, the grim old stocks are still to be seen, a terror to evil-doers in times past; disused now, probably, though not because their services would not, in many cases, be helpful to the public weal. On the wall of this same building a small notice-board is fixed, containing sundry fierce threats "To Beggars, Ballad Singers," &c. Farther up the main street, in an open space, a strong iron ring remains, whereto, on Brading holidays, the unfortunate bull selected for baiting was tied. In entering the village, on Christmas Day, we were accosted by a ragged crew of "mummers" in gay dresses of shreds of coloured paper, and skilfully-cut pages of copy-books. Their performance seemed to resemble that which one reads of as usual in other countries, with the addition of a black-faced actor in a ragged smock, and carrying a stout cudgel with a bell at one end, a supernumerary, may be, for the special performance of Brading village. He acted the part of prompter, stage director, and master of ceremonies. Is he to be met with elsewhere? T. H. P.

Remarkable Instances of Heroism in India, and Cause of the recent Revolt. — The Rev. Mr. Scudder, an American missionary in India, in a recent letter to the editor of *The Christian Intelligencer*, thus remarks: —

"Let Americans never be ashamed that Englishmen are their forefathers. England is a noble country. Her sons are heroes and her daughters are heroines. This rebellion has brought out deeds that deserve to be associated with those valorous actions which we, with throbbing pulses, read in history. In one place, a lady and her husband fled in their carriage. He stood upright. She took the reins. She lashed the horses through a band of mutineers, while he, with cool aim, shot dead one who seized the horses' heads, and another who climbed upon the carriage behind to cut him down. On they fled, till again they found themselves among foes, and a rope stretched across the road made further progress appear impossible. True to herself, she dashed the horses at full speed against the rope, and as they, bearing it down, stumbled, she, by rein and whip, raised them, while her husband's weapons again freed them from those who succeeded in leaping upon them. He was wounded, but both escaped with their lives. In another place, a young lady, the daughter of an officer, shot seven mutineers before they killed her. A captain, pressed by his sepoys, with his good sword slew twenty-six of them before he fell!"

The Rev. Dr. Duff, who is also a distinguished American missionary, has thus expressed himself, with reference to the cause of the recent revolt:—

"I have no hesitation in saying, with the utmost emphasis, that the whole is the result of a long-concocted Mohammedan conspiracy against the British power, with a view to the reestablishment of a Mohammedan dynasty instead.

"For the last hundred years they have been sighing and longing and praying, not only in private, but in their public mosques, for the prosperity of the House of Ti-

[* Copied from the *Gentleman's Magazine* of Sept. 1784, p. 659. — Ed.]

mour, in the person of its representative, the titular King or Emperor of Delhi. But the prosperity of that house is another name for the downfall of the British, and the reascending of Mohammedan power."

Can it be possible that such prayers have been uttered in the public mosques, and not been known by the authorities? It is not many years since a foreign preacher was banished from this island, at ten days' notice, for touching on subjects in the pulpit which it was rightly supposed neither concerned him nor the soldiers whom he addressed.

W. W.

Malta.

Rope Makers' Procession at Chatham. — As I presume your journal is for the purpose of recording old customs, I take the opportunity of sending a "note" of one.

"On Wednesday (the 25th) night last the towns of Chatham, Rochester, and Brompton, exhibited considerable excitement in consequence of a torchlight procession appearing in the streets, headed by a band of fifes and drums. Notwithstanding the late hour (11 o'clock) a large number of persons of both sexes accompanied the party. The demonstration was got up by the rope-makers of the dockyard to celebrate the anniversary of the founder of the ropery (Queen Catharine). The female representing her majesty (who was borne in a chair of state by six ropemakers) was dressed in white muslin, wore a gilt crown, and carried in her hand a Roman banner."

John Nurse Chadwick.

King's Lynn, Nov. 28, 1857.

The safest Seat in a Railroad Car.—Now that accidents are so frequently occurring on railroads, for there is hardly a month in which one or more are not recorded, the question is often asked by travellers, where is the safest seat?

"The American engineer, as the result of scientific calculations and protracted experience, says the safest seat is in the middle of the last car but one. There are some chances of danger, which are the same everywhere in the train, but others are least at the above-named place."

W. W.

Malta.

Queries.

PRIVATE CORRESPONDENCE: WHOSE PROPERTY IS IT?

A few days since I went into the shop of a very respectable bookseller, who occasionally deals in autographs. I had made a small purchase, and was leaving, when he said he had bought the Papers of the late Mr. ——, and was making a Catalogue of them for sale: that among them were a couple of letters written by me, which he would show me, that I might destroy them if they contained anything which I did not wish published. They did not, and I therefore hesitated to avail myself of his offer. But as this system of selling the letters of living persons, without their consent, seems to be gaining ground, and is unquestionably a great moral, if not a legal offence — will some of your readers tell me whether there exists any law to prevent it, or what steps I, or any other gentleman who may find his letters — perhaps his confidential letters—exposed for sale, may take to prevent so great a breach of propriety? T.

[Since the foregoing Query was in type, the point involved in it has become of great interest to a considerable number of persons. A well-known literary man lately deceased, who held an important public position, has left the whole of his correspondence, from the early part of the present century to the year 1857, arranged in some twenty or thirty volumes. These have been offered for sale to one of our public institutions, and if not so disposed of, are, it is understood, to be put up to public auction. It has recently been held, we believe, that such letters are the joint property of the writer and the party to whom they are addressed, and cannot be dealt with or published unless by consent of both. The words of Lord Eldon in 1818 were —

"I think that *the decisions represent* the property as qualified in some respects; that by sending the letter, the writer had given, for the purpose of reading, and, in some cases, of keeping it, a property to the person to whom the letter was addressed, yet, that the gift was so restrained, that *ultra* the purposes for which the letter was sent, the property was in the sender. . . . . The principle on which the Court interferes recognises a joint property in the writer and the person to whom they are addressed."

Lord Hardwicke, on the other hand, of whom Lord Campbell says, "the wisdom of his decrees was the theme of universal eulogy," held, in the well-known case of Pope and Swift's Letters, "the property of letters sent in correspondence to be in the sender." See Appendix to Lord Dudley's *Letters to Bishop Coplestone, late of Llandaff*, 8vo., 1840, where the highest legal opinion is concisely and clearly defined.

Private letters, it is clear, cannot be *published* without the consent of the writer; and it may be a grave point whether the exposure of private correspondence for sale does not amount in law to a publication of it.]

PEERAGE AND PRIVY COUNCIL QUERIES.

1. By what authority are all peers styled "Right Honourable?"

2. Are all peers members of the Privy Council by courtesy, although not necessarily called by the sovereign to deliberate in the counsels of the state?

3. Is the Lord Mayor of London a Privy Councillor by virtue of his office, or is he called and sworn after his election to the Mayoralty?

4. Are there any members of the Privy Council who are so by virtue of their offices or rank *only*, and not specially called by the sovereign and sworn? and if so, who are they?

Answers to the above Queries will much oblige

H. M. C.

[The Lord Mayor is not a Privy Councillor. This question has been very fully discussed in our 1st S. iii. 496.; iv. 9. 28. 137. 157. 180. 236. 284.; ix. 137. 158.]

Minor Queries.

Engraving, Horatius Cocles. — I have in my possession a very fine engraving, the subject of which is Horatius Cocles defending the bridge; but I cannot find out the name of the painter or engraver. Can any one inform me? It is about the same size as Guido's "Aurora," by Morghen, and much in his style. C. C. B.

Nelson Medal. — I shall feel obliged if you can give me any information regarding a medal in my possession. On the obverse is: The figure of Hope standing on a rock, holding in her right hand a branch, and with left arm leaning on a shield with the crest of Nelson on it, surrounded by the motto — "Europe's Hope and Britain's Glory." There is an anchor behind the figure. The inscription on this side is, "Rear Admiral Lord Nelson of the Nile." On the reverse is a fleet of ships, with an inscription round them: "Almighty God has blessed his Majesty's Arms." Beneath the fleet is, "Victory of the Nile, August 1, 1798." Round the edge of the medal is, "Tribute of Regard from Alex. Davison, Esq., St. James's Square." The medal appears to be gold, and is nearly two inches in diameter.

Mercator.

P.S. I have just been told it is copper gilt.

Watts's "Logic." — References to criticisms or occasional remarks on Dr. Watts's *Logic* will be acceptable to Resupinus.

Fishing on the Coast. — Is there any work of authority upon the ancient and recent methods of fishing upon our coasts? G. R. L.

Dublin University. — It appears on record that the arms of Sir William Fitzwilliams, Lord Deputy of Ireland, were "graven over the college gate."

It also appears that "a monument was erected in the college chapel" to the memory of Luke Chaloner, by his daughter, afterwards married to the Primate of Ireland, with the following inscription: —

> "Conditur hoc tumulo Chaloneri triste cadaver,
> Cujus ope et precibus conditur ista domus."

Are they still in existence; and if so, where are they? Clericus (D.)

Bladworth Family. — Can any correspondent of "N. & Q." give information as to the armorial bearings belonging to or used by any family of the name of Bladworth? It is believed that there was a family of gentle condition of that name in Devonshire. Is anything known respecting it?

F. C. W.

Women receiving the Lord's Supper in Gloves: the "Dominicale." — Is it a traditional custom in the Church of England for women to receive the consecrated elements in *gloves*, or otherwise than *nudâ manu*? I have witnessed the use of gloves in Oxford, and also in a very retired country parish. Can the practice in any remote way connect itself with the use of the *Dominicale* of the middle ages? And *what was the Dominicale?* *Littleton* defines it to be "a linen *glove*, which women used when they received the sacrament," which corresponds well enough with the *Auxerre* canon, "*Non licet mulieri nudâ manu Eucharistiam accipere.*" But others consider the *Dominicale* to have been a *napkin*, and *not a glove* (though used for the same purpose); while Bingham leans towards those authorities who interpret the word to mean a *veil*. (Vid. *Antiq.* xv. ch. v. § 7.) Which was it? J. Sansom.

Mr. Serjeant Bridges. — About the year 1700 was living Edmund Bridges, Serjeant-at-Law of Lincoln's Inn; his arms bore date 1706, and he died at Ross while on circuit. Who was his father, and what were his arms? Any information respecting him or his ancestors will be acceptable. A. L. C.

Wedding Custom. — On the occasion of my marriage in Glamorganshire, nearly twenty years ago, and in passing through the village adjoining that in which the ceremony had been performed, my carriage was stayed by the villagers holding a band of twisted evergreens and flowers, who good-humouredly refused to let my wife and self pass until we had paid them a toll. Can any correspondent of "N. & Q." inform me of the origin and meaning of this curious practice? β.

Mortar-carrying, a Punishment for Scolds. — A scold in some towns was cucked, in others had the branks put on, and was led about. Again, in other towns we find the noisy one had "to carry her mortar" about — to carry *the* or *a* wooden mortar round the town, &c. What was the meaning of this carrying a wooden mortar? G. R. L.

Regiments. — In what publication can I find a full and detailed account of the uniforms, numbers, special duties, &c., of every regiment of the British army? C. Mansfield Ingleby.

Luxborough Letters. — Is anything known about the Mr. and Mrs. Graves mentioned frequently in the *Letters* above quoted? James Graves.

Kilkenny.

Bowel-hive-grass. — In some parts of Scotland the *Alchemilla arvensis*, or field ladies' mantle, is called "bowel-hive-grass," because it is said to be an efficient remedy in the *bowel-hive* of children, which, if we are to believe old women, is exceedingly prevalent among the infant race. What constitutes the bowel-hive? Is it inflammation

of the mesenteric glands, or irritation of the mucous membranes of the intestines generally?

MENYANTHES.

Chirnside.

"*Going the whole hog*" (1st S. iii. 224. 250.; iv. 240.)—

"As when *two bores*, with rancling malice melt,
Their gory sides fresh bleeding fiercely frett;
Til breathlesse both themselves aside retire,
Where, foming wrath, their cruell tuskes they wett,
And trample th' earth, the whiles they may respire;
Then backe to fight againe, new breathed *and entire*."

Faerie Queene, Book I. Canto VI. stanza 44.

Is this the origin of the phrase, "to go the *whole hog*?" And, if so, why is "hog" the word used instead of "boar"? X. X. X.

Translation by Word of different Meaning.—The Greek word ζωον, meaning anything that has life, living being, is generally rendered *animal*, which with us means also material being. Looking over the recent translation of Aristotle's *Metaphysics*, I came upon the assertion that "man, horse, god, ... all are animals." I felt sure that the word *god* could be nothing but a misplacement of letters in the word *dog*. But on looking at the text of Aristotle, I find that there is no mistake, unless it be the rendering of ζωον by *animal*. Perhaps some who have not the text at hand may find a difficulty which a short note will prevent. M.

Quotation Wanted: "Myriads of spiritual creatures," &c.—Can you favour me with the source of the following line:—

"Myriads of spiritual creatures walk the earth."

H. R. F.

Crown in the Fratry at Westminster.—

"Caxton's *Chronicle* declareth how that in the Parl^t, while the Commons of the realm were assembled in the Common House (A.D. 1460), communing and treating upon the title of the said Duke of Yorke, suddenly fell down the crowne which hung in the midst of the said house, which was the Fratry of the Abbey of Westminster."—*Stow.*

Can any of your readers throw light on this remarkable incident? or the place where it happened? Was the "crowne" a Corona Lucis? and what is the "*Fratry*"?* F. H. W.

Rode Hall.

Minor Queries with Answers.

Sir John Davies' "Report of Cases."—

"Le Primer Report des Cases et Matters en ley resolues et adiudges en les Courts del Roy en Ireland. Collect et digest per S^r John Davys, Chiualer, Atturney Generall del Roy en cest Realme. Liber librum aperit. London, printed for the Company of Stationers, 1628."

The foregoing is the title of a folio volume which I met with the other day. I should be glad if you would inform me, through the medium of your pages, whether the work is at all rare.

L. A. N.

[This work, by Sir John Davies, the "sweet poet" and "grave lawyer," is more curious than rare, as being the first reports of Irish judgments which had ever been made public, during the four hundred years that the laws of England had existed in that kingdom. The first edition was in French, Dublin, 1615, fol. It has been translated into English, Dublin, 1762, 8vo. For some particulars of the author see our 1st S. iii. 82. 336. &c.]

Slade's "Love and Duty."—Can you inform me where the scene of the following play is laid? the dramatis personæ, &c.? *Love and Duty*, a tragedy, by John Slade, 8vo., 1756. In the *Biographia Dramatica* the piece is said to have been acted one night at the Haymarket, by the author and his friends. X.

[The scene is laid at Saragossa in Spain. The Dramatis Personæ: Don Alphonso and Don Horatio, noblemen of Saragossa: Valentine, son to Don Alphonso: Rodrigo and Fernando, brothers and friends to Valentine: Antonio, a villain, dependent on Don Alphonso: Rosamunda, daughter to Don Horatio: Priests, Singers, &c. This tragedy is dedicated to the Marquis of Granby.]

Replies.

JOHN EVERARD.

(2nd S. iv. 366.)

I have looked every week for a reply to the Query about Dr. Everard, having for years been wishful to obtain information about him. I have no access to Wood, *Athen. Oxon.*, and am consequently ignorant of what is said of him there. I have two copies of his posthumous works (one very imperfect), consisting of sermons and translations. It is a badly printed volume of mystical divinity, entitled

"The Gospel Treasury Opened, or the Holiest of all unvailing . . . . . by John Everard, D.D., diseased. The second edition very much enlarged. Whereunto is added the Mystical divinity of Dionysius the Areopagite spoken of Acts 17. 34., with collections out of other Divine Authors, translated By Dr. Everard, never before printed in English. London: Benj. Clark, in George Yard, in Lumbard Street, 1679."

The first edition was published in 1657. One of the translations is the first one alluded to by MESSRS. COOPER, or perhaps part of it. There is no detailed biography, but some slight notices of him are given in the address to the reader by R(apha) H(arford).

"He was the only Noted man that Opposed. Preached against *And held it out to the utmost*, against the late king's matching with the Infanta of Spain, when others

[* A fratry, or refectory, is a large wainscoted hall, with a dresser, almories, or cupboards, windows opening into the kitchen, through which the meal was served, and a desk with a Bible for reading during the dinner.—Fosbroke's *Encyclopædia.*]

durst but *Whisper their Consciences and Thoughts:* He chose Texts on purpose to shew the Unlawfulness of great Sin of matching with Idolators, being often committed to prison for it, when he was preacher at Martins in the Fields; and then by the next Sabbath day one Lord or other would beg his Liberty of the King, and presently no sooner out but he would go on and mannage the same *More Fully,* Notwithstanding all the Power of the Bishops, being committed *Again* and *Again:* being as I heard him say Six or Seven times in Prison, insomuch they coming so oft to *King James about him* he began to take more notice of him, asking *What is this* Dr. Everout *you come so oft about?* his Name hence forth on my Soul (*Saith he*) *shall be* Dr. Neverout *and not* Dr. Everout."

He was soon after arraigned before the "Bishops' High Commission," and deprived of his "benefice, being *four hundred pounds a year.*" During the reign of Charles I., he was frequently summoned for doctrine and conventicles. He prophesied the entire downfall of the bishops the year before the rising of the Scots. "He lived to see Strafford and Canterbury put under the black rod, and then *He was gathered to his fathers.*"

Many of the sermons were preached at private meetings, the rest at public meeting places. There are no dates given. I should be glad to learn whether these public meeting places were authorised, and when that authority was first given.

If the address to the reader, and one or two of the sermons, would be of any service to the Messrs. Cooper, it will give me pleasure to forward them on the receipt of their address.

C. D. H.

College Street, Keighley, Yorkshire.

P. S. In the extracts the words in italics and those beginning with capitals are so in the original.

"ENDEAVOUR" USED AS A REFLECTIVE VERB.

(2nd S. iv. 490.)

Since attention was drawn in your first volume to this usage, I have met with so many instances as to have long ceased to "make a note of" them. Subjoined are a few of these instances: the first four of which, by the way, clearly do not bear out the suggestion of C. I. R. (1st S. i. 285.), that the verb is used in its ordinary neuter sense. "I endeavour myself," *might* be for "I myself endeavour;" but "I endeavour me" could not be so transposed.

"That euery man in his partye *endeuoyre them* vnto the resistence a forsayd."—Caxton, "Prol. to Godf. of Boloyne." (Ames's *Typog. Dict.*, i. 37.)

"I haue *endeuoyred me* to make an ende, and fynyshe thys sayd translacion."—*Id.*, "Prol. to Golden Legend." (*Ib.* 47.)

"I haue *endeuoyred me* to obey her noble desyre and request."—*Id.*, "Prol. to Knyght of the Toure." (*Ib.*, 51.)

"Whyche booke accordynge to hys request I haue *endeuorde me* to accomplyshe and to reduce into our Englyshe."—Wynken de Worde, "Prol. to Les Quarte filz Aymon." (*Ib.* 140.)

Foxe uses the phrase constantly, *e. g.*—

"To the which we doe *endeuour our selfe* to the best of our power."—"Letter of Ld. Protector to Bp. Gardiner." (Foxe, ii. 718.)

So also in Udal's translation of Erasmus's *Paraphrase* (1548), the same occurs frequently, *e. g.*—

"Those seruauntes . . . do still *endeuoyre themselues* to do theyr office."—Mark, fol. 87. rev.

"*Endeuour your selfes* earnestly to bee suche as ye would be taken for."—Luke, fol. 112. rev.

So also in Latimer's *Sermons*, and the Homilies as quoted in your first volume. J. Eastwood.

I was induced some half-dozen years ago to insert in the *Hereford Times* a paragraph upon the reflective use of the verb *endeavour*, because in reading the Preface (their appointed task) to the "Order for Confirmation," which contains the fourth instance of such use occurring in the Prayer-Book, whereof the other three are cited by J. C. R. (2nd S. iv. 489.), all bishops' chaplains that I ever heard, in their zeal to display before their patron a judicious elocution, so emphasised the words as to evince how little knowledge an educated clergyman, prelate, or priest, possesses of his native tongue.

The clause in the preface is as follows:

"And also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they by their own confession have assented unto."

On the illiterate assumption that, some how or other, they wot not wherefore, by "themselves" the catechumens are meant to be contradistinguished from their sponsors, a pause is made at *endeavour*, and the pronoun is enunciated emphatically, as though it were in apposition to *they*, and not as it is the objective case after *endeavour*.

J. C. R. inquires, can any correspondent produce a parallel example from secular literature? Yes, I reply, as many as would fill a number of "N. & Q." from title-page to colophon. They abound everywhere in the pages of our divines: those, I mean, whose writings have outlived a century. Five, however, may suffice:

"And that he endeauour himselfe by all meanes, without any respect of danger, to preserue and recouer the same."—*The Art of War*, by Edw. Davies, Gentleman, p. 22. London, 1619.

"Those that be ordinarie shall endeuour themselues to take the word of those that be extraordinarie."—*Ibid.* p. 106.

"We oughte not onely to do for our frendes, but also sometimes to dooe for strangers, and to endeuer our selues to get their beneuolence."—*The Preceptes of Cato*, the ii. booke. London, 1550.

"And notwithstanding all this the Pope made of his sonne as his deare darlinge, and whollye endeuored himselfe to aduaunce him to honour; and when any made

complaint of his wicked conuersation, the Pope would litle or nothing be moued therewith, but would saye after a smyling maner that, He learned not this of his father." —*The Pageant of Popes*, by Bale, translated by J. Studley, fol. 187.

The last example that I cite is from an author much talked of, but little known, or, as himself would express it, whose words men "tongue but brain not." Perhaps it will hardly answer the conditions of the inquiry—will hardly be thought secular, as it proceeds from a Rev. Clown, a personated parson.

"*Clown* (*as Sir Topas*). Malvolio, Malvolio, thy wits the heavens restore! endeavour thyself to sleep, and leave thy vain bibble babble."—Shakspeare's *Twelfth Night, or What You Will*, Act IV. Sc. 2.

W. R. ARROWSMITH.

In the will of King Henry VIII. occurs this passage:

"And consydering further also wt ourself that we be, as all mankind is, mortall and borne in sinne, beleving nevertheles and hoping that every chrēn creature lyving here in this transitory and wretched woorld, under God, dying in stedfast and p̄faict faith, endevoring and exercising himselfe to execute in his lief tyme, if he have leasr, such good dedes and charitable worke as scripture comaundeth and as may be to the honour and pleas'r of God, is ordeyned by Christ's passion to be saved and to atteyn eternall lief, of which nombre we verily trust by his grace to be oon. And that every creature, the more high that he is in estate, honour, and authoritie in this woorld, the more he is bounde to love, s'rve, and thank God, and the more diligently to endevor himself to do good and charitable works to the lawde, honour, and praise of Almighty God and the profite of his sowle," &c.

Q. D.

MARY HONYWOOD AND HER DESCENDANTS.

(2nd S. iv. 493.)

The following is a copy of the monument affixed to the north wall of the north chapel of Conington Church, Hunts.:—

"Sacred to the memory of Dame Elisabeth Cotton, daughter of Sr Thomas Honywood of Mark's Hall, in Essex, Kt, and second wife of Sr John Cotton, Lord of this Mannor of Connington, Baronet, by whom shee had issue ten children, of which onely three, Robert, Elisabeth, the relict of Lionel Walden, Esquire, and Mary Honywood, survive. Shee was a Lady of true and solid piety, of an excellent understanding and sharpness of wit, a most loving and tender wife, an indulgent and carefull Mother, obliging in her deportment towards her neighbours and friends, and bountifull and charitable to the poore. After shee had lived thirty-eight yeares in holy wedlock, shee resigned up her pious soule to God, with all calmness and tranquillity of mind, on the third day of April, M.DCC.II, at Cotton House, in Westminster, in the lxv yeare of her age, and lyes here enterred, expecting a joyfull and happy Resurrection."

A medallion surmounts the monument, which faces the medallion monument of her husband, who was the donor of the Cottonian Library.

A medallion monument to the daughter is on the north wall of Steeple Gidding Church, Hunts., and bears this inscription:—

"Here resteth Mary, daughter of Sir John Cotton, Bart., and wife of Roger Kinyon, Gent. She was graceful and modest, wise and innocent; her duty and love in every relation were sincere and eminent. Her religion was pure and undefiled. It was charity to the afflicted; piety to God; and obedience for conscience sake to her superiors, spiritual and civil. She was born Sep. 1, A.D., 1677, and dyed June 14, A.D. 1714. This mortal shall put on immortality. K. R. Conjugi B. M. F."

(See "N. & Q.," 2nd S. i. 250. 324.)

CUTHBERT BEDE.

PLUMSTEAD BELL INSCRIPTION.

(2nd S. iv. 430.; v. 37.)

It appeared unnecessary to correct the typographical error in substituting an "a" for "e" in "meritis." A reference to the copy of the rubbing from the bell, and forwarded with the description, would have removed the difficulty.

The quotation of your correspondent J. V. was forwarded to the "N. & Q." with a request to insert it after the inscription, but was probably received too late for admission. H. D'AVENEY.

No doubt the word is intended for *meritis*. I have met with the word on other bells. I select one such Leonine verse from a destroyed bell in the same county:—

Nos Thome meritis mereamur gaudia Furis.

The last word is, I believe, an abbreviation for *futuris*.

I have said above, *intended*, because the word may be indelibly fixed maritis. Mistakes and misplacing of the letters and bad spelling are often met with on such legends, arising either from the ignorance, nervousness, or hurry, perhaps all, of the workman.

As a proof that all our mediæval workmen did not know letters, a curious instance may be seen at Braunton, near Barnstaple,—a church remarkable for the richness and variety of many fine old bench ends. On many two shields are worked into the tracery,—some charged with emblems or monograms, others with large single capital letters, from A to Z, some of which are cut upside down, or turned aside; proving that the workman was supplied with the letter cut in paper or parchment which he was to carve on the shields, but, not understanding them, he turned them as he thought best, and before the master saw the blunder the deed was done. It is probable that these several devices were to assist the worshipper in resorting to his accustomed place, especially in so large a church, where all were the same.

I will append some more legends which I believe have not yet appeared.

ST. BUDEAUX, near Plymouth.

1. "Vox sum clamantis, preparate viam Domini."
2. "Si Charitatem non habeo, sum tanquam æs sonans."
3. "Thomas Alcock, A. M., James Pollard, H. Laurence, Churchwardens, 1780."
4. "Gaudeo cum gaudentibus, doleo cum dolentibus."

TENDRING, ESSEX.

"O sidus celi, fac barbara crimina dele."
(*In Church Text.*)

ST. ALKMUND, DERBY.

1. "God save oure Cherch. 1586."
2. "Glori be to God on high. 1624."
3. Ditto.
4. "Trinitate sacra fiat hec campana beata."
(*In Church Text.*)
5. "Ut Tuba sic resono ad templa venite pii. 1586."
6. "Jam voco dulcisonans veni—ecci. 1586."

FREDERICTON CATHEDRAL, NEW BRUNSWICK, Cast 1852.

1. "Ave Pater, Rex, Creator."
2. "Ave Spiritus, Consolator."
3. "Ave Simplex, ave Trine."
4. "Ave resonet sine fine."
5. "Ave Fili, Lux, Salvator."
6. "Ave beate Unitas."
7. "Ave Regnans in sublime."
8. "Ave sancta Trinitas."

ST. GILES', CHEADLE, R. C.,

"The gift of the Earl of Shrewsbury, 1843."
(*All in Mediæval Capitals.*)

1. "Laudate Dominum in Cœlis, laudate eum in excelsis."
2. "Sancte Francisce ora pro nobis."
3. "Sancte Cœdda ora pro nobis."
4. "Ave Maria gratia plena."
5. "Sancte Egidie ora pro nobis."
6. "Tu es Petrus et super hanc petram edificabo ecclesiam meam."

NEWNTON, IN TETBURY.

1. "Glory to God in the."
2. "On Earth Peace."
3. "Good will to men."
4. "Edmund Escourt, Rector and Churchwarden. 1846."?
5. } Old Bells.
6. }

The first four were new and recast, in 1846, I believe. They were inaugurated by a morning service at the church, and the rector preached a sermon on the words "new bells."

The peal of ten at Canterbury Cathedral are modern bells. On the tenor is inscribed:

"Ye Ringers all that prize your health and happiness,
Be sober, merry, wise, and you'll the same possess.
"Chapman, London, Fecit, 1778."

May I make a Note here, by way of caution? About 1830 these bells were under an inhibition not to be *rung*, on account of the state of the tower; but they were allowed to be "*clocked*" or "*clappered*" by tying the rope to the *flight* of the clapper, and so, being pulled to the side, a merry chiming was effected; the result of which was, that two of the bells got cracked: to the cost of the Chapter, they have since been replaced. It is a lazy and no uncommon mode of proceeding, but it injures the bell gear, and may crack the bells.

H. T. ELLACOMBE.

"KAISERLICHER GEKRÖNTER DICHTER."

(2nd S. iv. 491.)

Not seeing any reply to the Query of H. B. C. respecting the "Poetæ Laureati" of Germany, I have the pleasure of forwarding a statement from Zedler, which I have somewhat abridged in translating, but without the omission of any material fact.

"Poeten-Crantz [sic]. The Poet's wreath is of laurel or ivy, and is placed on the heads of talented and distinguished poets, because in their poems, besides the lore and ethics which they teach, they are especially wont to sing the deeds and enterprises of the brave in a style equally pleasing, ingenious and animated, and thus to confer immortality. The poets esteemed it a high honour, and so it was generally accounted, when, having their temples decorated with such a wreath, they could go forth graced with a public testimony of their erudite skill. Such Poets were called *Crowned Poets* (Gekrönte Poeten, Poetæ laureati). The Emperor Domitian instituted a competition, to take place quinquennially in the Capitol, and, at its conclusion, those who had gained the victory in poetry and in rhetoric were crowned with laurel by the Emperor himself. This practice was afterwards revived by the German Kaisers, and was often observed in Germany as well as Italy. In a certain measure it is still maintained [1741] as often as by a Count-Palatine of the Empire [Comite Palatino Cæsareo] the title of an 'Imperial Crowned Poet' [Kayserl. gekrönte Poetens, Poetæ Laureati Cæsarei] is conferred. Petrarch was the first Italian who in the Capitol, 8 Ap. 1341, in the presence of a vast assembly, was crowned with laurel, and with great solemnity made POET LAUREATE. In Germany, Conrade Celtes, also called Protucius and Meissel, was the first 'Crowned Poet.' He received the poetic crown of laurel at Nuremburg from the Emperor Frederic, Maximilian's father."

Conrad Celtes was crowned by Frederic III., May 1, 1491. (See Zedler, who gives many particulars of the poet's life.)

PETRARCH was at Valchiusa when he received (Aug. 23, 1340) letters from the Roman Senate inviting him to receive in the Capitol a poetic crown. At the same time there reached him from Paris other letters tendering the same honour. He gave the preference to Rome, and was crowned on *Easter Day*, April 13, 1341. He was crowned on that occasion with three crowns—of ivy, of laurel, and of myrtle, respectively. He also received from the Senate a superb ruby worth five hundred golden ducats, and the same amount in gold coin from the Roman people. With other gifts, they also conferred on him the freedom of the city.

In the evening, after a feast provided for the

occasion, he stripped to his doublet, and danced with "una brigata di bellissimi donne." He ended the day with a *pas seul*. "Ballato ch' ebbe con loro, finalmente *da sè solo* fece una bella e gagliarda Moresca."

The above particulars are by Petrarch's Florentine friend Sennuccio, who was present at the "coronazione," and relates all particulars, not omitting the very ugly accident which befel the poet while on his triumphal return from the Capitol. The whole narrative is highly graphic, and well worth reading. (*Leoni, Vita di Petrarca.* Padua, 1843.)

With regard to the *date* of Petrarch's coronation, it will be seen that in the two statements just given there is a few days' difference.

A particular kind of ivy was specially used for the crowning of poets, *Hedera poetica* (in Ger. *Poeten-Epheu*). It is hardly necessary to remark that, although Domitian may have instituted the formal and public ceremonial at Rome, there are abundant proofs that long before his days poets were crowned. THOMAS BOYS.

DONALD CAMPBELL OF BARBRECK, ESQ.

(2nd S. iv. 251. 455.)

I have been much interested in perusing the reply of M. on the subject of Captain Campbell's *Overland Journey to India*, because from that book the relatives of Mr. Thomas Hall, the companion of Captain Campbell's shipwreck and imprisonment, have been accustomed to draw the only *minute* information which they possess respecting his sad fate. Till now I was not aware that there were any suspicions entertained respecting the truthfulness of the book. Much indeed may be said in condemnation of the loose morality of many of the incidents, but there is really nothing detailed in the general narrative beyond the bounds of probability: we might as fairly call in question the narratives of every traveller, when they are not of a common, orthodox, every-day character. I am more particularly interested in that portion of the book which contains the story of Mr. Hall, and which I can to a certain extent corroborate by private papers referring to him in my possession. The edition I have is the 12mo. abridgement, "printed for Vernon and Hood, Birchin Lane, Cornhill. 1796." This volume was treasured by me, with a sort of romantic veneration, as the record of the sufferings and last hours of one of whom in my boyish days I heard much from the lips of a near and very dear relative — the full cousin of Mr. Hall, in short the "Miss ——," over the loss of whose portrait he uttered such bitter lamentations, and to whom he sends his dying message of attachment. I possess the finger-ring containing his hair, which he left with the lady before he departed from England, besides other relics belonging to his father, mother, and aunts, one of the latter of whom was my great-grandmother, and through her I now represent this old family. Mr. Hall was the only child of Gabriel Hall, Esq., of Monkridge Hall, in Northumberland. This Gabriel Hall, writes Hodgson in his *History of Northumberland*, —

"Is said to have built the mansion-house. He was called familiarly 'Tofty,' or 'Toft-House,' from a small estate in Rochester ward, which he inherited from his ancestors, and to distinguish him as one of the chiefs of his clan. His own possessions, besides very extensive concerns in stock farming, had enabled him to keep a pack of hounds, and to live in comparative splendour; but the calamitous depression of the markets about the time of the conclusion of the American War involved him and other stock-owners in ruin. He had given his only son a regular academical education, and bred him to the bar, rather, as Campbell says, 'to invigorate and exercise his talents, as a step to rank in the state, than for mere lucrative purposes,' but had kept him ignorant of the state of his affairs till they became embarrassed and desperate. The young man determined to go to India with the hope of retrieving his father's losses."

(Here follows the account of his shipwreck, imprisonment, and death, according to the narrative of Captain Campbell.)

"After these misfortunes his father's estate in Redesdale * * * passed into the hands of Mr. Robert Lisle, an opulent attorney in Morpeth." — *Hodgson's History of Northumberland*, vol. i. p. 111.

The personal history of Mr. Hall, said to be narrated by himself to Captain Campbell, perfectly agrees with all the family traditions, and with a number of documents relating to certain attempts made by my relatives to recover the estates of Gabriel Hall, and which papers were given to me by the lady before alluded to, who died only in 1848. Amongst them are two referring to Mr. Hall's Indian voyages. The first is dated "25th January, 1783," and is addressed to the aunt of Mr. Hall. It is as follows: —

"Mr. —— presents his most respectful compliments to Miss Hall, has the happiness to inform her that he has just received a letter from his friend Mr. Hall dated Bombay, 8th March, 1782, from whence he says he is just about to embark on board a Portugese ship bound to *Bengal*. He writes in good spirits, but complains of the tediousness of the voyage."

Captain Campbell set out for India in May 1781 (page 2.), and this note agrees in the main with his statement (page 157.) that he embarked at Bombay for *Madrass* in a Portugese vessel, which was first bound for Goa. There is an apparent discrepancy here; but it is evident that though the ultimate destination of the ship was Bengal, it might also be appointed to touch at Madras as well as at Goa, and so favour the intentions of both gentlemen.

The next paper is an extract from a letter written by a gentleman in Bombay to his friends

in England, a copy of which was given to Miss Hall: —

"If you recollect Tom Hall of Monkridge Hall, * * * I shall give you the last account of him, though dreadfull it may be a satisfaction to his friends, who cannot I suppose have heard what has become of him. He left Bombay in the beginning of April, 1782, in a Portuguez [sic] vessell, which was bound to Madrass, but put into Goa. She was by some means or other detained, and Hall and some more gentlemen who wished to get forward took an open boat in order to proceed to Callicut further down the coast, and where a part of our army was, but upon their passage they were overtaken by a squall, which overset the boat. He and Capt. Campbell were the only people saved, and on their being washed ashore they found themselves prisoners with some savages belonging to Hyder Ally. They were immediately, according to the custom of the country, put into irons and conducted to Biddamore Fort, where poor Hall died the December following. When the unfortunate General Matthews took Biddamore, Captain Campbell was released, and gave this account.

"I saw Tom Hall a few days before he left Bombay, and thought him fortunate in getting away before us, but it proved otherwise."

This extract differs in some particulars from the narrative of Captain Campbell, but I am disposed to consider that there is an error in the letter. The writer has evidently repeated the oral account which had reached him after Capt. Campbell's escape from Biddamore, and which, though correct generally, might be incorrect in some of the details. It is very improbable that the voyage from Goa to Callicut would be attempted in an open boat; and it is more consonant with probability to receive the *less romantic* account given by Captain Campbell of their having sailed from Goa on May 18, 1782, in a Portuguese Snow. I would certainly be greatly favoured, if any of Captain Campbell's relatives could furnish me with any further account of Mr. Hall. M. D.

STRANGE COINCIDENCES IN NATIONAL CUSTOMS.

(2nd S. iv. 430.)

Sir J. Emerson Tennent expresses his "surprise that the same customs should prevail in distant regions, where inter-communication seems all but impossible." But why must we appeal to inter-communication for a solution of the mystery — if such there be in these coincidences? This method has filled the books with drowsy dissertations and wild hypotheses, whilst a sufficient explanation suggests itself from the mere consideration of the subject in all its bearings.

Whatever opinion we may be led by reasoning to adopt concerning the genesis of the various populations of the globe, all must admit that there is but one *genus homo*: — and whatever explanation we may give for the *varieties* of the genus, the fact itself stands prominently forth, with all its natural and logical consequences.

But the attributes of his *genus* must predominate in man, whatever may be his *variety*. The coincidences which startle the traveller — in the matter of national customs — must be explained by the general points of resemblance in the varieties of the human family.

Now, what is that resemblance? I apprehend that it is a subject of much wider extent than is commonly supposed. It is not only the shape of the skull, or general conformation of body — but all the circumstances in which each variety of the human race has been placed — soil, climate, vegetation — and, above all, the kinds of lower animals which surround man in his primitive *habitat*. For instance, the variety which exhibits the highest endowments, the *Caucasian*, has always been surrounded by the sheep, the cow, and the horse.

If we contemplate the varieties and tribes of the human race in this manner, their points of resemblance may cease to surprise. Peculiar customs may result from the peculiar circumstances of their position, or may be referred to that wayward caprice which is an essential attribute of the *genus homo*.

The explanation of the particular case quoted by Sir E. Tennent seems obvious enough. Dr. Livingstone has recorded facts which show that those Africans are extremely desirous of having children, and that sterility is the greatest misfortune in the consideration of their women. The fortunate mother is therefore proud of her child; and to proclaim the fact to all her neighbours, her name is a compound of maternity and the name of the child — as in the instance given — Ma-Robert. I submit that the same explanation applies to the Indians of the Khasia Hills, quoted by Sir J. E. Tennent, as calling themselves from their children, only reversing the point of honour by referring it to *paternity*: — Pa-Haimon, father of Haimon. The ancient Arabians, according to Gmelin, had a similar custom; they named themselves after one of their idols — *Abd*-Wadd, the *servant* of Wadd.

The books of historians and travellers teem with such coincidences. Some may be explained by the vague hypothesis of inter-communication, but the great majority can only be referred to the general propositions which I submit as a sufficient explanation. Some few of many which have occurred to me, in investigating this subject, may here be added to that quoted by Sir J. E. Tennent.

The negroes of Congo file away the inner edges of their teeth, notch them, or grind them down to the gums. The Asiatic islanders have a similar custom. But Vancouver found, in the natives of Trinidad Bay, on the north-west coast of America, that "all the teeth of both sexes were by some process ground uniformly down horizontally to the gums."

A tribe of Africans name their children after a

tree, or beast, or a fruit. The Samoïdes do the same, only they take the name from the first creature, man or beast, which enters their tent, or the first tree they behold.

The women of the Gold Coast suffer the nails of their fingers to grow long, and thereby command respect. The literati and doctors of China do the same, in order to show that they are not obliged to labour with their hands.

Scalping is the famous custom of the North American Indians: Herodotus describes the identical practice as common among the Scythians.

Many tribes of the American savages, especially the Brazilians, used a certain peculiar method of infibulation: strange to say, according to Cook, the New Zealanders had the identical custom!

The words of every language are so many peculiar customs of the nation. Now, the Othomi dialect of ancient Mexico reproduces words and constructions of the ancient Egyptian, Greek, and especially Chinese! The people resemble the Chinese in general appearance; and, of course, hypothesis has busied itself about "inter-communication."

In the midst of the innumerable absurd and ridiculous customs of civilisation — the result of our circumstances, or still more the absurd contrivances of man's dominant caprice — we find it difficult to sympathise with the absurd or peculiar customs of the savage. It is like swimming through an ocean and hesitating to wade through a duck-pond; whilst the labours of the inter-communication theorists seem like raising a volcano merely to boil an egg for breakfast.

Andrew Steinmetz.

How far may a beacon-fire be seen?

(2nd S. iv. 475—6.)

Notwithstanding the statement of the Malvern Committee, I very much doubt the fact of their bonfire having been seen at such great distances; and I am strongly inclined to believe that those far-watchers at Snowdon, Alnwick, &c., must have been the victims of some optical delusion, and (according to the adage) have easily credited what they wished to come to pass. I was present at the lighting of the beacon, and sketched a near and distant view of it for the *Illustrated London News*, to which paper I also furnished an account of the event. (See *Illustrated London News* for January 19, 1856.) The beacon, it is supposed, was very unskilfully constructed, and to this its failure may be partially attributed; added to which, a fierce wind was raging, which, instead of allowing the flames to mount perpendicularly, drove them out horizontally, with all the fury of a blast furnace, in the direction of Herefordshire. The flames never reached to the top of the beacon, and dark masses of velvety smoke generally hid them from view. From many places in the immediate vicinity of Malvern the bonfire was altogether invisible! Thus, at Worcester, says one of the local papers, —

"The Bath road was crowded with curious spectators, who from six P. M. till ten resolutely bent their regards on Malvern; but no beacon glare rewarded their perseverance. There were a number of carriages on the spot, whose freight were destined to suffer the like disappointment; and, gradually, the disgusted crowd drew off, some of them vehemently declaring the whole thing was a hoax."

At nine o'clock on that evening I joined some friends who had posted themselves on an eligible situation only three miles from Malvern, and who had not been favoured with a glimpse of the beacon: nor was it visible from another point, distant five miles from Malvern, where some other friends of mine watched for two hours, and saw nothing more than the flight of fifty rockets that signalled (at seven o'clock precisely) the lighting of the beacon. When I exhibited my sketch, therefore, I could scarcely be surprised at my friends accepting it as a work of high imagination; nor could I very much wonder at an unfriendly critic in *The Worcestershire Chronicle* seizing the opportunity to devote a special paragraph to its notice, holding it up to ridicule for its unfaithfulness, and its flights — not of rockets, but — of fancy. Notwithstanding which the hundreds who climbed the Worcestershire beacon, and were present at the lighting of the bonfire, could testify to the conscientious accuracy of my sketch. I presume that mists had risen in certain spots, and thus obscured the beacon's light from the gaze of those at Worcester, and other nearer places; but, though the bonfire *may* have been seen at *a* distance, I should imagine that at *the* distance (seventy-five miles) mentioned by your correspondent, it must, from the causes I have stated, have been altogether invisible, and that he (together with the gentlemen on Snowdon and elsewhere) must have accepted some other luminous appearance for that of the fire in question. It may be interesting to him to know that, at the meeting of the British Meteorological Society on January 21, 1856, the Rev. J. B. Reade stated that —

"The Malvern light on the 10th inst. was distinctly seen from the beacon-hill, in the range of the Chilterns, at Chequers Court, near Aylesbury, — being about 700 feet above the sea-level, and nearly seventy miles from Malvern. The fire had the appearance of a comet lying on the horizon, and having a tolerably bright centre, surrounded by a nebulous haze."

I can fancy I hear my incredulous *Worcestershire Chronicle* critic murmuring the name of "Walker!" Cuthbert Bede.

Replies to Minor Queries.

Nell Gwynne at Hereford (2nd S. v. 9.)—There is a house in Hereford, at the rear of the Royal Oak Inn, which is popularly designated as the birth-place of Nell. I leave to local correspondents to enlighten us about Nell's father and the lease, and I will only add a word touching Nell's elder son and grandson. Her second son James, Lord Beauclerk, died at Paris in 1680; but the elder son, Charles, who was created Duke of St. Alban's in January 1683-4, married Diana de Vere, daughter of the twentieth and last Earl of Oxford (of the De Vere line), and lived till nearly the end of the reign of George I. Nell's son had nine children, of whom the eighth, named after his uncle, James, was, during forty years, Bishop of Hereford. Nell's episcopal grandson was a bachelor, and his residence throughout the period above-mentioned was very close indeed to the humble residence in which his high-spirited and small-principled mother is said to have been born. Bishop Beauclerk died in 1787, in the eighty-fifth year of his age; and there must be many "ancient persons" in Hereford who may remember having seen in their early youth the grandson of Nell Gwynne. J. Doran.

Parody of the "Te Deum" (2nd S. iii. 145.)—The version of this profane parody communicated by J. B. is incorporated in Thomas Elmham's metrical *Life of Henry V.*, of which several MSS. exist in the Bodleian and British Museum. It is there preceded by the following title:

"De ympno a gente Anglorum cantando ad laudem Dei genitricis Marie propter graciosam expedicionem regis Henrici Quinti, et pro succursu regni Anglie dotis sue quo cunctas hereses cum heresiarcha Johanne Oldcastel suis precibus interemit."

The variations throughout the greater part of the hymn are too slight to deserve special notice; those contained in the verses following must, however, be excepted:

"Te ergo quæsumus, Angligenis subveni quos pro dote propria defendisti.
Eterna fac cum sanctis Ejus gloria numerari.
Salvum fac populum tuum, Domina, et benedic, et a mortis peste dotem tuam libera,
Et rege eos et extolle illos usque in eternum.
Per singulos dies benedicimus te,
Et laudamus nomen tuum in seculum que cunctas hereses sola interemisti.
. . . . . .
In te, *Domina*, speramus; non confundamur in eternum."

The copy from which I quote is contained in Bodl. MS., Rawlinson, B. ccxiv.

W. D. Macray.

Broadhalfpenny Down. — By reading Mr. Cuthbert Bede's Note in 2nd S. iv. 147., I was reminded of a down, now, I believe, enclosed under the provisions of the new Enclosure Act, which bore the name at the head of this Note. It is situated in the parish of Hambledon, in the county of Hants. I am sufficiently acquainted with the locality to say that no such explanation of the name as is given for that of Halfpenny Green by Cuthbert Bede will apply to this. The similarity of the names induces me rather to doubt the explanation, and to think that we have not yet solved the "puzzling problem of this proper name." W. H. G.

Winchester.

Cornish Hurling (2nd S. iv. 411.)—Ray's account is not quite accurate. The most correct and most amusing account is in Carew's *Survey*, 1602; but it is too long to insert. The game is now very much exploded, but is still kept up in a manner in some parts of the county. I can speak more particularly for the western part. But where it is still practised, it is little beyond an annual game. In the parish of Germoe, in or near the Lizard district, it is played on the first Monday in May, being the parish feast. In the borough town of Kelston it is played once a year on the day of renewing the bounds—the 12th of May. The ball is thrown up at the market-house in the middle of the town, and one street contends against another, producing a sharp contest. The shops in the vicinity are closed, to prevent any of the "squeers being cre-azed;" in other words, any windows broken. The successful party is feasted with beer and cake. Some of the old hurling balls are of silver. Wm. S. S.

Rood-Loft Staircases (2nd S. iv. 481.)—In the ruined church at Corton, near Lowestoft, in Suffolk, the chancel of which is only used for the celebration of divine service, the stone stairs remain, and lead to a modern gallery.

Thos. William King, York Herald.

In p. 409., Mackenzie Walcott, M. A., gave a list of churches in which, he says, rood-lofts remain. In p. 481. K. K. K. pointed out four churches in this list in which there is no rood-loft. I beg to point out another in which there is none—Quy, co. Camb. And I will add a Query,—Did not Mr. Walcott intend to write rood-*screens*? It is to be regretted that correspondents do not inform themselves more accurately before they venture upon a Note. "N. & Q." thus loses the confidence which we all desire to place in it. Gastros.

"*Don Juan*" (2nd S. v. 13.)—*Don Juan* was by J. B. Poquelin de Molière, and is described as *une Comédie en cinq Actes, représentée Jeudi, 15 Février*, 166⅔: for the first time, perhaps *au Louvre*, or *à Versailles*; and subsequently, probably *sur le Théâtre du Palais-royal, à Paris*. Mr. John Ozell translated this (with most of

Molière's plays), under the name of the *Libertine*, but it was considered so impious that it was an act of profanation to represent it on the stage, and it was discountenanced for many years.

DELTA.

Illuminated Clock (2nd S. iv. 387.). — Over the shop of Mr. Bennett, clockmaker, 65. Cheapside, is a clock similar to the one at Havre, and described by MELETES. MERCATOR, A. B.

Triforium (2nd S. iv. 269. 320. 481. 522.) — The probable use of this gallery has been discussed. Your correspondent, P. C.'s opinion, is thus supported by Mr. Charles Dickens. (The passage occurs in *The Old Curiosity Shop*, where the Bachelor is showing little Nell over the old church. He has been taking her into the vaults:)

"Thence he took her above ground again, and showed her, high up in the old walls, small galleries; where the nuns had been wont to glide along — dimly seen in their dark dresses so far off — or to pause, like gloomy shadows, listening to the prayers." — *Master Humphrey's Clock*, 1st edit. vol. ii. 98.

CUTHBERT BEDE.

Courthose or Shorthose (2nd S. iv. 453.) — Your correspondent A. C. M. is mistaken in the date which he assigns to the mock epitaph on one who bore the name of Shorthose. It is found in Camden's *Remaines concerning Britaine* (4th edit. 4to. Lond. 1629, p. 326.), where it runs thus:

"Hic jacet Tom Shorthose,
Sine tomb, sine sheets, sine riches,
Qui vixit sine gowne,
Sine cloak, sine shirt, sine breeches."

W. D. MACRAY.

Quotation Wanted (2nd S. iv. 410.) — A correspondent, A. B. C., inquired three numbers back for these lines: —

"Admire, weep, laugh, exult, despise,
For here is room for all such feeling."

I thought everyone knew, and numbers would answer, so I refrained from pointing out the place and author; but as, to my great surprise, no one has come forward, A. B. C. is informed that the lines are given by him incorrectly, and that he will find them in Byron's *Childe Harold's Pilgrimage*, Canto IV. stanza cix., thus: —

"Admire, exult — despise — laugh, weep, — for here
There is such matter for all feeling."

F. C. H.

Libraries (2nd S. iv. 396.) — There is a fine old library over the eastern cloister of Wells cathedral, consisting of several thousand volumes, which deserves the description you have given of a library in another place. Until within the last four or five months, it has been sadly neglected: the books were in many instances suffered to lie about the benches, some open, some shut, but all covered with dust and cobwebs. The apartment itself (the gift of a former prelate) was in a sadly dirty condition; the fine old stained-glass in the windows ready to fall out, with other dilapidations in different parts of the building. Recently, the attention of the Dean and Chapter has been called to the subject, and they have had the books cleansed from dust, &c., and restored to their old resting-places, and the apartment whitewashed, &c. Fires will be occasionally lighted, so as to preserve the books from damp. A librarian has also been appointed; but I regret to add, that orders have been given, the effect of which amounts to an almost total denial of admission to every person, whether they wish for a sight of the books for a useful purpose or not. It is to be regretted that some compulsory provision for a paid librarian is not made, who should permit access to the library under proper restrictions, and be answerable for the safety of the books.

I may also mention that the vicars choral of the cathedral possess the remains of what was once an extensive and valuable library. The apartment, built for the reception of the books by a former benefactor of the body, was over the private chapel in the "Close." The books were removed some years ago into the Muniment Room adjoining the Common Hall, and there they lie (such as remain) in the greatest possible state of confusion, and covered with dust and dirt. Among the books are several old MSS. of great interest and value.

INA.

Wells, Somersetshire.

Thomas de Quincey (2nd S. iv. 472.) — "The Confessions of an English Opium Eater" first appeared as a contribution to the *London Magazine*, vol. iv., 1821.

The "*preliminary* confessions," which precede the visions (p. 295.), relate chiefly to the writer's assumed personal history, which led to the habit of opium-eating. This, with its consequent terrible dreams, he narrates in a most graphical manner in a subsequent paper.

In the introductory part, the writer makes an interesting mention of his acquaintance with *Anne*, "a beautiful girl," with whom he says he frequently walked the streets of London at night; and, probably, this is the story for which MR. INGLEBY inquires.

But MR. INGLEBY speaks of it as being *in* "a paper detailing one of Mr. De Quincey's opium visions;" and yet "not comprehended in the *Confessions*, nor in the *Appendix*."

Now in neither of the *visions*, as they are published in the *Magazine*, is there any mention of "a beautiful girl." And, as I have not now any other copy of the *Confessions* at hand to refer to, I can only conjecture this. These "preliminary confessions," or a part of them, were omitted in the republication; and the story of the "beautiful girl" subsequently engrafted into some additional vision; or that MR. INGLEBY really saw it in the

Magazine, and, not finding it in "the Confessions," now inquires for its *locus in quo*, as the law-phrase has it. P. H. F

Stroud.

London during the Commonwealth (2nd S. iv. 470.) — Mr. Offor will find the passage about St. Michael's church, and the "ugly-shapen sight" there, in a much older book than Howell's *Londinopolis;* namely, Stow's *Survey of London.*

Jaydee.

Maunday Thursday (2nd S. iv. 432.) — In old books this name is spelt *Maundy*, but the correct modern spelling is *Maunday*. The name is derived from the pious custom of Popes, Kings, Bishops, and superiors of religious houses washing the feet of some poor persons on this day, in imitation of our Lord's humbly washing the feet of his disciples. For this holy ceremony a beautiful form of Antiphons, Gospel, and portions of Psalms with Versicles and Prayers, is appointed in the Roman Missal. The first Antiphon begins with the words of our Blessed Saviour: "*Mandatum* novum do vobis;" and hence the day has received the name of *Maunday*, quasi *Mandatum* Thursday.

Tombland Fair at Norwich arose, it is true, from the assemblage of religious pilgrims and visitors to the cathedral, for the offices of Holy Week; but they brought no provisions with them for distribution on Easter Day. On the contrary, they required such provisions as the solemn fast of Holy Week permitted; and for their supply booths and stalls were put up to sell *fasting fare;* but this, alas! has long since been supplanted by a *feasting fair*. It is a perfect disgrace to the city of Norwich that this most solemn and sacred week continues to be profaned by all the orgies of a fair, and its attendant amusements and excesses. The fair, it is true, is interrupted on Good Friday, but the sacred days of Maunday Thursday and Holy Saturday are disgraced with every unhallowed profanation, to the grief of every sensible and pious Christian. How much better would it be, and more creditable to a Christian city, to transfer these amusements to the festive week of Easter, rather than suffer them to disturb and insult the solemn recollections of the agonies and death of our Redeemer in that most holy and memorable week of the Christian year. F. C. H.

Bigot (1st S. v. 277. 331.; ix. 560.) — Oliver Wendell Holmes, the American poet, has well written, that "the mind of a bigot is like the pupil of the eye; the more light you pour upon it, the more it contracts." W. W.

Malta.

Separation of Sexes in Church (2nd S. iii. 108., &c.) — I have seen the sexes separated in a Lutheran Church, I think at Cologne. And the Moravians do the same. P. P.

Reply to Tennyson Query (2nd S. iv. 386.) —

"That carve the living hound,
And cram him with the fragments of the grave."

My interpretation of this obscure passage is, that the first line alludes to a surgical experiment on a living dog; and that the second line refers to dogs being fed with the refuse of the dissecting room, as shown in Hogarth's picture of the "Reward of Cruelty," where a dog is battening on the heart of the murderer, whose body is undergoing dissection. Alfred Gatty.

"*Cantus et e curru*," &c. (2nd S. v. 13.) — These lines are found in *Tibullus*, lib. i. eleg. viii. v. 21. 22. The last clause is explained by the following extract from Macleane's *Juvenal* (Sat. vi. v. 442., note):—

"It seems the ignorant supposed that the witches charmed the moon away, and that noise would drown their incantations."

H. J. (2.)

"Cantus et e curru Lunam deducere tentat;
Et faceret si non æra repulsa sonent."
Tibullus, Eleg. I., viii. or ix. 20.

The last line refers to a superstition prevalent among the ancients, that eclipses of the moon were caused by magic arts, and that loud noises broke the charm. They thought that the moon was dragged down to the earth by the spells of the sorcerer, and compelled to distil some potent virus on the herbs used for the "charmed pot."

See the commentators on the above passage, and on *Juvenal*, Sat. vi. 440. —

"Tot pariter pelves, tot tintinnabula dicas
Pulsari. Jam nemo tubas nemo æra fatiget;
Una laboranti poterit succurrere Lunæ:"

and the references in Forbiger's note to *Virgil*, Ecl. viii. 69. —

"Carmina vel cælo possunt deducere Lunam."

Zeus.

Biographical Queries (2nd S. v. 31.) — John Balguy, A.M., the father of Dr. Thomas Balguy, Archdeacon of Winchester, was perpetual curate of Lamesley with Tanfield in the Bishopric of Durham, from 1711 to 1729, in which year he was preferred to North-Allerton. The presumption is that the Archdeacon of Winchester was born either at Lamesley or Tanfield. At all events this information may be a clue to Mr. Ingledew's researches. The vicar of North-Allerton died at Harrogate, Sept. 22, 1748, ætat. 63, M. I., Knaresborough. (Vide Surtees's *Hist. of Durham*, vol. ii. p. 207.) G. Y. Gerson, Ebor.

Ancient Signet Ring (2nd S. iv. 511.) — A sleeping *lion* surrounded by the owner's name, or the motto "Wake me no more," is a favourite device for mediæval seals. "Ici dort le lion" is a less common motto than "Wake me no man." P. P.

Satan and the Rope of Sand (2nd S. v. 14.) — In a note to a passage in Stanza 13., Canto ii. Scott's *Lay of the Last Minstrel*, J. P. will find some information. Vryan Rheged.

Ireland Forgeries: Vortigern (2nd S. ii. 492.) — Again to resume this subject: in *The Clubs of London* (2 vols. Colburn, 1828), vol. ii. p. 107., will be found an interesting conversation the author held with Kemble upon his conduct in the celebrated "Vortigern." Although convinced that it was a forgery, Kemble insists that he acted fairly by the piece, to give it a chance with the public; and denies that he did *anything* to make it ludicrous. He says, "Mrs. Siddons positively refused to enter, as she expressed herself, into so abominable a conspiracy against the memory of Shakspere." Varlov ap Harry.

"*Thumb-grog*" (2nd S. iv. 147. 500.)—On board men-of-war the grog is served out to each mess in large tin vessels, which contain the proper quantity for the mess. A man is appointed daily to serve out his messmates' grog. He has a large tin vessel, into which he shoves his thumb, so that when all the grog has been served out there will remain as much as the thumb displaces. This is his perquisite. The quantity of grog which remains of course depends on the number of men in the mess and the size of the thumb. Sailors call this "plush" (plus ?); whether they also call it "thumb-grog" I do not know.

Thomas Holt White.

Rights of Impropriators (2nd S. v. 13.) — The question is a purely legal one, but it is one of those straws which show how the wind blows. Let impropriators look to their rights. It is not long since a vicar was coolly asking "N. & Q." for leave to bury in the chancel. When the lay rector is locked out at "the priest's door," and has the chancel pews taken from him, he will soon be struggling to rid himself of the repairs, and the parishioners in these anti-church-rate days are not likely to take them on themselves. If vicars establish a right to the chancel, they may find they have made a bad bargain for themselves.

P. P.

Bibliographical Query (2nd S. iv. 512.) — *Some Observations on the Present State of Ireland, &c.* Dublin, 1731. [By Sir Richard Cox.] Ἀλιεύς.

Dublin.

Wooden Bells (2nd S. iv. p. 491.). Perhaps some Nottingham correspondent will describe the wooden bells which used to hang on the steeple of Lenton church. P. P.

Frose Paste (2nd S. v. 7.). — May not the "frose paast" of Lady Jane Gray, mentioned in p. 7. of "N. & Q." as taken off at the same time as her "neckercher," have been her ruff round the neck, the French name for which is "fraise" or "fraize"? Klof.

Punch Ladles (2nd S. iv. 270.)—May not the insertion of a coin at the bottom have originated among the Cavaliers during the Commonwealth, when the "blessed memory" was drunk, or with the Jacobites who thus drank to "Charlie over the Water." T. W. Warfor.

Brighton.

Miscellaneous.

NOTES ON BOOKS, ETC.

It has long been known to those who have taken the trouble to examine the text of *The Aldine Poets* that, in many of the works included in that beautiful Series, there is a marked deficiency of editorial superintendence,—the gentlemen whose names figure on the title-pages being for the most part responsible only for the biographical notices which precede the poems. Our excellent publishers, having become the proprietors of this Series, have determined to remove this great defect; and accordingly in the new issue every endeavour will be made to render the books as accurate as they are handsome—as acceptable to the lover of well-edited, as to the admirer of well-printed books. The names of Mr. Bolton Corney, Mr. Cunningham, Mr. Bruce, Mr. Payne Collier, &c., who figure in the list of intending Editors, give assurance that this result will be accomplished. One of the first-fruits of this praiseworthy endeavour is now before us in *The Poetical Works of William Collins*, edited by Mr. Moy Thomas, every page of which bears evidence of a conscientious and diligent attempt to do full justice to the poetry of Collins; while the introductory biography displays in a very favourable manner the patient industry of one determined to spare no pains in his search after truth. The work is most creditable to Mr. Thomas; and if the whole Series is edited in the same way, there can be no doubt *The Aldine Poets* will be as great favourites for their critical accuracy as for their typographical beauty.

We have a small batch of philological tracts which we must introduce to our readers. The first, which has been long on our table, is *Shall and Will, or Two Chapters on Auxiliary Verbs*, by Sir Edmund Head; in which this able writer discourses in his wonted and instructive manner on these "puzzling auxiliaries." *Roots and Ramifications, or Extracts from various Books explanatory of the Derivation or Meaning of divers Words*, by A. J. Knapp, will delight all who resemble the late Lord Holland in his fondness for investigating "unde derivatur." The book will not be the less liked that the profits are to be devoted to the finding of School accommodation in a district where it is much wanted. The third is *The Etymology of Local Names, with a Short Introduction to the Relationship of Languages, Part I. Teutonic Names*, by R. Morris; which will be very acceptable to Local Antiquaries. And, lastly, a pamphlet by Dean Trench, which is of great importance in itself, and of great interest with reference to the plan of the *Philological Society*, to which we some time since called the attention of our readers. It is entitled *On some Deficiencies in our English Dictionaries, being the Substance of Two Papers read before the Philological Society, by* R. C. Trench, D.D., *Dean of Westminster.*

The *Architectural Photographic Society* opened their Exhibition of Works, from which their subscribers are to

select their Pictures, at the Suffolk Street Gallery, on Thursday the 7th instant, with a Conversazione, which was very numerously attended. Professor Cockerell announced that the number of subscribers amounted already to nearly 800; and the variety of excellent specimens of Photography by the first artists in Europe which were hung about the room gave good evidence of the activity and judgment of their Committee, and of their desire to gratify the varied tastes of their subscribers. The Exhibition affords a good notion of the present advanced state of Photography.

Apropos of Photographs. Let all collectors of Photographs, Engravings, Drawings, &c., who may be passing through Rathbone Place, call in and see the Patent Lock-up and Self-supporting Portfolios, recently patented by Mr. Harvey, who describes them as being "not only more elegant in appearance than the old kinds, but as much more convenient, as they are opened and closed with greater facility, and also possess the long-desired advantage of keeping their contents free from dust or injury, surreptitious inspection or abstraction; while those furnished with struts are self-supporting, which enable the possessors of Drawings, Prints, Maps, Music, and Writings, to exhibit such works to the best possible advantage, without the necessity of separately handling or removing them from these Portfolios." We think they will be found extremely useful for Photographs — by securing the complete exclusion of light — which we believe to be still a great desideratum.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

SIR WALTER SCOTT'S NOVELS AND TALES. 12 Vols. Edin. 1822. Vol. VI.

Wanted by *John H. W. Cadby*, 83. New Street, Birmingham.

DOUAY BIBLE. Any *American* edition, either of the Bible or of the New Testament prior to 1834, *except the Philadelphia Bible of* 1805.

Wanted by *Archdeacon Cotton*, Thurles, Ireland.

FRAGMENTS OF PHLEGON. 4to. 1620; 8vo., 1622.

Wanted by the *Rev. F. Parker*, Luffingcott, Devon.

DALLAWAY'S SUSSEX. Vol. I. Bensley. 1815.
COSIN'S LIST OF CATHOLICS AND RECUSANTS. 1745.
LEWIS JENKINS' MEMOIRS OF DUKE OF GLOUCESTER.
HAWKINS' LIFE OF KENN. By Round.
GENEALOGICAL HISTORY OF THE CROKE FAMILY. By Sir A. Croke. 2 Vols. 4to.
LIFE OF WILLIAM III. By Lord Dungannon.
NEW LIGHT THROWN UPON THE HISTORY OF MARY QUEEN OF ENGLAND. 1771.
LETTERS TO AND FROM SWIFT, FROM 1714 to 1738. Exshaw. Dublin. 1741.
Ditto ditto ditto Faulkner. Dublin. 1741.
Any Dublin edition of Swift's Letters of that or of an earlier date.
Any Dublin edition of Pope's Letters, not later than 1735 or 1736.
DENNIS' ESSAY ON CRITICISM, 1711.
NARRATIVE OF DR. NORRIS CONCERNING FRENZY OF J. D. 1713.
LEWIS' MISCELLANY. 1730.

Wanted by *J. F.* at Street Brothers, 11. Serle Street, Lincoln's Inn Fields.

Notices to Correspondents.

M. M. B.

"Time and the hour runs through the roughest day,"

is from Macbeth, Act. I. Sc. 3; *and*

"Who would be free themselves must strike the blow,"

is from Childe Harold, Canto XI. St. 76.

G. R. L. *There is no work of authority with respect to freights, and the prices paid, as they are continually varying: hence the "Current Rates of Freight," given in the* Weekly Shipping List, *and similar periodicals.*

X. "Love and Duty," *by Thomas Clarke, is a pastoral poem. J. S. Bristowe's dramatic piece is entitled,* "A Dream of the Future," *in Three Acts, composed in* 1847.

Notices to other correspondents in our next.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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PHOTOGRAPHY. — MESSRS. T. OTTEWILL & CO., Wholesale, Retail, and Export PHOTOGRAPHIC APPARATUS Manufacturers, Charlotte Terrace, Caledonian Road, London, beg to inform the Trade and Public generally, that they have erected extensive Workshops adjoining their former Shops, and having now the largest Manufactory in England for the make of Cameras, they are enabled to execute with despatch any orders they may be favoured with. — The Materials and Workmanship of the first class. Their Illustrated Catalogue sent Free on application.

LONDON, SATURDAY, JANUARY 23, 1858.

Notes.

THE MAWHOODS.

From Christiana Cooper's will, published some time since in the *Athenæum*, I first heard of the relationship of Pope with a family of this name. I now learn from Mr. Hunter that Alice Turner, his aunt, was married to Richard Mawhood of Ardsley in Yorkshire, a gentleman of good estate. This Richard and Alice had, it appears, nine children, of whom one, Samuel, Mrs. Cooper's executor, was a woollen-draper on Snow Hill. As these nine Mawhoods were amongst the nearest relations of Pope—his first cousins—we are a little interested about them and their position in life. The name is, I think, very uncommon in the south of England; there is not one person of that name in the *London Directory* for 1677, nor in that for 1854. The family appears to have been settled in Yorkshire; but as, at least, one son turns out to have been a tradesman in London, it may be just worth while to notice any other of the name located in London; for he may be found hereafter to have been a grandson of Alice, and therefore a second cousin to the Poet.

It appears then from Nichols (*Anecd.* ii. 147.) that a Collet Mawhood was executor to Fletcher Gyles, an eminent bookseller in Holborn, who died on Nov. 8. 1741. Gyles had been publisher to Warburton, and we have a copy of a letter written by Mawhood to Warburton, wherein he speaks of his "brother Gyles' death," from which we must infer either that Mawhood married a sister of Gyles or Gyles a sister of Mawhood. So far as I understand a subsequent correspondence between Warburton and Bowyer the printer, it would appear that Gyles died rich, but that the business was, for a time, carried on for the benefit of the family. No positive arrangement as to payment or division of profit had been made between Warburton and Gyles; and it is pleasant to read on what honourable principles Mawhood proposed to arrange with Warburton.

"I cannot pretend to judge of the value of books or copies; nor have I yet informed myself what profits have arose from yours . . ., but if you will be pleased to favor me with a line to let me know what your expectations are for the impressions of your books that have been already sold, and for the right of copy of those that are now in the press, I have great reason to hope I shall comply with them. I wish this affair had been settled by my brother; but as it was not I shall endeavour to represent him in every respect, and be an executor, not only of his will, but of his intention as far as I can discover it. Collet Mawhood."

Pope, though at Bath, heard with extraordinary rapidity of the death of Gyles. Knapton the bookseller, knowing that Gyles had been Warburton's publisher, wrote instantly to Pope to request his recommendation as Gyles' successor. Pope complied, and the following is extracted from a letter of the 12th, from Bath to Warburton:—

"I am to recommend to you as an author a bookseller in the room of the honest one you have lost, Mr. G., and I know none who is so worthy, and has so good a title in that character to succeed him as Mr. Knapton."

It is curious, if Collet Mawhood were, as I think probable, a second cousin of Pope's, that Pope should suggest, almost immediately, to Warburton to be quick in settling accounts with him. That the reader may judge of the force and value of the suggestion, I shall quote the passage:—

"November 22, 1741.

"I think (on all considerations) your best way will be to take London in your way. It will secure you from accidents of weather to travel in the coach, both thither and from thence hither. But *in particular I think you should take some care as to Mr. G.'s executors.* And I am of opinion no man will be more serviceable in settling any such accounts than Mr. Knapton, who so well knows the trade, and is of so acknowledged a credit in it."

The reprinting *The Divine Legation* did not go on so fast as Warburton desired, and in a letter to Bowyer, the printer, of May 8, 1742, he thus wrote:—

"I am amazed. I have heard nothing from you of late, or of the publication of the new edition of the *Divine Legation*, and am afraid you are or have been ill. Mawhood uses both me and Mr. Gyles's daughters very ill in this neglect. But he has not as yet so much as sent me my account, nor settled the balance in order to pay me what is due to me according to agreement. . . . I see, notwithstanding all their pretences, now Mr. Gyles is gone, a strange neglect."

The dispute about profits was in the end compromised, and even, as Warburton tells the story, in a way that left the honour of the executor untouched.

"From Widcombe I returned with Mr. Pope to London, where my unsettled affairs with my Bookseller's executor detained me till almost now. My accounts with Mr. Gyles were altogether unsettled. And as I had made no agreement with him, nor assigned any copy, they were altogether at my mercy for all the profits farther than *the Bookseller's allowance*, as it is called. But with regard to my friendship for the deceased, I asked only *half* the clear profits of the editions sold, and *two thirds* of a third edition of the first volume of the *Divine Legation*, and a second edition of the second volume just going to press when Gyles died; for I saw no reason my favors should be entailed on a rich family that wanted nothing. This last demand of *two-thirds* stuck with them; and after much ill-usage in delaying me from time to time, they pressed I should be contented with half the profits both for the editions sold and unsold, which, against the advice of my friends, I rather chose to comply with than go to law, though it was a clear case, and I had Mr. Murray for my standing counsel without fees. But I have followed the old adage *dimidium plus toto*. However I have tied them from printing any more than these editions, and only a moderate number of them, and have got a legal acknowledgement of the entire copyright in myself."

It is curious, and not without interest, to see how Pope was thus, incidentally, mixed up with

Collet Mawhood, *possibly* a second cousin, and with Mrs. Gyles, *possibly* another of his second cousins.

This Collet Mawhood I am accidentally enabled to inform you was, in 1736, a tea-dealer "at y^e Golden Lyon and Unicorn against the New Exchange in the Strand." I have a bill and receipt of his, with the above description engraved at the top of it.

This fact of "tea-dealer" helps me to link on to Collet Mawhood, Horace Walpole's Captain Mawhood, who died, strange as it may seem, at Twickenham in 1775. On July 9, 1775, Walpole thus wrote to Conway:

"I have a great mind to tell you a Twickenham story, and yet it will be good for nothing, as I cannot send you the accent in a letter. Here it is, and you must try to set it to the right emphasis. One of our Maccaronis is dead, a Captain Mawhood, *the tea-man's son*. He had quitted the army because his comrades called him Captain Hyson, and applied himself to learn the Classics, and freethinking; and was always disputing with the parson of the parish about Dido and his own soul. He married Miss Paulius Warehouse, who had six hundred a-year; but being very much out of conceit with his own canister, could not reconcile himself to her riding-hood — so they parted beds in three nights. Of late he has taken to writing comedies, which everybody was welcome to hear him read, as he could get nobody to act them."

I quote no more than to show the relationship, and there can be no doubt that Captain Hyson was son of Collet Mawhood. T. M. H.

"COMPARATIVE VALUE OF LAND-RENTS IN SCOTLAND AND ENGLAND IN 1770," BY THE REV. WILLIAM THOM, ETC.

The Rev. William Thom, A.M., of Govan, near Glasgow (before adverted to in "N. & Q."), who most ably and philanthropically advocated the cause of the *farm tenantry* of Scotland oppressed by their landlords (*A Sermon preached to a Congregation of Farmers on Exod.* iii. 7, 8., pp. 82., 1770), notices, in descanting on his subject, the comparative value of land-rents in Scotland and England at that period. A few brief extracts, as to that in which so many changes have since occurred, may not now be uninteresting: —

"The rent of land at an average for twenty miles round London, where there is more and better manure to be got than from any city in the world, is about 12*s.* an acre. For a circle of thirty miles round London the rent would be much less. . . . The common people of Scotland from time immemorial have, by means and causes which I need not mention, been crushed down and held in miserable bondage. The free-spirited English farmer would disdain to drudge, and at the same time live so poorly, as our people would be content to do. . . . In fact, by the best computations that have yet been made, the rent of the corn fields over all England is not more than two-ninths of their produce. In Norfolk the rich lands under a modern let are rented at 10*s.*, or a little more; and even so high a rent is not common, for most of the land is much lower; and surely if 10*s.* is the rent of good land in England, 40*s.*, 30*s.*, or even 20*s.* an acre is too high a rent for ordinary land here (Scotland)." — *Chief Authorities cited in reference to England*, Sir William Petty; Davenant, *Tour through Great Britain*, 1769.

Very considerable benefits must have accrued to Mr. Thom's countrymen of this particular order from his manly and judicious exposure of the *rack-renting* system, *rouping of tacks*, and *crops*, *&c.*, which then prevailed (*Letter of Advice to the Farmers, Land-labourers, and Country Tradesmen in Scotland, &c.*, pp. 26., 1771), and the government (in a certain sense) might have thanked him for compelling, through his lucid arguments and expositions, so many of our valuable cultivators of the soil to emigrate to North America, then named the *British Plantations* (*A Candid Enquiry into the Causes of the Late and Intended Migrations from Scotland*, pp. 65. ——). The good citizens of Glasgow, of that generation, I have no doubt, likewise held the divine in very great respect for seeing into their comforts as to their staple article of consumption, *oatmeal* (*The Causes of the Scarcity of Oatmeal in the Public Market of Glasgow*, pp. 29., 1763); not deeming it below the dignity of his clerical office to attend in the city meal market himself, to observe the trickery of the meal-mongers — the operations of the *ladle* dues (the latter a direct species of "*Lofcop*," see "N. & Q.," 2nd S. iv. 98.), and other aggravating practices which greatly enhanced the price of the article to the community.

"I have (says he in the Sermon *first* referred to) spoke from principle — from abhorrence of rapacity — and from pity to the miserable. The subject is uncommon—I know of none who preached in this strain except the patron and ornament of Ireland (alluding to Dean Swift), whom I should not dare to name, because I can never hope to imitate him — except in a tender concern for your wretched conditions," &c.

If it had been possible to have brought together as the representatives of the *three* countries, Dean Swift for Ireland, the Rev. Sydney Smith for England, and the Rev. William Thom for Scotland — men of kindred minds, and of equally shining abilities — I flatter myself there would have been an evening's conversation which would have been worth recording.

Of this very eloquent "Minister of the Gospel" (as Mr. Thom styles himself), extensive and enlightened politician — a man of refined taste and skill in learning and in the liberal arts — the strenuous promoter of reformation among the public — in his own church — in education — in the schools — in the Universities — in short, actively engaging himself in whatever was laudable, humane, patriotic, and dignified — who dared, as his numerous tracts and sermons evince*, with his

* "The Defects of an University Education, and its Unsuitableness to a Commercial People, pp. 53. London, 1761."

wit, truth, and sarcasm boldly to look every class and corporate body in the face, and admonish them of their duty—of this faithful servant of the Kirk, and of society in general, except what may be traced through his printed works (all now scarce), I am not aware that any details of his history have ever been given by any writer, nor so much as that his name is to be found in any biographical collection. He has yet a traditional fame among our people (perhaps the highest honour not to be forgotten after death), which may transmit and preserve his name; but it were desirable that a few *authentic* memorials were gathered up of one who was so eminent and useful in his day, and it is probable that some of the contributors to "N. & Q." may be able to *add a stone to the cairn*. I know of none better qualified than my esteemed acquaintance the Rev. Hew Scott, minister of Wester-Anstruther, Fifeshire, whose long and valuable researches in matters connected with the Kirk of Scotland and her ministers are justly appreciated. G. N.

"The Necessity of erecting an Academy at Glasgow, pp. 38. Glasgow, 1762."

"The Scheme for erecting an Academy at Glasgow, pp. 46. Glasgow, 1762."

"A Defence of the College of G(lasgo)w, against an insidious Attempt (his own) to depreciate the Ability and Taste of its *Professors*, pp. 16. 1762."

"Motives which have determined the University of Glasgow to desert the Blackfriar Church and betake themselves to a Chapel, pp. 62. Glasgow, 1764."

"The Trial of a Student at the College of Clutha in the Kingdom of Oceana, &c., pp. 76. Glasgow, 1768."

"An Enquiry into the Causes of the Decline of Religion. A Sermon preached in the High Church of Glasgow, April 14, 1761: Published at the Desire of the Synod, 2nd Edit., pp. 40. Glasgow, 1761."

"A Short History of the General Assembly of the Church of Scotland—Rise and Progress of the Schism Overture—Patronage Act, and the Means which the Church hath in her own power to mitigate or remove that *Grievance*, pp. 71. Glasgow, 1766."

All in 8vo., with other publications quoted in former articles of "N. & Q."

Much curious Glasgow history, exceeding *Waverley* in point of time by-gone, will be found interspersed in Mr. Thom's various writings, as he is occasionally most amusingly anecdotical and descriptive.

CASTELL'S "HEPTAGLOT LEXICON."

The following curious advertisements, relating to one of the most learned and valuable of our theological works, seem worthy of preservation in "N. & Q." They are extracted from the old numbers of the *London Gazette*, as specified:—

"The long expected, often and many wayes most unhappily obstructed and interrupted, Work of the *Heptaglot Lexicon*, compiled by Dr. Edmund Castell, is now fully finished: And all the Subscribers to it are desired to send for their several copies due in arrear to them, from Tuesday the 11th Instant, and so every Tuesday, Thursday, and Saturday weekly, unto a Ware-House in the Charter-House, London: where they shall be delivered out from 8 of the Clock in the Morning until 12, and from 2 in the Afternoon till 6."—*London Gaz.*, May 3, 1669.

"Doctor Edmund Castell, the Author of the *Heptaglot Lexicon* unto the Polyglot Bibles, a work wherein he has laboured 18 years now current, expended also and buried in this service not so little as 12,000 pounds, besides that which has been brought in either by Benefactors or Subscribers, after all this, hath with divers of his servants at a very great charge attended the space of three-quarters of a year upon a warehouse he hath in the Charterhouse, London, for the delivering out of the Subscribers' Copies; who, though publick notice has been many times given them, come in for them very slowly: The said Doctor, therefore, desires all concerned persons whatsoever, either to come or send for their Books between this and Lady-day next ensueing at farthest; the Doctor not being in a condition to continue this charge any longer."—*London Gaz.*, Dec. 27, 1669.

Dibdin tells us (*Introd. to Classics*, vol. i. pp. 32—33., edit. 1827), that it is said 500 copies were unsold at the time of Castell's death:—

"These were placed by Mrs Crisp (his niece) in a room of one of her tenants' houses in Surrey, where for many years they lay at the mercy of the rats, who destroyed them in such a manner that at her death her executors could scarcely form one complete copy out of them. The whole load of waste paper was sold for 7*l.*!!"

Richard Hooper, F.S.A.

White Waltham.

ARCHBISHOP SHELDON, 1598—1677.

The student of ecclesiastical biography is wont to linger long over the lives of those Fathers who have risen from the humblest origin to the dignity of the episcopal bench. Their lives present all the picturesque situations of romance; and contain the stimulating truth, that merit is not always unrewarded in this world. Accordingly, biographers have seldom left the history of any successful churchman unillustrated. One exception, however, to this rule occurs in the case of Abp. Sheldon. Interesting materials abound. But no one has yet been willing to pay that "reverence to his merits and memory" which Izaak Walton considered "due from posterity."

Sheldon was born at Stanton, a hamlet in the parish of Ellastone, Staffordshire. His name has quite disappeared from the place. But the house where his parents dwelt is carefully preserved; and a wooden tablet marks the room in which he first saw the light. On the tablet are some lines, ascribed to Dr. Hacket, of the *Scrinia Reserata*:

"Sheldonus ille præsulum primus Pater,
Hos inter ortus aspicit lucem lares;
O tu beatam Stantonis villæ casam!
Cui cuncta possunt invidere marmora."

The register of his baptism appears in the Ellastone register-book:

"1598. Gylbarte the sonn of Roger Sheldon and hys wyffe was baptised ye — of June. John Kuyhte, Vicar."

Sheldon is generally stated to have been born on July 19, 1598. From this entry it would appear that he was born in the June of that year.

Sheldon bore his full share of the troubles which fell on all churchmen in the evil days of his early manhood. After his release from the prison he shared with Hammond at Oxford [1648], he retired to the little village of Shelston, in Derbyshire. There he whiled away his time in the pursuit of the "gentle craft." He must have been a keen fisherman. *Piscator* concludes a minute dissertation on the barbel, by telling the scholar "if he would know more of fishing for the umber or barbel, to get into favour with Dr. Sheldon, whose skill is above all others; and of that the poor that dwell about him have a comfortable experience."

His "fortunate day" came with the Restoration. His old preferments were restored. He succeeded Juxon in the see of London. He enjoyed the confidence of the king. Fuller calls him "chief trustee," in recommending candidates for vacant bishoprics. He performed the marriage ceremony between Charles and Catherine of Braganza at Portsmouth. Finally, in 1663, he was raised to the see of Canterbury.

Frequent mention is made of Sheldon by contemporary writers. Pepys makes sly allusions to his genial nature. One scene, witnessed by him, and duly recorded in the immortal *Diary*, in which "Cornet Bolton mimicked the presbyter Scots" after dinner, calls forth some indignant comments on the archbishop from Mr. Forster in his brilliant essay on De Foe. Evelyn, while regretting the "great feast" which inaugurated Sheldon's translation from London to Canterbury, is more careful to note the Sheldonian Theatre at Oxford, "now building at an exceeding and royal expense." [September, 1664.] Moreover, he records, that while the populace were rejoicing at the Restoration, and displaying their zeal for monarchy by hanging the remains of the regicides, Sheldon preached "before the king on Matthew xviii. 25., concerning charity and forgiveness."

He lies buried in Croydon church. "The tombs in the church are fine and venerable, but none comparable to that of the late Abp. Sheldon."* He is not to be named with many of the sons of the church his age produced; but there was much of their spirit in him. And it is to be regretted that no one has yet given to the public a record of Gilbert Sheldon.† J. Virtue Wynen.

Hackney.

* Evelyn, under date July 13, 1700.

† I am greatly indebted to the Rev. J. M. Middleton, of Stanton, for my information respecting Abp. Sheldon. It is not the least benefit conferred on the public by "N. & Q.," that it produces such friendly offices between men.

JANNET'S "BIBLIOTHÈQUE ELZÉVIRIENNE."

I resume my account of this collection where I left it. (Cf. "N. & Q." 2nd S. iv. 449.) The 6th volume* of M. de Montaiglon's *Poésies Françoises* contains, as I have stated, several curious pieces. The following is the title of a poem referring to the history of England, and therefore likely to interest in an especial manner the readers of the "N. & Q.":

"S'ensuyt le traicté de la paix faicte et jurée et promise à tout jamais entre le Très Crestien Roy de France Loys, douzièsme de ce nom, et la Illustrissime Seigneurie de Venise, cryée et publiée à Paris le vendredi troisièsme jour de juing mil cinq cens et treze, avec une belle Ballade et le Regrect que faict un Angloys de millort Havart."

The event to which allusion is made in the "right merrie ballad" published by M. de Montaiglon is the naval fight between Pregent de Bidoux and Lord Howard, the English admiral, in the year 1513. A note subjoined by the learned editor supplies farther details from contemporary historians.

I quote the first stanza as a curious specimen. It is written in a kind of broken jargon, half French, half English:

"Plory, plory, plory, d'par tout dyabl,
Plory bin fort; veny goutte à vos yeulx,
Tout Angleter plory, point n'a ti fable,
Car, by Saint Georg, tout l'a ty malheureux.
Ha, King Henry, fa ty bin le piteux,
Car ton morel où ton fians avy,
Milord Havart, capitain courageux,
Il fout mouru: vela faict de son vy."

2. "L'arrest du roy des Rommains donné au grant conseil de France."

Reprint of a scarce tract in Gothic characters, composed during the sixteenth century. The subject is the alliance between Louis XII., King of France, and the commonwealth of Venice, against Maximilian; but the poem supplies allusions to the affairs of England and Scotland:

"Le roy d'Escosse en Terre saincte passe,
Et les Germains veulent gangner le pris;
Aussi l'Angloys a cuidé, tout compris,
Tuer son père en venant de la chasse."

The King of Scotland here mentioned is James VI., who was supposed not to have fallen at Flodden, but to have gone to the Holy Land. "*L'Angloys*" is apparently Henry VII.

3. "Les Efforts et Assauts faicts et donnez à Lusignan la Vigile de Noël, par Monsieur le Duc de Montpensier, Prince et Pair de France, Lieutenant Général au Païs de Guienne, et soubtenus par Monsieur de Frontenay, Prince de Bretaigne. Imprimé nouvellement, 1575."

This piece relates to the religious feuds of the sixteenth century; but it is well known that the

* "Recueil de poésies françoises des XV^e^ et XVI^e^ siècles, morales, facétieuses, historiques, réunies et annotées par M. A. de Montaiglon."

castle of Lusignan, from its position, played a conspicuous part in the wars between the French and the English; and M. de Montaiglon has collected together on this subject many valuable details by way of preface to his reprint of the present rhymed narrative.

4. One of the most amusing of old French poets is certainly Villon.* He has left behind him the reputation of a scamp, and it cannot be doubted that he fully deserved it: but as a writer he is far above the affected and artificial conceits of Alain Chartier; and his graceful *Ballade des Dames du Temps Jadis* would of itself suffice to establish his unquestionable merit. The Elzevirian edition of F. Villon's works has been prepared with the greatest care by M. Paul Lacroix, who has revised Prompsault's text and added a variety of notes. The frequent allusions of Villon, that true *enfant de Paris*, to local facts, customs, and topography, rendered this part of the task indispensable and difficult. The following lines on James II., King of Scotland, may perhaps be remembered by some of your readers as occurring in the *Grand Testament:*

> "Semblablement, le roy Scotiste,
> Qui demy-face eut, ce dit-on,
> Vermeille comme une amathiste,
> Depuys le front jusqu'au menton?"

5. The second volume of Bonaventure Des Periers† is the only part of that author's works which M. Jannet has published as yet; but it contains his most celebrated writings, namely his *Recreations et joyeux Devis*, which have obtained for him the rank he occupies amongst the *literati* of the sixteenth century. In arranging this edition, M. Lacour has had to correct some unaccountable blunders of La Monnoye, whose fame as a critic is a great deal superior to his real worth.

Although Bonaventure Des Periers is not quite so gross as Straparola, yet his *Joyeux Devis* partake too much of that licentiousness which characterises the novelists of the time in which he lived. They are all imitated from various authors, and have, in their turn, been freely made use of, chiefly by Henry Estienne, in his cutting satire *L'Apologie pour Hérodote*.

6. Théophile and Saint-Amant are two authors generally classed together.‡ They both belong to that group of poets who, during the first half of the seventeenth century, maintained against the authority of Boileau and the other strict purists the rights of fancy and the privileges of wit. The *Moïse Sauvé* of Saint-Amant* is chiefly known from Boileau's severe critique; but it abounds in passages of great beauty: and we may venture to assert that the author of the *Lutrin* was far inferior either to him or to Théophile for imagination and feeling. Saint-Amant accompanied to England the Count d'Harcourt, whom the French government had sent as ambassador in 1643, and his impressions of the country can be gathered from his *Albion*, a poem now published for the first time. That he was a staunch royalist is quite clear; and in an amusing epigram he says that if the devil has not yet carried off Fairfax, it is because

> ". . . . Il craint que par quelque attentat,
> Que par quelque moyen oblique,
> Fairfax n'aille du moins renverser son état,
> Pour en faire une république."

7. M. Charles d'Héricault, in editing for the *Bibliothèque Elzévirienne* the poems of Roger de Collerye†, has drawn our attention to a writer hitherto little known, and belonging to the same category as Rabelais, Villon, and the other jovial songsters who sought their inspirations *inter pocula*. The piece entitled *Sermon pour une Nopce* is a singular example of a sort of satire which obtained about the time of the Reformation, and the origins of which may be traced as far back as the *fabliaux* of the old *Trouvères*.

8. *Ronsard.* Thirty years ago this poet, whom his contemporaries boldly placed on a level with Virgil, Horace, Petrarch, and Pindar, was still considered as little better than an obscure, prosy rhymester, and it required all the ingenuity of M. Sainte-Beuve to convince the public that there really was something worth reading in the numerous effusions of the author of *Francion*. The edition I am now alluding to‡ is to comprise six volumes, two of which have appeared. M. Prosper Blanchemain, well known by his previous researches on Ronsard, has spared no pains to render this elegant reprint as perfect as possible.

9. In examining the satires and epistles of Regnier, we are continually reminded of Horace, Ovid, Molière, and Boileau. Parallel passages from these different writers suggest themselves almost spontaneously to our mind, and give us an opportunity of weighing Regnier's merits as an original poet. M. Viollet le Duc's annotations to the Elzévirian edition§ will be found very com-

* "Œuvres complètes de François Villon. Nouvelle édition, revue, corrigée et mise en ordre, avec des notes historiques et littéraires, par P. L. Jacob, bibliophile, 1 vol."

† "Les nouvelles recreations et joyeux devis de Bonaventure Des Periers, revus sur les éditions originales et annotées par M. Louis Lacour. 1 vol."

‡ "Œuvres complètes de Théophile, revues et annotées par M. Alleaume. 2 vol."

* "Œuvres complètes de Saint-Amant, revues et annotées par Ch. L. Livet. 2 vol."

† "Œuvres complètes de Roger de Collerye. Edition revue et annotée par M. Charles d'Héricault. 1 vol."

‡ "Œuvres complètes de Ronsard, avec variantes et notes par M. Prosper Blanchemain. Vols. 1, 2."

§ "Œuvres de Mathurin Regnier, avec les commentaires revus et corrigés, précédées de l'Histoire de la Satire en France, pour servir de discours préliminaire, par M. Viollet le Duc. 1 vol."

plete, and his introduction on the history of French satire, though somewhat too concise, is also a valuable *morceau*.

10. MM. Emile Chasles and P. A. Cap have had the good fortune of discovering and publishing for M. Jannet's collection some MS. poems and letters of *Sénecé*, a Bourguignon writer of the age of Louis XIV. A reference to the volume containing the *œuvres choisies** will enable the reader to ascertain for himself Sénecé's merits as a poet, and a careful perusal of the *Œuvres Posthumes*† can only serve to raise his opinion of their merits still higher.

"Sénecé," says the preface, "avait aussi bien que personne le secret des vers pleins et sonores; à ne considérer que la langue, il fut digne de son époque, et en eut le grand caractère. Mais son titre véritable c'est le *conte* ou *l'épitre*. Le modeste rang qu'il occupe dans notre littérature, il le doit à la physionomie, à part de son talent de conteur, à la grâce particulière qu'il répandit sur tout ce qu'il mania."

11. Jehannot de Lescurel is a new personage in the history of mediæval literature.‡ The few poems which bear his signature were discovered by M. de Montaiglon three years ago, in a MS. copy of the romance of Fauvel at the Imperial Library in Paris (large fo. No. 6812.) The following indication supplied by the MS. is the only clue we have to the name of the author: "Item balades, rondeaux et diz entez sur refroiz de rondeaux, *lesquiex fist Jehannot de Lescurel*, dont les commencemens s'ensuivent." Lescurel reminds us very much, by his style, of Charles Duke of Orleans, and appears to have lived during the fourteenth century.

12. The poems of Coquillart belong to a later period.§ They are extremely curious, from the numerous historical allusions they contain, and also because they are a striking proof of that quizzical and *frondeur* spirit which has always been characteristic of the French *bourgeoisie*. The long poem *S'ensuyvent les nouveaulx droitz* is full of excellent touches of satire, but unfortunately, as M. d'Héricault remarks, it is spoilt by the influence of the fashionable heaviness which Alain Chartier, Jehan Le Fèvre, and others had rendered so popular. Coquillart died in 1510.

13. For copiousness of notes and bibliographical and literary completeness, M. Jannet's edition of the *Roman Comique* stands unrivalled.* M. Victor Fournel has published not only Scarron's work, but the continuation, for which we are indebted to the pen of A. Offray; and in his introduction he has given us a complete history of *Le Roman comique, satirique et bourgeois* in France during the seventeenth century. We quite subscribe to M. Fournel's opinion, that "Scarron a mérité par son *Roman comique* d'être compté parmi ceux qui ont le mieux vu et le mieux peint un coin de la société d'alors."

14. I shall finish this cursory notice by mentioning one of the most entertaining volumes of the whole Elzevirian collection. Under the title *Nouvelles Françoises du XIII^e siècle*†, MM. Moland and d'Héricault have put together five choice specimens of mediæval imaginative literature, and by the simple though exact philological indications supplied both in the notes and in the excellent historical introduction, they have brought within the reach of almost every reader what was hitherto considered as the exclusive property of *savants* and antiquaries. The tales selected by the editors for this reprint are the following: *Li Contes dou Roi Coustant l'Empereur, Li Amitiez de Amis et Amile, Li Contes dou Roi Flore et de la Belle Jehane, Istoire d'Outremer, C'est d'Aucasin et de Nicolete.*

GUSTAVE MASSON.

Harrow-on-the-Hill.

* "Œuvres choisies de Sénecé, revues sur les diverses éditions et sur les manuscrits originaux, par M. E. Chasles et P. A. Cap. 1 vol.

† "Œuvres posthumes de Sénecé, publiées d'après les manuscrits autographes, par M. Emile Chasles et P. A. Cap. 1 vol.

‡ "Chansons, ballades et rondeaux de Jehannot de Lescurel, poète françois du XIV^e siècle, publiés d'après le manuscrit unique par M.A. de Montaiglon. 1 vol."

§ "Poésies de Guillaume Coquillart, revues et annotées par M. Charles d'Héricault. Vol. 1."

* "Le Roman comique, par Scarron, revu et annoté par M. Victor Fournel. 2 vol."

† "Nouvelles françoises en prose, du XIII^e siècle, avec Notices et notes par MM. Moland et Ch. d'Héricault. 1 vol."

TAUBMAN'S LOYAL SONGS.

I have before me a publication of the city poet laureat, Mathew Taubman, not mentioned by Lowndes, and, I believe, of considerable rarity. It is a thin folio of twenty-eight pages, with the following title: —

"An Heroick Poem to His Royal Highness the Duke of York, on his Return from Scotland. With some choice Songs and Medleyes on the Times. By Mat. Taubman, Gent. *London: printed for John Smith in Russel-street, Covent Garden*, 1682."

Next, an address from —

"*The Publisher to the Reader.*

"Courteous Reader,

"The Author of these *Songs*, being much solicited for Copies, and not able to oblige all his friends, was prevail'd upon (for the ease of both) to allow them to be printed with the [musical] notes, which all gentlemen that are desirous may have at Mr. John Smith, Bookseller, his Shop in Russell-street, Covent Garden, together with the Basses, at reasonable rates."

Then follows a table of "Contents," and the poem, "To the Duke upon his Return from Scotland;" the latter occupying four pages. The

remainder of the publication is occupied with the songs, of which I subjoin a list: —

1. Medley on the Plot — "Down, down discoverers."
2. Medley on the Association — "Now treasons haunt the throne."
3. A Drinking Catch — "Come boys fill up a bumper."
4. Philander — "A plague on the factions o' th city."
5. "Now, now the work's done."
6. "Old Jemmy is a lad right lawfully descended."
7. The Healths — "Since plotting's a trade."
8. York and Albany — "Now, now, the zealots all must droop."
9. The Duke's return from Scotland — "Now the Tories that glory in Royal Jemmy's return."
10. On the Duke's return after Shipwrack — "Through tempests at sea."
11. Great Jemmy — "Here's a health to the man."
12. A Pastoral Song — "In fair Arcadian plains."
13. Young Jemmy, a Catch — "Young Jemmy, the blade of royal stamp."
14. Ossery, a Catch — "Count Ossery, and what of he?"
15. The Plot unveil'd — "Draw, draw the vail."

Edward F. Rimbault.

KAIM OF MATHERS: KILLMSTER.

A much-admired ballad, bearing the title of the *Kaim of Mathers*, written in the purest ancient Scotch, enjoying a great popularity, not only in the counties of Angus and Mearns, but throughout Scotland generally, is now before me. I am rather surprised that this specimen of our ancient ballads should not have come under my notice before now; but such is the case, not having fallen in with it in the *chap* form (in which I have it), or any other, until a few days ago. It is divided into three parts, and thus characteristically commences:

"'Twas all within Redcastle's Tower,
So merrie was the nyght
Kyng James our sov'reign liege was there,
Wyth peers of stalwart myght."

It then goes on to recount how Melville of Glenberrie, the sheriffe of our Mernes land, having gained the ill will of the gentry of the county, by the commission of numerous acts of an obnoxious kind, a complaint of his conduct was made to the then king, the able but unfortunate James I., who, in reply to the alleged acts of his officer, is said to have remarked, "sorrow gif he (the sheriff) were sodden and supped in brie." The monarch was taken at his word, and before many days the detested sheriff was seized while at a hunting party by Barclay of Mathers, — a progenitor of the late Barclay of Quaker notoriety, and of the late Barclay of turf, coach, and prize-ring fame, — who, with other chief men of the Mearns, actually took the king at his word, and not only boiled the miserable official in barley broth, but actually supped a portion of it after the boiling process, in order to carry out to the letter the royal command. If any contributor to "N. & Q." can inform me where a copy of the *Kaim of Mathers* may be had, a favour would be conferred. The boiling feat committed on the high official of the Mearns by royal order is not without parallel in Scotland in days of yore. In Caithness-shire, during the time of William the Lion, a number of persons, principally, it is said in an old MS. which I have seen, of the name of Harrold, were condemned to the punishment of castration for having boiled the bishop of that diocese. The discontented persons, who it would seem had good cause for displeasure against the prelate, met him on his way home from Wick, the county town to Scrabster, his residence, and, having pursued, took the unlucky bishop from a hole in which he had sought safety, and afterwards boiled him at a place called, from the deed said there to have been committed, Killiminister or Killmster. K.

Arbroath.

Minor Notes.

A Jacobite Relic. — I have found the following doggerel in a bundle of loose papers, of the seventeenth and eighteenth centuries, recently lent to me for examination: —

"*James Cæsar's Mare — a ffarmer in Bedfordshire who has lost his Mare.*

"My Neighb' James I must bewale,
Who's lost his Mare both head and tayle;
Honest himself in every thing
As any man, God bless the King,
What villains then were they
That stole his Mare away.
A curs upon such wicked men,
But Gadbury does tell
That all things shall goe well,
And the Man shall have his Mare again.

"Some fooles that would their Neighbours fright
Call James a bloody Jacobite,
But he was n'er in proclimacõn,
Nor treason acted against y^e^ Nation;
And of late he did declare
The fellons he would spare.
His mercy's sure above all men,
Then let us all unite,
Both Whigg and Jacobite,
That the man may have his own again."

Edward Peacock.

The Manor, Bottesford, Brigg.

Culter. — The derivation of *culter* from *colo terram* seems extremely probable. Still, does it not appear questionable, when we reflect that in the old language of Egypt, the cradle of agriculture, the word *col* signifies land, and *ter* a cutting instrument? J. P.

Dominica.

Notice of Nell Gwin's Dancing. — In the Epilogue to Fletcher's comedy of *The Chances*, as altered by the celebrated Villiers, Duke of Buck-

ingham, and performed at the theatre in Dorset Gardens in 1682, there is a curious allusion to Nell Gwin's performance of jigs worth noting: —

"Besides the author dreads the strut and mien
Of new prais'd poets, having often seen
Some of his fellows, who have writ before,
When Nel has danc'd her Jig, steal to the door,
Hear the pit clap, and with conceit of that,
Swell, and believe themselves the Lord knows what."

EDWARD F. RIMBAULT.

Farm Houses, Isle of Wight. — Has any special notice been taken as yet of the fine old farm-houses still standing in the Isle of Wight? Many of them are undoubtedly Elizabethan, if not older still. The largest which I have seen stands beside the little Norman church of Yaverland; and in its tall brick chimneys, high-pitched gables, square-headed windows, and general plan, it affords a very perfect example of the Elizabethan manor-house. Within a bow-shot of Arreton church stands another, nearly as perfect; and a few miles from the same village on the Newchurch road is a third, formerly in the occupation of the monks of Quarr Abbey, whose estates, this large farm included, were confiscated at the dissolution of monasteries: a panel whereon are carven the royal arms, and apparently the "Prince's feather," still remains incorporated with the building; and a shilling of Elizabeth was discovered here some years since on the occasion of some repairs. Perfect, moreover, as a type of a smaller house, is Gatehouse, some two miles from Ryde — a very compact farm-house, the plan of which is especially noticeable for its convenience. T. H. P.

Turkish Titles of Pashā and Bashā. — Watkins, in his *Travels*, vol. ii. p. 310., has the following note: —

"The words Pashā and Bashā seem but little known in England. The first is a Governor, or General; the second signifies Mister, or Master. In addressing a Janizary, he should be called Bashā."

And it is recorded that Sir Sydney Smith, in his official communications, would appear to justify the distinction. W. W.

Malta.

Bruges Monumental Inscriptions. — A few years ago, while making some excavations in Bruges, the workmen found a brass plate, with an inscription (of which I have seen a printed copy) in memory of the mother and sister of Harold, who with many other Saxon ladies, after the battle of Hastings, retired to Flanders, and ended their days in a religious house in the above-named city.

In the churchyard of St. Croix, near Bruges, I discovered a tombstone to the memory of a lady who descended "octavo gradu a Thoma More, celeberrimo Cancellario Angliæ." Her name is the same as that of the Chancellor. She was Superior of the convent of English Sisters in Bruges, and died about the beginning of this century. I have not seen any mention of either of the above in guide book or history. C. C. B.

Cock Fighting. — It may be worth recording in the pages of "N. & Q.," that at Haydon Farm, near Wells, (an old mansion, formerly the residence and property of Dr. Creswick, Dean of Wells, who died Jan. 13, 1766), there is a cock-pit close to the house, consisting of a large circular "pit," or hole, sunk in the ground. Before the house was altered (a few years ago) there was a window of large size, from which persons within could see the "sport" as it went on in the pit.

INA.

Wells.

The Mormon Leader. — It being possible, from present appearances, that a collision may shortly take place in Utah territory (if it has not already occurred), between the forces of the United States and the Mormons, it may be of interest to mention that the Governor and Commander-in-Chief of this singular sect is Brigham Young, a native of Whitehaven, Vermont; who is now in the fifty-sixth year of his age, and of a hale and healthy constitution.

The Mormon force has been recently estimated, on good authority, to be not far from eight thousand men; who, in the event of a war, might prove themselves troublesome enemies from being fanatics, and fighting with desperation. There are also fifteen hundred or two thousand friendly Indians, who might possibly join the Mormons, and come in for their share of punishment when the war is finished. W. W.

Malta.

Queries.

DR. DONNE'S DISCOVERY OF A MURDER.

In the *Memoirs of Mrs. Pilkington*, iii. 150., occurs the following remarkable story respecting Dr. Donne:

"A day or two after Dean Swift came to town, he summoned a *senatus consultum*, as he called those few friends whom he peculiarly regarded. He placed us round a great table, where he told us we were an empannelled jury; and placed himself at the head of it, where he sat as judge. He then told us the reason why we were summoned: Mr. Gratton's favourite hen was put to death by an unlucky stroke of a whip by one of my fellows, as I suppose. I accused them, and they denied the fact; but as murder will always come to light, I found the hen's head and neck in the seat of my chaise-box; and now I want to convict the criminal. Accordingly he ordered his three men-servants to come before us, and related the following story to them: When Dr. Donne, afterwards Dean of St. Paul's, London, took possession of the first living he ever had, being a speculative man, he took a walk into the churchyard, where the sexton was digging a grave, and throwing up a skull, the doctor took it up, to contemplate thereon; and found a small sprig, or head-

less nail, sticking in the temple, which he drew out secretly, and wrapt it up in the corner of his handkerchief. He then demanded of the grave-digger whether he knew whose skull that was? He said he did very well, declaring it was a man's who kept a brandy shop, an honest drunken fellow, who one night taking two quarts of that comfortable creature, was found dead in his bed the next morning. Had he a wife? said the Doctor. Yes, Sir. Is she living? Yes. What character does she bear? A very good one; only indeed the neighbours reflected on her, because she married the day after her husband was buried; though, to be sure, she had no great reason to grieve after him. This was enough for the Doctor, who, under pretence of visiting all his parishioners, called on her. He asked her several questions, and amongst others, What sickness her first husband died of? She giving him the same account he had before received, he suddenly opened the handkerchief, and cried, in an authoritative voice, 'Woman, do you know this nail?' She was struck with horror at the unexpected demand, and instantly owned the fact. And so, fellow, said Dean Swift, do you know this head? The criminal confessed his fault, and the jury brought him in guilty of henslaughter, in his own defence, for he declared he was hungry, and did eat it, having no malice prepense to it, but rather love. On account of his sincerity, and our intercession, the Dean pardoned him."

This anecdote, it must be acknowledged, is highly amusing; but there is an incident or two in it which makes it to look "very like a whale." Whether we are indebted for its ground-plot to Mrs. Letitia Pilkington, or the author of *The Travels of Lemuel Gulliver*, must be left a query. From the little that is known of Donne's movements between his ordination in January, 1614–15, and his appointment as Lecturer at Lincoln's Inn on October 24, 1616, it does not appear that he held any parochial cure during this period. Walton tells us —

"Presently after he entered into his holy profession the King sent for him, and made him his Chaplain in Ordinary, and promised to take a particular care for his preferment. And though his long familiarity with scholars and persons of greatest quality was such, as might have given some men boldness enough to have preached to any eminent auditory; yet his modesty in this employment was such, that he could not be persuaded to it, but went usually accompanied with some one friend to preach privately in some village not far from London; his first sermon being preached at Paddington. This he did till His Majesty sent and appointed him a day to preach to him at Whitehall."

The earliest of Donne's printed Sermons, *with a date*, was preached at Greenwich, April 30, 1615; the next was preached at Whitehall, April 21, 1616, and may probably be the one noticed by Walton. A few days after his ordination, in a letter to "Sir Robert Carr, Gentleman of his Highnesses bedchamber," Donne styles himself "Your poor Chaplain;" and about six weeks afterwards he accompanied King James to Cambridge, when he received his diploma of D.D. I need scarcely add, that Donne was not appointed vicar of St. Dunstan's until March or April, 1624.

J. YEOWELL.

13. Myddelton Place, Sadler's Wells.

Minor Queries.

Westminster School: Football: Paul Sandby.— I lately saw a water-colour, said to be, and with great probability, by Paul Sandby, representing boys in caps and gowns witnessing a game at football in a field which bore, from the buildings in the distance, a suspicious resemblance to St. James's Park. On the drawing was written in faded ink, "Eton College," and such the vendor maintained it to be. That this was erroneous did not admit of a doubt; but as Sandby painted views of Eton and Windsor, I should be glad to learn if he painted also views of other public schools. Perhaps some old Westminster can remember a tradition of the boys on their Foundation having been allowed to play football in St. James's Park.* J. H. L.

Registry Act, Ireland.— By 6 Ann. ch. ii. sec. 7. it is provided, that an alphabetical calendar of the names of the parties mentioned in every memorial shall be kept by the registrar. A former part of the section requires the memorial to contain the names and additions of *all the parties* to any deed registered. Has this provision always been observed by the Registry Office in Dublin, since its establishment on March 25, 1708? or has it been at any time the practice merely to enter on the alphabetical calendar the names of the grantors, neglecting to set down the names of grantees? Is there any intention ultimately to publish these calendars? T. C. MOSSOM MEEKINS.

Lincoln's Inn.

On Language. — What is the imitative process by which children acquire languages more idiomatically and therefore more perfectly than adults, however talented and learned they may be? Where can I find it explained? I have heard it said that our greatest writers use only about 1500 words in their greatest works, and that many books contain only about 500; that educated men use only about 500 in conversation; uneducated men about 300 or 350, and children much less. Are these figures in approximation to the truth?

T. P. GAST.

Old French Argot. — In an old French novel, *Les Aventures de Mirandor*, Amst. 1712, is the following: —

"La chambre estait assez grande, mais pleine de *boursiers, plumets*, fanfredonnairs, *tirelaines*, mansardins, tiresoyes, macquereaux et autres gens de mauvaise industrie."

I have consulted Le Roux's and other dictionaries without finding the words in italics. Can any of your correspondents assist me? M. A.

[* The Westminsters still play football in their ground in Tothill Fields, from which spot the Abbey, &c. would be very clearly seen in Paul Sandby's time.—ED. "N. & Q."]

Charity Sermon.—In 1764 the Bishop of Clonfert preached for the Magdalen Charity in London, and the collection amounted to upwards of 1200*l.* Was there ever a parallel instance?

Mackenzie Walcott, M.A.

Genealogy: Gollop and Paulet.— Can any correspondent of "N. & Q." give me any information respecting the descendants of Thomas Gollop, who married "Frances," grand-daughter of Lord Thomas Paulet, son of the first Marquis of Winchester?

Information, with dates, and the names of authorities, is desired particularly concerning that portion of the family subsequently located in the south of Dorsetshire.

I am already acquainted with what Burke, in his *Landed Gentry*, says of this family. Anglus.

Seventeen Guns.—In the announcement of the death of Mr. Colvin, late Lieut.-Governor of North-western India—

"The Right Honourable the Governor-General, in Council, directs that the flag shall be lowered half-mast-high, and that 17 minute-guns shall be fired at the seats of Government in India upon the receipt of the present notification." (See Letters of "Indophilus" to the *Times*, Dec. 25, 1857.)

I have sought information two or three times from "N. & Q." about the "Rules and Regulations" (if there be any) of naval and military salutes and honours; but I suppose Mr. Editor thinks the subject not worthy of a corner. I only ask a spare one, for I want the information, and do not wish it to end in smoke.

We have a royal salute of 21 guns; a double royal salute of 42 guns; and a variety of them up to 101 guns. In the late Mr. Colvin's case, 17 minute-guns! Why seventeen? Was he not worth more? Is the number rated by rank or *status?* or does it run like the fancy of a clerical friend, who ordered the minute-bell of his church to ring three times a day, and forty-seven tolls each time, from the death to the interment of his wife, "because," he said, "she was forty-seven years of age"? George Lloyd.

"*Uno eodemque ictu.*"—In *Winged Words on Chantrey's Woodcocks*, page 47, the Rev. W. G. Cookesley (an Eton Master) writes—

"Uno eodemque ictu nos auceps stravit; at idem"

as a hexameter. What is the authority for the scanning of the first two feet of this line? H. B.

Straw-bail: "a Man of Straw."—

"In later times the 'good oath-takers' about Westminster Hall were distinguished by a straw stuck in the shoe; and hence, perhaps, the still common saying, 'a man of straw.'"—*Gent. Mag., Jan.* 1858, p. 61.

Was the "good" oath-taker distinguished by a straw stuck in the shoe, as the honest lads and lasses waiting in the market-places to be hired on Statute days in the North of England are distinguished by a straw stuck in the mouth? or did the "common bayler" wear the straw *concealed* in his shoe to ease his conscience when swearing that he possessed a sufficient estate in land, represented by the straw? Llewelyn.

The Manger at Bethlehem.—Most commentators suppose that the φάτνη of the second chapter of St. Luke signifies something more than simply "a *manger*." Kuinoel's interpretation is—

"locus patens et subdialis, in quo domini pecora stabant, et supellex rustica, qui locus Græcè αὐλὴ, Latinè *cohors* dicebatur."

Bloomfield says that it was—

"probably something like those *hovels* or *sheds*, covered over-head, but open on the sides, which are found in our farm-yards, and provided with a manger extending all along: hence the hovel itself acquired the name ἡ φάτνη, from its principal use."

But why reject the ordinary interpretation, which is the most usual signification of the word? I am aware that the LXX. use it for the Hebrew אֲבוּס; but this word appears to be equally ambiguous. Can any of your correspondents refer me to passages in profane writers where φάτνη *cannot* mean simply a *manger* or *feeding-trough?*

Resupinus.

William Flower, of Christ College, Cambridge, B.A. in 1661, and M.A. in 1665. Any further particulars respecting him will be acceptable to

C. J. D. Ingledew.

North Allerton.

Yorkshire Ale.—Can any of your readers give me any account of Giles Morrington, of North Allerton, author of a poem in *Praise of Yorkshire Ale*, published at York in 1697?

C. J. D. Ingledew.

Protestantism a Function of Romanism.—In the *Christian Remembrancer* for January, 1858, in an article on Hinduism, occurs the following passage:—

"We remember a striking expression made use of by the greatest writer, and by far the profoundest thinker, of this day, that Protestantism is what mathematicians call a function of Romanism."

Can any one inform me who is the writer above alluded to? Ἀλιεύς.

Dublin.

"*The Advantages of Civilization.*"—By whom is the poem, entitled *The Advantages of Civilization*, written? and are the following lines to be found in it?—

"When thus the diamond word of pride
In modest accents thus replied:—
'Deep in Golconda's mines we lay.'"

If the above are not in that poem, perhaps some of your correspondents will oblige me by stating where they can be found? Deva.

Robin Hood (Debating) Society, A.D. 1613.—A little book, purporting to be a History of this Society, and published in 1764, and sold at the Oxford Theatre, St. Paul's churchyard, asserts Sir Hugh Myddelton to have been the founder. Can any reader of "N. & Q." refer me to any contemporary authority for the statement?

A CONSTANT READER.

Mr. Watts. — About the middle or towards the end of the last century there was a Mr. Watts living, as is supposed, in Islington, and nearly related to Dr. Isaac Watts. His daughter Rebecca married the late Mr. John Warren, sugar-broker, of Commercial Chambers, Mincing Lane. Can any reader of "N. & Q." inform me what was the degree of consanguinity between him and the logician and poet? F. J. LEACHMAN, M.A.

Sir James Bourchier, &c. — In the State Paper Office is a docquet of a licence to Sir James Bourchier, Sir Charles Morrison, and Sir Charles Chute, to travel for three years, dated Feb. 16, 1604-5. Are any particulars known of their travels, and of the places they visited? J. Y.

Minor Queries with Answers.

John of Eltham. — The following paragraph appears in Black's *Guide to Scotland*, 12th edit., 1856, p. 184., speaking of St. John's church, Perth: "In the year 1336, King Edward III. of England stabbed his brother, the Duke of Cornwall, before the high altar of this church." I have sought in vain for the authority for this statement, and shall be glad if any of your readers can give it me. G. (1.)

[The story that the Duke of Cornwall was stabbed by his brother rests upon the authority of Fordun and Hector Boethius. Fordun makes the following statement: — "Cumque idem rex, ante magnum altare Sancti Johannis, super præmissis ipsum, ut debuit, argueret; et ipse regi indignanti animo responderet, subito fratris spatâ sive cultello extracto percussus, rebus exutus est humanis." (*Scotichronicon*, lib. xiii. cap. xxxviii. edit. 1759.) The story is also narrated by Andrew of Wyntown, in *The Orygynale Cronykil of Scotland*, book viii. cap. xxx.: —

"Qwhen he þe Kyng his Brodyr mete,
Ðare fell þai in swylk carpyng,
Ðat a þire yharnyd to be Kyng
Of Scotland, þat þare wyth a knyf
Ðe Kyng reft his Bro þyr þe lyf."

To this passage the editor, Daniel Macpherson, has added the following note: — "If Edward really slew his brother, this is a much more probable cause than resentment of his cruelty at Lesmahagow. (*Scot. Chron.* ii. 323.) It must be allowed that the authorities for his dying of sickness are not satisfactory, and that the fact was more likely to be known in Scotland than in England. In such cases the propagation of a decent falsehood is not uncommon." This story of the violent death of John of Eltham, however, is rejected by most of our English historians. Barnes, in his *History of Edward the Third*, p. 107., thus notices it: — "The Scotch writers (*Hector*, lib. xv. fol. 320, n. 40.) tell the manner of his death thus: 'That having done many abominable cruelties in that kingdom, and especially without any regard to holy places, after all he came to St. John's town, where (say they) the King his brother then was in the church at his devotions near the altar. That upon sight of him the King, who had heard of all his barbarous and profane cruelties, questioned him somewhat about those matters: but receiving from him an harsh and undutiful answer, was so far provoked, that immediately drawing his sword, he there slew him with his own hands upon the place, adding this, That an altar ought not to be a refuge for one who had by fire and sword violated both churches and altars.' Certainly (says Barnes) this sentence which Hector puts into King Edward's mouth was no way unbecoming a religious prince, even though he had performed such a fact upon such a brother, as they make this Lord John to have been. But this very author, forgetting decencies and characters, at another time makes the same King as great a profaner of holy places himself; and yet his friend Buchanan likes not this story of his so well as to set his hand to it, which he very seldom scruples to do, but when the lie is too apparent: for, indeed, King Edward was not in Scotland at the time of Prince John's decease; and the young lord was neither so barbarous nor profane as Hector feigns; and besides, his death was natural, as all our histories and the records themselves agree." The authorities quoted by Barnes are Knighton, p. 2568. n. 30.; Holinshed, *Scotland*, p. 237. n. 50.; Pat. 10 Edw. III. p. 2. m. 3.; and Dugdale, ii. p. 109. &c.]

Stationers' Company, London.—In "N. & Q." (2nd S. ii. 322, 323.) there is an interesting account of the number of books entered at Stationers' Hall from 1767 to 1773, and from 1700 to 1708: will some correspondent of "N. & Q.," who has a knowledge of the history of the Company, inform me in what year it was first established, and with what object it commenced its operations? Also, whether there has been any history of the Company published which I could obtain? L. A. N.

[The Company of Stationers, or Text Writers, is of great antiquity. By the authority of the Lord Mayor and Court of Aldermen, they were formed into a Guild in the year 1403, 4th of Henry IV. Their first hall was in Milk Street. The Company had no control over printed books till they received their first charter, dated May 4, 1557, the 3rd & 4th of Philip and Mary, by the title of "The Master and Keepers, or Wardens, and Commonalty, of the Mystery or Art of Stationers of the City of London," by which they obtained an inquisitorial right upon all literary compositions. Queen Elizabeth, by letters patent, confirmed this charter. The entries of copies began at Stationers' Hall in 1558, but without the delivery of any books. They seem to have been intended by the booksellers of the Company to make known to each other their respective copyrights, and to advertise the works, as there were then no newspapers. By a subsequent charter, James I. gave the Company the right of printing primers, psalters, almanacks, and prognostications. The delivery of books began in the year 1662, when, by the Act 13 & 14 Car. II. c. 33., it was enacted that every printer should send three copies of every book new printed, or reprinted with additions, to the Stationers' Company, to be sent to the King's library, and the Vice-Chancellors of Oxford and Cambridge, for the use of their public libraries. This Act did not remain in force above five or six years. On the accession of

James II., 1685, it was revived for seven years; but under William III. it was allowed to expire in 1694. Then came the memorable Act of Queen Anne, 1709, which compelled the booksellers to deliver at Stationers' Hall nine copies of each book; and a subsequent statute (41 Geo. III. c. 107.) added two more for Trinity College and King's Inn at Dublin — making in all eleven copies. By the present law five copies are required. (See "N. & Q." 2nd S. ii. 332.) No separate History of the Stationers' Company has been published, which is to be regretted, as it would be a succinct account of the progress of literature in England since the invention of printing. Some interesting notices of the Company are given in Nichols's *Literary Anecdotes*, iii. 545—607.; and the first charter is printed in Ames's *Typographical Antiquities*. We must also mention Mr. J. P. Collier's two volumes of *Extracts from the Registers of the Stationers' Company*, edited by him for the *Shakspeare Society* — the first of which comprises "works entered for publication" between the years 1557 and 1570; and the second those entered between 1570 and 1587.]

Gilbert, Bishop of Bristol. — Can any of your readers inform me of the family name of this bishop, and of the date of his consecration?

TAU.

[It is remarkable that there were two Bishops of Bristol of the same Christian as well as sirname. First, Gilbert Ironside, consecrated Jan. 13, 1660-1: ob. Sept. 19, 1671. The second of the name, Gilbert Ironside, consecrated Oct. 13, 1689; translated to Hereford, May 27, 1691: ob. Aug. 27, 1701.]

Judge Taunton. — Can any of your readers inform me when Sir Elias Taunton was knighted and made judge? also, in what year he died, with any particulars respecting his family (if any), and its collateral branches?

TAU.

[Sir William Elias Taunton was appointed one of the Judges of the Court of King's Bench in Michaelmas Term, 1830, and no doubt was knighted about that time. He died on Jan. 11, 1835. For a biographical notice of him, see *Gentleman's Mag.* for April, 1835, p. 431.; and for an account of his family, Burke's *Landed Gentry*, ii. 1356, edit. 1850.]

"*The Spectator.*" — Who were the writers of *The Spectator?* and how may they be identified by their initials?

θ.

[Our correspondent cannot do better than consult the Table of Contents of *The Spectator* in A. Chalmers's edition of *The British Essayists*, where the names of the writers, so far as they have been identified, are added to the respective papers. Prefixed to the trade edition of 1816, 8 vols., are "Sketches of the Lives of the Authors," and at the end of each paper the name and initial of the writer. Consult also *Gent. Mag.*, l. 174.; vol. lviii. pt. i. p. 485.]

Replies.

LORD BACON'S STUDIES.

(2nd S. v. 14.)

I am glad to find my quotation suggested this Query, and I trust that it may call forth a satisfactory reply, as Lord Bacon's studies and the sources of his learning have long excited my curiosity. There have been various treatises on Shakspeare's learning, but no attempt has been made to trace Bacon's. Mr. Devey, indeed, in the preface to his excellent edition of the *Adv. of Learn.* and *Nov. Org.* declares that —

"Due care has been taken to point out the sources whence Bacon drew his extraordinary stores of learning, by furnishing authorities for the quotations and allusions in the text, so that the reader may view at a glance the principal authors whom Bacon loved to consult, and whose agency contributed to the formation of his colossal powers."

I need not say that Bacon's professed quotations are very short, and, for the most part, easy to be verified; it is not over *them* the mystery hangs: accordingly, Mr. Devey's notes, though very good so far as they go, do not help us to solve the problem. The most remarkable instance perhaps of Lord Bacon's habitual neglect of reference is to be found in *The Wisdom of the Ancients*, which completely ignores all his predecessors in the same path, and makes not the slightest mention of Hyginus, Fulgentius, Lactantius, &c. &c.

In the Catalogue of Mr. Conway's Books which were sold in Dublin about two years ago, I find at p. 213., lot 7206., "Catalogue of Bacon's Library." Perhaps some reader can give me information about this Catalogue?

Bacon was obviously well acquainted with the Neo-Platonists and Hermetic writers — Philo, Paracelsus, &c. He often refers to Patricius, Severinus and Telesius. *Severinus* he had a special admiration for, and considered him to be the most elegant and philosophical exponent of the principles of Paracelsus, at the same time lamenting the misdirection of his powers.

In Mallet's edition of Bacon's *Works*, London, 1740, folio, vol. i. Appendix, p. 71., we have some long extracts in a translated form from a work thus entitled: *Valerius Terminus, Of the Interpretation of Nature; with the Annotations of Hermes Stella.* First, I would ask for some account of this book; and, secondly, inquire whether the papers referred to are literal extracts, or merely paraphrases with comments interspersed? If they *be* what they profess, viz. *Extracts* made by Bacon from *Valerius Terminus* (whoever *he* be), it is worth remarking that the greater part, if not all, is repeated in various parts of Bacon's *Works*, in the very same words, and as his own.

In the *Adv. of Learn.* (B. v. ch. iv.) occurs the following passage: —

"The Mind, being itself of an equal and uniform substance, presupposes a greater Unanimity and Uniformity in the Nature of Things, than there really is . . . whence our Thoughts are continually drawing Parallels, and supposing Relations in many things that are truly different and singular. Hence the Chemists have fantastically imagined their *Four Principles* corresponding to the Heavens, Air, Earth, and Water; dreaming that the Series of Existences formed a kind of square battalion, and that each Element contained species of Beings cor-

responding to each other, and possessing as it were parallel Properties."

Mr. Devey appends this note: "This hypothesis gave rise to the *Romance of Lamekis*." As I have not *Dunlop* or any other likely book within reach, let me register a query with regard to this *Romance of* Lamekis, not being acquainted with it.

Eirionnach.

MORMON.

(2nd S. iv. 472.)

Your correspondent B. H. C. seems to have hit the mark in suggesting a Greek derivation for Mormon. Such was at any rate the derivation given at Paris more than two centuries ago; for the name of Mormon is no modern invention. A learned author, one too who had himself a hand in fabricating the name, and who therefore is no bad authority, derives Mormon from the Greek. The author in question, M. l'Abbé de le Mothe de Vayer, writes thus—"Au Lecteur," at the beginning of his work: —

"Tu verras par exemple que dans l'histoire de Mormon, nous avons pris l'idée d'un parasite en general, et que nous luy avons imposé un nom Grec, pour nous esloigner le plus qu'il nous a esté possible du particulier, et de nostre siecle. En effet tu peux avoir leu que Mormon, ou Μορμον en Grec signifie la mesme chose qu'Epouvantail en François; nom que nous a semblé tres-propre pour denoter un Parasite, à cause que comme un epouvantail dans un champ, empesche les oyseaux de manger le grain qui y est semé, nostre Parasite de mesme quand il est une fois à table, sçait bien faire en sorte que personne ne touche aux plats qui sont devant luy."—*Le Parasite Mormon*, edition of 1650.

The reprint of this work, 1715, gives the Greek word more correctly Μορμὼν (instead of Μορμον).

Thus M. de Vayer derives the name of Mormon from the Gr. Μορμὼν, taken in the sense of a scarecrow (épouvantail).

The individual thus assailed under the title of "Le Parasite Mormon" was Pierre de Montmaur (or Montmor), of whom a satisfactory account may be found in Bayle's *Dict.* Art. "Montmaur," and in the *Hist. de Pierre de Montmaur* by de Sallengre.

M. de Montmaur appears to have been a man of some learning, an extraordinary memory, ingratiating manners, and ready wit. He gave offence to the Parisian literati of his day, who combined their forces, and attempted to extinguish him by a succession of lampoons, of which he seems to have taken little heed. These attacks M. de Sallengre has collected and published *in extenso*, in his *Hist. de P. de Montmaur* just cited.

In the course of these clever and whimsical, but, some of them, scurrilous and very filthy attacks, the name of Montmaur appears under various modifications. As Μώμμορος, he figures in an epigram: —

"Μώμμορον καλέουσιν ἐμὲ βροτοὶ, οὕνεκα μῶμος
Καὶ μωρὸς γενόμην, φίλος οὐδενὶ, πᾶσιν ἀπεχθής."

Elsewhere he figures as *Monmorus* (Sallengre, p. xxx.)

Then, be it observed, by *transposition* of the two syllables composing *Montmaur* or *Monmor*, he at length comes out as *Mormon*. Thus the name of *Mormon*, which has recently acquired so much notoriety, was originally fabricated to serve as a peg for a scurrilous derivation from the Gr. Μορμὼν, a scarecrow.

The extreme acrimony with which M. de Montmaur was assailed by his cotemporaries certainly leaves an impression on the mind that he must have been a very respectable sort of a person.

"*Le Parasite Mormon*," though it professes to be the work of several hands, is known to have been written by the above-named Abbé de la Mothe de Vayer—no very enviable distinction. (See Sallengre's *Hist.* already cited, and Barbier, *Dic. des Œuv. anon. et pseudon.*)

The antiquated derivation of Mormon which has now been offered, so far as it has any bearing upon the same name in the title and pages of the "*Book of Mormon*," may be deemed only a *coincidence*, curious, perhaps, but fortuitous. There are, however, grounds for an opinion that, in tracing to its source the *name* of Mormon, we have come upon the origin, or first idea, to which may be attributed, not the name only, but the "*Book of Mormon*," and even *Mormonism itself*.

There was a Book of Mormon at Paris in the days of M. de Montmaur. In other words, amongst the various lampoons published against this unfortunate victim of cotemporary hostility, and in addition to those which transformed his name to Mormon, there was one which was neither more nor less than a humorous republication of *his own writings*. Here, then, was in effect a Book of Mormon. M. de Montmaur was a man who possessed great powers of conversation, but wrote little, and wrote but indifferently. Accordingly, one of his assailants, M. Adrien de Valois, assuming the name of Quintus Januarius Fronto, published, under a pompous title, with a ludicrous and very voluminous commentary, the *Works of P. de Montmaur*: —

"Petri | Monmauri | Græcarum Literarum | Professoris Regii | Opera | in Duos Tomos divisa, | Quorum alter solutum Orationem, alter | Versus complectitur | Iterum edita, et Notis | nunc primum illustrata à | Q. Januario Frontone | Juxta exemplar | Lutetiæ | 1643."

Thus the first "tome" was prose, the second, verse: but just as in the "Book of Mormon" itself the words of Mormon form but a small portion of the whole, so in the "Monmauri Opera" the whole that belonged to Montmaur himself, verse and prose, consisted of but seven or eight pages, the facetious but malevolent notes constituting the bulk of the work.

This Parisian publication, be it observed, just like the Book of Mormon, though not in the same

way nor to the same extent, hoaxed the unwary; for a grave German bibliographer actually catalogued P. de Montmaur as having published "P. de Monmauri, Gr. Litt. Prof. Reg., Opera," &c., in two volumes! (Sallengre, i. xxij.–vj., and 135.) No people on earth can match our Gallic friends for literary mystification. And it will be curious indeed if that most gigantic of all impostures since Mahomet's days, the Book of Mormon, should be found to have derived its first hint from Paris.

Moreover, this fictitious "Mormon" of two centuries ago argued in favour of *polygamy*. And, in exact anticipation of modern Mormonism, he sustained his thesis by an appeal to Old Testament instances. "Le plus sage de tous les hommes n'entretenoit-il pas sept cent femmes, et trois cent concubines?" (*Le Parasite Mormon*, p. 93.)

The modern "Book of Mormon" abolishes an ecclesiastical priesthood; and the Mormonites have constituted, instead, a secular priesthood for themselves. Brigham Young, says the President of the United States in his late Message, "is at once spiritual head of the church of the Latter Day Saints, and Governor of the territory of Utah; so that all authority, secular as well as spiritual, centres in himself." So the original Mormon (of M. de Vayer) "débessassa un *Religieux* mendiant" for interfering with his craft, saying that he himself was a "mendiant *seculier*." (*Le Parasite Mormon*, p. 27.)

A careful examination will detect several other points of correspondence between the modern Mormonism of the Salt Lake and the strange fiction of a "M. de Mormon" which amused Paris in 1640–50. In the Book of Mormon "plates" are found (we have all heard of the wonderful engraved plates) in number *twenty-four*, "which is the Book of Ether." *Twenty-four* plates, again, are given by Alma to his son Hilaman. And once more, in the "Book of Mosiah," *twenty-four* plates of pure gold are brought from the wilderness. Now M. de Vayer publishes an imaginary "Catalogue des Œuvres de M. de Mormon" (p. 30., &c.) Their number is *twenty-four*.

M. de Montmaur was well known at Paris as (he could not have been a *very* bad man) an inveterate punster. Hence *Montmorisme* became at Paris the common name for a pun. (Menage, *Dict. etym.* in verbo, and Sallengre, p. lxviij.) Thus the term *Mormonism*, as well as the name of Mormon, had its origin two centuries ago.

The evidence which attributes the "Book of Mormon" to one Solomon Spalding or Spaulding is hardly sufficient to settle the question historically. The "Book" bears internal evidence of having been originally written by a Jew, though since enlarged and modified to answer the purposes of proselytism. But there seems good reason for suspecting, whoever was the author, that in his first conceptions of the work he borrowed a hint from that tissue of fictions and forgeries which at Paris, in the middle of the seventeenth century, enveloped the unfortunate P. de Montmaur.

Thomas Boys.

P.S. We have considered *Mormon* as a proper name; but the same term is employed in French to signify the *puffin*, and also a very ugly *monkey*.

THE ENGLISH MILITIA.

(2nd S. v. 32.)

"Pro patria, pro liberis, pro aris atque focis suis, cernere."

This quotation from Sallust concisely implies the objects for which this *arme* of the English infantry force was designed. The manner in which it was raised, at the accession of Geo. III., was by lot or ballot, of persons eligible, in all the counties of England; and whoever was drawn was compelled to serve in person, or by substitute, for a given term. The officers in command were selected by the Lord Lieutenants of each county, and were required to possess freehold qualifications, — the captains of two hundred pounds per annum, &c. Their services were confined to Great Britain, and persons of high rank and distinction in each county in great numbers took commissions, often even as subalterns; and with officers and men there was much of a mutual county feeling or attachment.

In 1798 a most formidable rebellion menaced our dominion in Ireland, and there was an insufficiency of troops to repress insurrection, and to establish lawful authority. At this critical juncture the English militia, animated with the most exemplary loyalty, nobly proffered their services; and an act was passed "to empower the King to accept the services of his militia, voluntarily offering to be employed in Ireland." Under this act ten large regiments were hastened by forced marches to different parts, and embarked for Ireland. They were as follow: —

English Militia which served in Ireland in 1798.

Regiments.	*Colonels.*
South Devon -	John Lord Rolle.
Dorset - -	Geo. Earl of Dorchester.
North Gloucester -	Robt. Kingscote.
Hereford - -	Cotterel.
West Kent - -	James.
Lancashire - -	Stanley, M. P.
Leicestershire -	John Duke of Rutland.
South Lincoln -	Sibthorp.
West Suffolk -	G. Earl of Euston, M. P.
Worcester - -	Newport.*

* Sir Richard Musgrave, Bart., in *Memoirs of Rebellions in Ireland*, 2 vols. 8vo., Dublin, 1802; vol. ii., p. 110., says thirteen regiments of the English militia arrived in Ireland in 1798, but we have found ten only, as above enumerated.

As there is much similarity in the descriptions of the marches of these regiments when they received their routes, we shall only select that of one regiment, the Royal North Gloucester, which is extracted from the different newspapers of the period:

"Sept. 2, 1798 (Sunday night), the North Gloucester militia were drawn up in the barrack-yard at Portsea, to volunteer for Ireland, and at 4 o'clock, P.M. of the next day (the 3rd), they set out for Bristol, by Salisbury, in waggons, carts, chaises, and different carriages, which were pressed for their conveyance; and expresses were forwarded to provide relays, so that by Tuesday night, the 4th, they will arrive at Bristol."—*The Star* of Tuesday, 4 Sept^r.

The next account states that on the evening of Sept. 5, they had arrived at Bristol, and embarked (935 men) the next day for Ireland.

The London Chronicle has a letter concerning the embarkation at Pill of this regiment, on Thursday, Sept. 6, for Ireland, and says —

"Every assistance was most loyally and spontaneously given by the inhabitants of Pill; and the inhabitants of Bristol, in the few hours that the regiment was in that city, collected 300*l.* as a present to the men for their gallant conduct in volunteering."

The Star of Monday, Sept. 17, says —

"On the 11th inst. arrived the North Gloucester militia at Dublin, commanded by Colonel Kingscote; it is a very handsome regiment, and musters nearly 1000 men. They had a very boisterous passage."

The arrival of so many regiments soon had the effect of depressing the spirits of the insurgents to such a degree that this memorable rebellion was shortly after suppressed; and the militia regiments returned to England.

The readiness and success of this plan, in supplying a most efficient and valuable augmentation of the regular army, made due impression on Col. H. Calvert, Deputy-Adjutant-General, and consequently a bill was brought in to allow the *men* of the militia to volunteer into certain regiments of the line; and this, *the first step of that kind*, took place in the summer of 1799, when a large body of men was raised, and as expeditiously as possibly despatched to *the Helder*.

Upon the renewal of hostilities in 1803, after the peace of Amiens, the government occasionally had recourse to the militia to supply the great deficiencies in the regiments of foot occasioned by the drain of continual warfare, with complete success; and these reinforcements terminated with a very large draught in January, 1814, many of which assisted on the glorious 18th of June, 1815.

Another measure the government brought before parliament in 1811, and carried, which was to permit the *British* militia to volunteer, by regiments, to Ireland, and the Irish militia to transfer their services to England. And this Bill had an enactment, that all men in future sworn in for the militia should serve indifferently in any part of the United Kingdom; when previously their attestations, upon entering the service, were the English, Welsh, and Scotch for Great Britain, and the Irish for that country only.

With the present militia, since the commencement of the Russian war, the system has undergone a great change; the ballot is wholly suspended; the men are raised by beat of drum, and seem principally devoted by continual volunteering to recruit the ranks of the regular army. Φ.

P.S. From July 18 to Nov. 15, 1799, there volunteered from the militia 24,977 men to the artillery, guards, and seventeen of the regiments of foot, appointed to receive volunteers.

Subjoined are the principal Acts of Parliament authorising the changes alluded to above: —

38 Geo. III. c. 66., June 21, 1798. Militia to volunteer to Ireland for the Suppression of the Rebellion.
39 Geo. III. c. 106., July 12, 1799; 39 Geo. III., 2nd Session, c. 1., Oct. 8, 1799. Volunteering for the Line.
47 Geo. III. c. 57., Aug. 13, 1807. For ditto.
51 Geo. III. c. 118., July 1, 1811. To permit the interchange of the British and Irish militias respectively.

WESTMINSTER PLAYS.

(2nd S. v. 33.)

In a very interesting notice of Merchant Taylors' School, by its excellent master Dr. Hessey, occurs the following note: —

"In 1762-3, dramatic performances were revived at Merchant Taylors', at the wish of Mr. Tounley. In 1762 the *Eunuchus* of Terence was enacted in the School-room. The Second Act of the *Phormio* of Terence was performed the same year, more privately. The next year the *Troades* of Seneca, abridged into Three Acts, and Ruggles's *Ignoramus*, abridged into Two Acts, were enacted six times to very large audiences." — Pp. 47, 48.

In the mastership of Dr. Thackeray (c. 1759), English plays were acted at Harrow for a few nights previous to the Christmas holidays. They were moral and serious dramas; but Tate Wilkinson says, in his *Memoirs*, that he prevailed on the Doctor to permit the representation of *The Provoked Husband;* and he himself, then a boy at school, took the part of Lady Townley. The neighbourhood was scandalised, and the annual custom of acting plays was abolished.

I believe, in Knox's time, at Merchant Taylors' plays were acted: but at Winchester, in Dr. Burton's time, in 1732, William Whitehead, afterwards poet laureate, acted the part of Marcia in Addison's *Cato*. Your editorial remark is, therefore, thoroughly correct. Several entries occur at an early date referring to the use of the College Hall as a theatre: —

"1574. In payments for the erection and removal of a scaffold and dressing rooms made anew, and for carriage of joists and other borrowed articles, with 75 links, and a

dozen of candles to give light on three nights at the acting of tragedies and comedies, 25*s.* 8*d.*

"For a rope to hang the lamp in Hall, 12*d.*

"For removing the organs out of Chapel into Hall for the acting, 5*s.*

"For repairs of the lamp in Hall, in colours, etc., 4*s.*; and for labour, 3*s.* 4*d.*

"1583. For payment for the erection of a stage in Hall for the acting of Comedies, 3*l.* 3*s.* 10*d.*

"1590. To two carpenters for making the theatre with the Warden's leave, 13*s.* 6*d.*"

(*W. of Wykeham, &c.*, pp. 204. 429.)

In 1695, Dryden's play of *Cleomenes* was represented at Westminster School. (*Mem. of Westm.*, p. 191.) With reference to *Aut Disce, etc.*, I may mention that at St. Paul's School, probably, set up by Thicknesse, a Wykehamical Head-master, is this inscription: "Doce, aut Disce, aut Discede."

MACKENZIE WALCOTT, M.A.

PRIVATE CORRESPONDENCE: WHOSE PROPERTY IS IT?

(2nd S. v. 47.)

Your correspondent T. complains that a couple of private letters written by him to a deceased literary friend are about to be publicly exposed for sale; and he inquires whether there exists any law to prevent so great a breach of propriety?

His only remedy is in petitioning the Court of Chancery for an *injunction* to restrain the salesman or his agents, which, no doubt, the Court will grant.

The importance of T.'s Query cannot be overrated. Whilst laws have been multiplied beyond number for the security of the first three great estates of the realm, few or none (at least of a *protective* character) have been enacted for that numerous class which comprises the fourth, — namely, THE PRESS. Hence the conflicting judgments, or rather sentiments, of Lords Hardwicke and Eldon. No refined distinctions between literary and artistic properties, arising from private labour and skill, will be allowed either in equity or civil law. The most recent case in point is that of Prince Albert *v.* Strange. The facts are too well known to need repetition here: suffice it to say, therefore, that upon hearing the petition of the Prince, the Court of Chancery not only restrained the defendant from publishing (and exposing, of course, for sale) the etchings in dispute, but also compelled him to make restitution of the property which had passed into his hands. The case was most elaborately argued, and occupied the attention of the Court for several days. The principles of equity by which the Vice-Chancellor was guided in his judgment apply with equal force (and doubtless will hereafter be applied, should the occasion demand it) to property of a literary description. β.

[If our correspondent is right in his law, in what an unpleasant position may the Trustees of the British Museum find themselves, if there is any truth in the report that they have purchased the papers referred to in last "N. & Q.;" and which, after the manner in which the subject is discussed in literary circles, there can now be no impropriety in describing as the literary, official, and private correspondence of the late Dr. Bliss, whose name we regret to mention in connexion with such a business. It is said, moreover, that this purchase has been made in opposition to the report of the Head of the Manuscript Department.

What will the Trustees do with them? If it is morally and legally wrong to expose confidential correspondence, — and we understand some of this correspondence is of a most confidential character, — how can a body of gentlemen reconcile themselves to a step which publishes this correspondence in the most effectual manner by laying it before the hundreds of curious inquirers who visit the Museum Reading Rooms? We hope that if the Trustees have made the false step of purchasing these letters, they will make the only amends they can, by ordering them to be locked up until all chances of annoyance or mischief from their exposure shall have passed away.]

Replies to Minor Queries.

Seven Champions of Christendom (2nd S. iii. 267. 339.)—This Query was made in 1st S. i. 418., and received the very same reply from the editor which is given by L. at the last reference. If "many curious particulars" and "some bibliographical information" respecting Richard Johnson and the *Seven Champions* may be found in Mr. Chappell's Preface, will some one who has access to the work favour us with an extract? Dunlop, I dare say, and Lowndes could assist in a reply to this Query.

At p. 459., among the notes on recent Book Sales, which is a new and most welcome feature of "N. & Q.," we find:

"513. R. Johnson's Famous History of the Seven Champions of Christendom. Black Letter. 1608. *The earliest known edition.* 7*s.*"

Let me add the following: —

The Famous History of the Seven Champions of Christendome: St. George of England, St. Dennis of France, St. James of Spain, St. Anthony of Italy, St. Andrew of Scotland, St. Patrick of Ireland, and St. David of Wales. 1675. B. l. 4to. 2 vols in one vol.

Ib. 1680. B. l. 4to.

Ib. By *R. J.* Three parts complete. 1705. 4to.

The Renowned History of the Seven Champions of Christendom and their Sons. Lond. 1824. 12mo.

Kirke (J.). The Seven Champions of Christendome acted at the Cock-pit and at the Red-Bull in St. John's Streete, with a generall liking. Lond. 1638. 4to.

EIRIONNACH.

[The following is the passage in Mr. Chappell's Preface: "*The Famous Historie of the Seven Champions of Christendome* is the work by which Johnson is best

known. Though now 'the play-thing of children,' it was once in high repute. Meres mentions it in his *Palladis Tamia, or Wit's Treasury*, fol. 268., 1598, and Bishop Hall, in his *Satires*, published in 1597, ranks

'St. George's sorrell, and his cross of blood,"

among the most popular stories of his time. The earliest edition extant of this celebrated romance (*what* edition the title-page does not indicate) was printed, in two parts, in 1608, 4to.; but the Rev. A. Dyce has pointed out two entries of it in the Stationers' books in 1596. The first is to John Danter, on the 20th April; and the second to Cuthbert Burby (by assignment from John Danter) on the 6th Sept. Vide notes on Kemp's *Nine Daies Wonder*, p. 35." The earliest edition noticed by Lowndes is one of 1592, 4to.]

Great Events from Small Causes: the Planet Neptune (2nd S. ii. 43. 152.) — England lost the glory of the discovery of the planet Neptune, and Mr. Adams the gold medal of the Astronomical Society, through the accident of a cloud.

"On continuing," says Professor Challis, "the comparison of the observations of July 30 and August 12, I found that No. 49., a star of the eighth magnitude in the series of August 12, *was wanting in the series of July* 30. According to the principle of the search, this was the planet. It had wandered into the zone in the interval between July 30 and August 12. I had not continued the former comparison beyond No. 39., probably from the accidental circumstance that a line was there drawn in the memorandum-book in consequence of the interruption of the observations by a cloud."

This was on October 1, 1846, after Dr. Galle had detected the incognito. But for this cloud the wanderer would have been discovered by Pr. Challis (who searched under the instructions of Mr. Adams), before France had carried off the glory. I say the glory, and that only: for as far as merit is concerned, Adams is as much the discoverer of the new planet as Leverrier; and that the rights of our countryman have been respected by all nations is proved by their concurrence in naming the new planet, not LEVERRIER, but NEPTUNE. C. MANSFIELD INGLEBY.

Quotations in Montaigne's Essays (2nd S. v. 30.) —

"Et sua sunt illis incommoda, parque per omnes Tempestas."—B. iii. c. 10.

Dr. Payen was probably prevented from recognising this passage of Virgil by the alteration which Montaigne has made in the words, in order to adapt it to his context.

"Sin et Trojanis cum multo gloria venit
Sanguine, sunt illis sua funera, parque per omnes Tempestas."—*Æn.* xi. 421—3.

"Che ricordarsi il ben doppia la noja."—B. xii. cap. 12.

This seems to be a proverbial adaptation of the verses in the fifth canto of Dante's *Inferno*:

"Nessun maggior dolore
Che ricordarsi del tempo felice
Nella miseria."

L.

Hugh Bishop of Lincoln (2nd S. v. 33.) — I copy the following entry from my English Episcopate, which, I may mention, will now be published monthly, in Dioceses, in *The Church of the People* Magazine: —

"1209. Hugh de Wells consecrated Dec. 20. by the Primate. He was brother of Bishop Jocelyn of Wells; archdeacon of Wells 1204; Bath 1215; prebendary of Lincoln, 1203; King's Chaplain; co-founder of St. John's Hospital, Wells; Justice Itinerant 1219. He was deprived of his temporalities during four years, because he refused to be consecrated by the Archbishop of Rouen. He sided sometimes with the barons, and again with Louis of France until he was excommunicated; but was absolved on paying 1000 marks to the Pope and 100 to the Legate. He was present at Runnimede. In 1225 he went as an Envoy to France. He died Feb. 8, 1234, and was buried at Lincoln."

S. Hugh de Grenoble was bishop 1186—1220.

MACKENZIE WALCOTT, M. A.

"*Essay on Woman.*" — In the first paper I addressed to you on this subject (2nd S. iv. 1.), I gave it as my opinion that not a single copy of the edition printed at Wilkes's press was in existence. At the same time I felt bound to add, I had been assured by a friend that he had, some years since, seen a copy of that edition; which, however, I doubted for reasons then given. My friend, zealous for the truth, immediately set himself to find out not only where he had seen it, but where it was now; and he succeeded in both inquiries. The copy to which he referred was part of Lot No. 8046. of Hibbert's books sold May, 1829. It was purchased by a gentleman who still possesses it, and who has obligingly favoured him with a tracing of the title-page. This title-page is in itself proof that it is *not* a genuine copy — it is *not* engraved — it has *not*, as declared in the indictment, "a sculpture" or vignette — and the name of Warburton is *not* "printed at length."

The Catalogue, as I am informed, described the work as "very rare (attributed to Cleland)." I may add that, in the same year, June 25, there was sold, in Wellington Street, the following: —

"Lot 219. The original MS. of the *Essay on Woman*, for printing which Wilkes was expelled the House of Commons; but the MS. is by Cleland, who was the real author. Two leaves of *The Woman of Pleasure*, also in the handwriting of Cleland."

I am in no way interested as to who was the author — my sole purpose was to show that all the evidence we have tends, at least, to prove that Wilkes was not. At the same time I admit that handwriting does not prove authorship; there were, I fear, many copies in different handwritings, and, I will add, other poems under the one title.

D.

Brus Family (2nd S. iv. 454.) — Your correspondent is probably aware of a pedigree of the family of Brus, in S. Wilton Rix's *Fauconberge Memorial*, pp. 62, 63. Unfortunately this pedi-

gree does very little towards elucidating the subject of his Query. He will, however, find that Blomfield is not without authority for the *name* he has given to *Robert le Brewes's wife*, by referring to the *Calendar of the Charter Rolls*, p. 55. I copy the entry, with one or two others, which may possibly help towards the clearing up of his difficulty (*Calend. Rot. Chart.*, pp. 55. 74. 99.) : —

"Robertus de Brewes et *Beatr'* uxor' ejus: —Tayden maner' mercat' et feria	- -	Essex."
"Robertus de Bruys: —		
Staples, Horcherd	libera waren' - - -	Somerset'.
Thorpe Wakering, La Leye	libera waren' - -	Essex'.
Runham, et Rachech	libera waren' - - -	Norfolc'.
Kneye et Stratton, Kestesby	libera waren' - - -	Lincoln'.
Eyleston, libera waren'	- - -	Notting'.
Risandon - - -	- - -	Suth't'.
Wysle - - -	- - -	Surr'.
Suinburn - - -	- - -	Sutht.'
Bikehaule - - -	- - -	
Nerechiche - - -	- - -	
Curiland - - -	- - -	
Bradeweye, libera waren' licet sunt infra metas foresta -	- - -	Somerset'.
"Robertus de Brywes: —		
Rysingdon Basset, et Wyke maner' villa, Temple guiting' redd', Templeham pratum	- - -	Gloucestr.'
Thorpe maner', *Wakeringe* maner'	- - -	Essex'.
Hodenhull maner'	- - -	Warr'."

J. Sansom.

Napoleon's Conversations with Lord Lyttelton (2nd S. iv. 512.) — In reply to your correspondent E. S. W., I beg to mention that he will find on a reference to Martin's *Catalogue of Privately Printed Books*, p. 466, *second edition*, 1854, a full description of the work in question. Upon an examination of the Sale Catalogue of the very fine library of Joseph Walter King Eyton, Esq., F.S.A., disposed of by Messrs. S. Leigh Sotheby and Co., London, in 1848, (comprising an extraordinary collection of *Privately Printed Books*, including the various Club publications, together with numerous *unique* "large paper copies," and also "works printed upon vellum," all in the most superb condition and bindings,)—I discovered that he possessed a copy of the said work, which had been a presentation one to Southey, the poet, from W. Nicol. It is No. 958, on p. 118. of the Catalogue, and appears to have been sold for 26*s.* to Messrs. Boone of London. T. G. S.

Edinburgh.

By or Bye (2nd S. v. 11.) — Your correspondent must look to a different language than the Anglo-Saxon for the origin of the expression "Bye-law." A bye-law is passed by a corporation or company; and instead of being general, is only binding within the limits of the jurisdiction of that corporation or company. In short, it is the law of the *by* or *bye* — the *borough* — *Bua* in old Norwegian, *Boe* and *Bo* in Danish and Swedish; and, from that tendency to aspiration which gradually increases as we near the south and the mountains, *Burh* amongst the Germans and our Saxon ancestry. As the *borough* or *bury* mark the Saxon, so the *by* marks the Norwegian or the Dane; and they who prate about our "genuine Anglo-Saxon ancestry" should explain why "earl" and "by-law" still hold their ground, whilst "ealderman" and "gerefa" have sunk from the dignity of "dux" and "comes" into a city functionary and a farm-bailiff or *reeve*. Signet.

Jeremiah Job's Definition of a Bishop (2nd S. iv. 128.) —

"Der Herr Inspector machte den Anfang,
Hustete viermal mit starkem Klang,
Shnäuzte und räusperte auch viermal sich,
Und fragte, indem er den Bauch strich:

"'Ich, als zeitlicher pro tempore Inspector,
Und der hiesigen Geistlichkeit Director,
Frage Sie: *Quid sit Episcopus?*
Alsbald antwortete Hieronimus:

"'Ein Bischof ist, wie ich denke,
Ein sehr angenehmes Getränke
Aus rothem Wein, Zucker, und Pomeranzensaft,
Und wärmet und stärket mit grosser Kraft."

Kortum, *Leben von Hieronimus Jobs*, Th. 1. c. 19. st. 35—37.

This looks like a satisfactory reply to S. H. J.'s Query, but the letter which he quotes from is dated 1796; and my copy of the *Jobsiade*, which appears to be the first edition, is Dortmund, 1799. The writer of the *letter*, by not quoting the definition, seems to have thought it familiar; and even now Kortum's most amusing poem, though appreciated in Germany, is almost unknown in England. H. B. C.

U. U. Club.

Rev. Dr. Thackeray (2nd S. iv. 453-4.) — A Constant Reader requests information concerning this family. He married Theodosia, eldest daughter of John Woodward, Esq., of Eton and Butler's Merston. She had no brothers; her sisters were Mary, married Rev. James Dalton, Rector of Great Stanmore; Lucy married H. L. Gardiner, Esq., of London; and Jane married, first, the Hon. E. F. Hatton; secondly, the Hon. and Rev. Dr. Nicholas Boscawen, Canon of Windsor. For particulars of Dr. Thackeray's preferments, &c., see Nichols, *Lit. Anec.*, vol. viii. p. 436. By his wife he had issue six sons and ten daughters (two daughters died very young), viz.: —

1. Rev. Elias, Vice-Provost and Bursar of King's College, Cambridge, died single.

2. Rev. John, Chaplain at St. Petersburgh, died single.

3. Joseph, forty years in the Custom House, London, died single.

4. Thomas, M.D., of Cambridge, married a sister of Martin Whish, Esq., Chairman of the Board of Excise Commissioners, and had issue eight sons and three daughters.

5. Frederick, M. D., of Windsor, married Miss Aldridge, and had a large family.

6. William Makepeace, H. E. I. C.'s civil service, settled at Hadley, near Barnet; married Miss Webb, and had a numerous family.

1. Daughters: Anne married Rev. John Griffies, Rector of Chipstead.

2. Jane married Major Rennell, H. E. I. C.'s service (F.R.S., Surveyor-General of Bengal).

3. Henrietta married James Harris, Esq., H. E. I. C.'s civil service, Chief of Dacca.

4. Decima; 5. Theodosia; 6. Althea; 7. Frances: all died single.

8. Martha married Rev. S. N. Evans, Sub-Master of Harrow.

As your correspondent does not inquire about the second generation, I do not occupy any more room in your pages. E. D.

Heraldic Queries (2nd S. iv. 511.)—

1. Whatever may have been the rule before the institution of the College of Arms, the Kings of Arms since then have had the *sole* right of granting or confirming coat armour, just as the crown alone confers titles, the Universities degrees, &c. The objection to a man's conferring on himself a peerage, a coat of arms, a regimental commission, a University degree, &c., is, that his honours would want validity and be a sham. The difference between self-conferred arms being "constructed according to the rules of heraldry" or not, would be the difference between a clever forgery and a clumsy one.

2. All gentlewomen bear arms; but a husband *never* quarters his wife's arms. If she be not an heiress, he "impales" them; but the children can make no use of them. If she be an heiress, he bears them on an "escutcheon of pretence," and her *children* quarter them; *because*, she having become the representative of her family, that representation afterwards vests in her descendants; which of course is not the case except with an heiress.—N.B. Heiress in heraldry means heiress of the blood, irrespective of property.

3. He cannot *quarter* any female ancestor's arms, if he have none of his own to quarter them with. His course should be to apply for a grant of arms, or for a licence to use his mother's name and arms only. To leave the paternal coat's place a blank would be to proclaim himself "no gentleman" at once.

4. No: for the family may come back from America; and if not, being in another part of the globe deprives no one of his family *status*.

Ten minutes' talk with some one who understands heraldry would set Glis P. Templ. right; but "N. & Q." is too valuable to be filled with explanations of the difference between "quartering," "impaling," &c. P. P.

Cy pres (2nd S. v. 31.)—These words, it is scarcely necessary to observe, are merely the Norman French for "*as near;*" and have been adopted by English lawyers as a short and convenient expression to signify that legal doctrine sometimes called the doctrine of *approximation*, by which in certain cases, if a thing cannot take effect or be done precisely in the way directed or attempted, it may or shall in some other way *as near—cy pres*—thereto as practically can be.

The words occur in Littleton, s. 352. with reference to a case of this kind, but not as a technical term. Littleton wrote in the latter part of the fifteenth century, and the words probably became a technical term as the Norman French fell into disuse. J. W. Phillips.

Haverfordwest.

This is not only a doctrine of the Roman Church, but of the English law. The literal meaning of *cy pres* is "as near as." The doctrine is, that with respect to all charities the intention of the donor, so far as it is practicable and legal, shall be strictly observed; but where it is incapable of being literally acted upon, or its literal performance would be unreasonable, a decree will be made for its execution, *cy pres*, that is, in some method "as near as" possible to the specific design of the donor. J. G. M.

Dr. Duff (2nd S. v. 46.)—Your correspondent W. W. is mistaken in saying that the Rev. Dr. Duff is a distinguished "American" missionary. He is undoubtedly a distinguished man, but is a missionary at Calcutta of the Free Church of Scotland. M.

Edinburgh.

Marat (2nd S. v. 32.)—I never heard of "Marat's walk" at Warrington; but I have seen, on Hill-Cliffe (the "fir-crowned height" of Mrs. Barbauld's verse), a walk, amongst a colonnade of fine Scotch firs, which bears the name of "Alfieri," who, I believe, resided for a short time in Warrington. Miror Magis.

"*Auncient*" (2nd S. v. 31.)—In my innocence I should suppose that the "*sagacious auncient*" to be presented by the bearer, was a copy of Homer or Virgil in an appropriate binding, not an animal of "venerie." J. G. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

The volume lately put forth by the Rev. James White, the author of *The Landmarks of English History*, under the

title of *The Eighteen Christian Centuries*, is not, as many might suppose from its title, a History of the Church during those centuries, but it is the secular or social history of that period, as influenced by Christianity or viewed with reference to Christian influences. It is the story of the world's progress—sometimes of the world's backsliding — since the Gospel was first preached to man, told in a way to interest and amuse the reader, however little accustomed he may be to historical studies, and so told as to leave upon his mind a well-defined notion of the more striking incidents of that eventful period.

After a lapse of thirty years, a new edition of *Early English Prose Romances, with Bibliographical and Historical Introductions*, by William J. Thoms, has been called for. The Editor speaks in his Introduction of his satisfaction at finding "the opinion which he held in 1827, as to the rarity and intrinsic curiosity of these specimens of our Early Popular Literature, thus borne out;" and we can well understand how the disappointment which he formerly experienced at not being encouraged to continue the work according to his original views, has been alleviated by the call for this new edition. The Romances are precisely the same as were contained in the original three volumes; but the Introductions have been corrected and enlarged. They might very easily have been extended to twice their present length, but Mr. Thoms has given such references to authorities as will enable any one desirous of more fully investigating the literature of the several Romances to do so, in preference to converting his introductory Sketches into elaborate Histories.

The Editor of the *Quarterly Review* adheres steadily to the plan which has been found so successful in the management of that journal—the making it fully as amusing as it is instructive. In the number just issued the more grave and solid articles are but two in number, viz. one on *The Future Management of our Indian Empire*, and a very important one on *Church Extension*. We have then three in which scientific research is converted into popular information; namely, one on the *Difficulties of Railway Engineering*; a second, of very considerable interest, on *The Sense of Pain in Man and Animals*; the third being *Woolwich Arsenal and its Manufacturing Establishments*. The lighter articles are one on *The Historic Peerage of England*, being a review of Mr. Courthope's useful volume, which is so designated; the second is *Wiltshire*, one of the pleasant, chatty topographical articles of which *Northampton* and *Kent* furnished such good examples; and lastly, an interesting biographical sketch of *Tobias Smollett*.

The mention of Smollett naturally reminds one of Fielding; and such of our readers as have not seen it will be glad to have their attention called to Mr. Keightley's interesting Sketch of Fielding, of which the first portion is printed in *Frazer's Magazine* for the present month.

Books Received. — *Critical and Miscellaneous Essays collected and republished by* Thomas Carlyle. The fourth and last volume of these thoughtful *Essays* contains, in addition to many other interesting papers, Mr. Carlyle's history of *The Diamond Necklace*.

Pilgrimages in Paris, by Miss Pardoe: a collection of pleasant sketches of the gay metropolis of La belle France.

Antennæ; Poems by Llewellyn Jewitt. This volume of graceful little poems is introduced by a Dedication, which speaks much for the affectionate spirit of the writer.

An Account of Church Bells, with some Notices of Wiltshire Bells and Bell Founders, by Rev. W. C. Lukes. This is an amplification of a paper which we remember with much pleasure to have heard the author read at the General Meeting of the Wiltshire Archæological Society in 1854.

A Charge delivered at the Triennial Visitation of the Diocese, Nov. 1857. By Samuel, Lord Bishop of Oxford.

The English Bible containing the Old and New Testament according to the Authorized Version, newly divided into Paragraphs. Part XII. The Acts.

The Eucharistical Adoration. By the Rev. John Keble, M. A.

We must content ourselves with simply recording the receipt of these three works.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Sir John Riggs Miller, Bart. — Speeches in the House of Commons on Equalization of Weights and Measures, &c. &c. London: Printed for J. Debrett, opposite Burlington House, Piccadilly. 1790. About 80 pages.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Hume's History of England. 8vo. 1778. Vol. III.
Dryden's Works. By Scott. Vol. X.
Southey's Peninsular War. 1828. Vols. V. & VI.

Wanted by *O. H. K.*, 104. Pall Mall.

The Grand Design Discovered. Any Edition.
Gentleman's Magazine for September, 1813.

Wanted by *Matthew Ingle Joyce*, Blackfordby, Ashby de la Zouch.

Bostock's History of Galvanism, &c. London. 1818.

Wanted by *Robert Black*, 6. Hampton Court Terrace, Renfrew Street, Glasgow.

Martial's Epigrams. Translated by R. Fletcher. London. 1656.
Epigrams of Martial Englished. *Anon.* 1695.

Wanted by *Mr. Pigott*, Bookseller, Kennington Park Corner.

Notices to Correspondents.

We have been compelled to postpone until next week several papers of considerable interest, among which we may mention Mr. Durrant Cooper on Army of William III., Difficulties of Chaucer, No. 5., First Edition of Paradise Lost. *We have also in type many curious articles illustrative of Walpole, Swift, Pope, and other English worthies.*

J. P. *We are greatly obliged to this correspondent, who has written to us from one of our colonies. He will know why we do not enter into more particulars.*

Centurion. *The article is a very curious one, but we have some difficulty in using it. We cannot print* the specimens.

Eirionnach. *We have several articles in type.*

Miror Magis. *Since Sir Frederic Madden published his edition of* Havelok the Dane, *Mr. Thomas Wright has reprinted from Michel the French text in the Appendix to* The Anglo-Norman Metrical Chronicle of Geoffrey Gaimar (*Caxton Society*), 8vo., 1850.

Edward Peacock. *Wm. Strutton's large family has been noticed in our* 1st S. v. 283.; vii. 547.

A Subscriber. *The line,*

"The right divine of kings to govern wrong,"

occurs in the Dunciad, Book iv., line 188., *where it appears as a quotation. Its authorship has been discussed in our* 1st S. iii. 494.; iv. 125. 160.; v. 128.; vi. 564.

F. J. L. *We cannot discuss questions on decimal and vulgar fractions.*

Erratum. — 2nd S. v. 21. col. ii. l. 37., for "*He* never wol myn hert remuwe" *read* "*Ne* never wol, &c."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

[Advertisement.]—Why Burn Gas in Daytime? — Chappuis's Patent Reflectors diffuse the healthful light of day into all dark places.—Manufactory, 69. Fleet Street.

LONDON, SATURDAY, JANUARY 30. 1858.

Notes.

ARMY UNDER WILLIAM III. AT THE PEACE OF RYSWICK.—DUTCH AND DANISH TROOPS IN HIS SERVICE.

The fourth vol. of Lord Macaulay's History has brought the reign of William to the close of the year 1697: in the next year the parliament resisted all the persuasion of the King for a large standing army, and reduced the whole number to 10,000 men, and soon afterwards compelled him to send out of the kingdom the Dutch and Danish regiments. I have not in any recently printed history seen the particulars of William's army at that time: so I enclose you some extracts from a small duodecimo volume recently added to the shelves of the London Library:—

"A New List of the Offices and Officers of England, both Civil and Military in Church and State. London. Printed for Edward Castle, near Scotland Yard Gate, by Whitehall. 1697."

The army on the *English* establishment consisted of 28 regiments of horse, together 8022 men; and of these regiments 11 with 2280 men were Dutch, and 3 with 918 men were Danish: of 6 regiments of dragoons, with 3280 men, of which 1 regiment with 920 men was Dutch: and of 45 regiments of foot, with 46,776 men; 4 regiments with 4886 men being Dutch, and 1 regiment with 50 companies of 100 men each=5000, being Danes. There were therefore 58,078 men on the *English* establishment (exclusive of Scotland and Ireland), and included 8095 Dutch and 5918 Danes. The *Dutch* regiments consisted of horse: a troop of Dutch Guards commanded by the Lord Auverquerque, 200; a regiment of Dutch Guards by the Earl of Portland, 6 troops and 402 men; Col. Recteren's and Count Steinboch's regiments of 3 troops and 198 men each, and Montponillan, Athlone, Schack, Neinheuise, Scravenmore, Earl of Rochford, and Boncour regiments of 3 troops and 213 men each: of Dragoons, Eppinger's 10 troops and 920 men; and of foot, the foot guards commanded by the Duke of Wirtembergh, 26 companies and 2366 men, and Nassau, Brandenburgh, and broken regiments of 12 companies and 840 men each. The *Danes* were, of horse, the Wirtembergh, La Forest, and Schested regiments of 6 companies and 306 men each, and of foot, the 50 companies of 100 men each. The strength of the *English* regiments was,—horse, 3 troops of Guards of 200 men each, 1 troop of Grenadiers of 180 men, and 1 of Scotch Guards of 118 men, the royal regiment and the late Queen's Regiment, and the late Lord Galloway's 9 troops of 531 men each; the other horse regiments having each 6 troops and 354 men. The dragoon regiments had 8 troops of 480 men each, except Col. Cunningham's, which was only 440 strong: of the foot the 1st regiment of Guards had 28 companies and 2240 men, the Coldstream and Scotch Guards half those numbers each; the Royal regiment 26 companies and 1560 men, and the other foot regiments 13 companies and 780 men each. On the *Scotch* establishment there were 2 regiments of dragoons containing 6 troops and 360 men each, and 2 regiments of foot, each having 13 companies and 700 men: together 2120 men. On the *Irish* establishment there was 1 regiment of horse of 6 troops and 300 men; 2 regiments of dragoons, each having 8 troops of 480 men, and 10 regiments of foot, each having 13 companies and 650 men; making a total of 7810 men.

The list contains several other interesting particulars. It shows that the old servants on the late Queen's establishment were kept up; that the King had his yeomen of the mouth and keepers of the ice and snow, and of his champagne wine, his rat-killer, and mole-taker, and two barbers; that Ulrick Horitiner was his master cook; Sir Christopher Wren, surveyor-general; Grindling Gibbons, master carver; Sir Francis Child, jeweller; chief painter, Sir Godfrid Kneller; and Alexander Tate, poet laureat. WM. DURRANT COOPER.

81. Guilford Street, Russell Square.

FLETCHER OF SALTOUN AND THE EAST LOTHIAN WITCH.

The following interesting narrative is copied from No. 3. of the "Additions and Notes" to a work published in 1774, called *Arguments and Decisions in Remarkable Cases before the High Court of Justiciary and other Supreme Courts in Scotland*, collected by Mr. Maclaurin. He was son of the eminent mathematician Colin Maclaurin (the friend and correspondent of Sir Isaac Newton), and afterwards became a Judge of the Court of Session under the title of Lord Dreghorn:—

"I shall conclude this chapter of witches with a story which I had from several persons, so very well informed that I have no doubt it is true. In one of the years of famine which distressed this country towards the close of the last century, a poor widow in East Lothian, who had a numerous family, was committed to prison on suspicion of witchcraft. There was no other ground of suspicion, but that, while all her neighbours round were emaciated with hunger, she and her children were in good case. Upon her commitment she was tortured, as persons accused of that crime generally were; and confessed her having been at many meetings with the devil, and other absurdities. The celebrated Mr. Fletcher of Saltoun, hearing of this, repaired to the jail where she was, and told her that he was certain her pretended confession was all a fiction; and assured her, if she would acknowledge it to be so, he would soon procure her release. The woman, however, persisted in accusing herself of impossibilities. Mr. Fletcher replied that it was in vain for her to attempt deceiving him; that he was fixed in his belief all such accusations were ridiculous; and that he was convinced her confession proceeded from a persuasion that, though

she should be acquitted, yet she could never after live at home with credit or peace, and was therefore weary of life; but he again assured her that if she would retract, and tell him the truth, he would not only obtain her liberty, but provide for her in another part of the country. This made an impression upon her; and she declared that her confession was all a fiction, proceeding from the motive he had guessed; and that the good condition of her and her children was owing to their feeding upon snails, of which she said he might be satisfied by examining her house, where he would find several barrels filled with them. Mr. Fletcher had the curiosity to search her house, and found a great quantity of snails stored up accordingly. Upon which he not only got her dismissed from prison, but settled her comfortably in another county."

As the work from which this is taken is little known in Scotland, except to professional persons, and probably quite unknown in England, I have used the freedom to send you the above, as the curious history it contains merits apparently the wider channel of circulation afforded by your miscellany. G. J.

HENRY ROWLANDS (AUTHOR OF "MONA ANTIQUA RESTAURATA," ETC.).

On the fly-leaf of, and facing the title of a small 4to. book, in my possession, entitled —

"Christiani Hugenii Cosmotheoros, sive de Terris Cœlestibus, earumque ornatu, Conjecturæ. Ad Constantinum Hugenium, fratrem: Gulielmo III. Magnæ Britanniæ Regi a Secretis. Hagæ-comitum, apud Adrianum Moetzens, Bibliopolam, 1698," —

is the following inscription in the autograph of Rowlands, the talented Welsh antiquary. As it has not appeared in any of his works, I presume it will be welcome to a position in "N. & Q.:" —

"*In Auctorem Doctissimum.*

"Sunt quibus insanit, dum sic ratione pererrat,
His captum vulgi quod fugit error erit.
Hic ubi versamur, nos instruit omnia sensus;
Non sensu disces, sed ratione, polum;
Conditor ex uno si tantum traxit honorem,
O quantum ex mundis millibus ille trahit!
Si sol quisque suos errantes exigit orbes,
Sidera sunt soles millia myriadum.
Errantes terræ si sint, habitarier illas
Qualiter ac sibi vult, quid vetat? ipse Deus.
"H. R."

In a copy of Plot's *Natural History of Oxfordshire*, 2nd edit., at p. 144., opposite to the paragraph on "Shells having been found on the Tops of Mountains," and which reads as follows: —

"Otherwise perhaps they may have remained from the Creation, when God dispersing the Seminal Virtue of *Animals* through the *Universe*, where it met with an Agreeable *Matrix* as in the *Waters*, there it produced *Shell-fish* in their Perfection, and where it met with an improper *Matrix*, as in the Earth, in Imperfection only: however (as *Gaffarell* thinks), it proceeded so far forth as it could, and gave the same Shape to *Stones*, Earths, &c., as it should have done to the *Shell-fish*;"

— the following note in the same autograph appears, from which it is apparent that paragraph was *not* written by Dr. Plot: —

"This note was observed by Mr. Edward Lhwyd to have been stollen by ye Editor from an Hypothesis of H. R. published after ye death of Dr. Plot, and placed here as Dr. Plott's opinion, as may be seen in a Letter of Mr. Lhwyd to H. R."

J. Nixon.

Bangor.

THE PARADISE LOST, FIRST EDITION.

Lowndes, in his *Manual* (London, 1834), p. 1268., describes five title-pages belonging to the first edition of *Paradise Lost*. I have in my possession six different title-pages to this poem: No. 1. having been twice set up. As Lowndes is slightly inaccurate, and does not give the imprints in full, I will note the titles in order.

No. 1. "Paradise Lost, | a | Poem | Written in | Ten Books | By John Milton. | Licensed and Entred according | to Order. | London; | Printed, and are to be sold by *Peter Parker* | under *Creed* Church, near *Aldgate*; and by | *Robert Boulter* at the *Turks Head* in *Bishopgate-street*; | and *Matthias Walker*, under St. *Dunstan's* Church | in *Fleet Street*, 1667. |

No. 1. A. Similar in all respects to No. 1., except that the words "By JOHN MILTON." are in type and capitals only half the size of those used in No. 1.

In both, the poem immediately follows the title-page. Lowndes adds, "Some errata appear to have been corrected in some sheets while they were passing through the press, and in all probability some leaves were cancelled and reprinted." I wish some of your correspondents would point out where these leaves occur.

No. 2. "Paradise Lost, | A | Poem | In Ten Books. | The Author J. M. | Licensed and Entred according | to Order. | London | &c."

As in No. 1. and No. 1. A., except the date, 1668.

No. 3. "Paradise Lost, | A | Poem | in Ten Books. | The Author | John Milton. | London; | Printed by *S. Simmons*, and are to be sold by *S. Thomson* at | the *Bishops-Head* in *Duck-Lane*, *H. Mortlach* at the | *White Hart* in *Westminster* Hall, *M. Walker* under | St. *Dunstan's* Church in *Fleet-Street*, and *R. Boulter* at | the *Turk's-Head* in *Bishopgate street*, 1668. |

In No. 3., after the words "John Milton," is an ornament made up of printer's stars arranged in four lines.

No. 4. "Paradise Lost, | A | Poem | In Ten Books. | The Author | John Milton. | London; | Printed by *S. Simmons*, and are to be sold by | *T. Helder*, at the *Angel* in Little Brittain, 1669. | (A comma after *Brittain.*)

In Nos. 2, 3, and 4, the Address of the Printer to the Reader, and the Arguments of each Book immediately succeed the leaf the recto of which contains the title. A Table of Errata also precedes the poem. I cannot discover that these preliminary leaves have been reprinted.

No. 5. The title-page agrees in all respects with No. 4., except that there is a *period*, instead of a *comma*, after the word *Brittain*.

The Address of the Printer to the Reader is omitted; but the Arguments of each Book and the page of Errata succeed; all of which have been reprinted. Lowndes adds, "the last two leaves of the poem appear to have been reprinted." After examining all my copies I cannot discover any traces of such a reprint.*

Todd, in his life of Milton (London, 1826), note on p. 195., says, "I have seen several copies with the title-page 1669, in which the notification (Licensed and entred, &c.) is omitted." Does it ever occur except in Nos. 1., 1. A., and 2.?

I have also a copy of the first edition of *Comus*. It was purchased in London at Mr. Bright's sale. Is it true that very few copies of the first edition of this poem are known? Neo-Eboracensis.

LITTLE JACK HORNER.

With reference to a paragraph headed "Jack Horner," in 2nd S. iv. 215., I send the particulars of a story which was told to me by an old lady in Somersetshire. It is supposed to account for the nursery rhyme of

"Little Jack Horner
Sat in the corner,
Eating a Christmas pie:
He put in his thumb,
And pulled out a plum,
And said, 'What a good boy am I.'"

It is this: When the monasteries and their property were seized, orders were given that the title deeds of the abbey estates at Mells, which were very extensive and valuable, and partly consisted of a sumptuous grange, built by Abbot John Selwood, should be given up to the commissioners. After some delay, it was determined by the Abbot of Glastonbury to give them up; and for want of a safe mode of conveying them it was decided that the most likely to avoid their being seized by any but those for whom they were intended, was to send them in a pasty, which should be forwarded as a present to one of the commissioners in London. The safest messenger, and least likely to excite suspicion, was considered to be a lad named *Jack Horner*, who was a son of poor parents living in the neighbourhood of the Grange. The lad set out on his journey on foot, laden with the pasty. It was a weary road, and England not being so thickly inhabited as now, he sat to rest in as snug a corner as he could find by the wayside. Hunger, too, overcame him, and he was at a loss what to do, when he bethought himself that there would be no harm in tasting ever so little of the pasty which he was carrying. He therefore inserted his thumb under the crust, when, lo! there was nothing but parchments. Whether that allayed his hunger then, or not, I cannot say; but, although he could not read or understand these parchments, yet he thought they might be valuable. He therefore took one of the parchments and pocketed it, and pursued his journey with the rest of his pasty. Upon his delivering his parcel, it was perceived that one of the chief deeds (the deeds of the Mells Abbey estates) was missing; and as it was thought that the abbot had withheld it, an order was straightway sent for his execution.

But the sequel was, that after the monasteries were despoiled, there was found in the possession of the family of Jack Horner a piece of parchment, which was in fact the title deed of Mells Abbey and lands; and that was "the plum" which little Jack Horner unwittingly had become possessed of. The Abbot Whiting was executed for withholding the deeds. That is the tale as told to me.* A. D. C.

* Perhaps some of your readers may be able to point out the variations.

SHAKSPEARIANA.

Shakspeare and Livy, and Plutarch, and the "Evening Star."—

"*Ban.* . . . But 'tis strange:
And oftentimes to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequence." — *Macbeth*, Act I. Sc. 3.

"An Syphaci Numidisque credis? Satis sit semel creditum: non semper temeritas est felix; et fraus fidem in parvis sibi præstruit, ut, quum operæ pretium sit, cum mercede magna fallat." — Lib. xxviii. cap. xlii.

"Do you indeed trust Syphax, or relie upon the Numidians? Well, let it suffice that once ye trusted them. Rash adventures speede not alwayes best. And oftentimes wee see that fraude seemeth faithfull, and maketh way of credite in small things, that in matters of great importance, and when the time serveth, it may pay home, and worke a mischiefe with a witnesse." — Phil. Holland's *Translation*, p. 701.

"*Hot.* . . . . and his chin, new reap'd,
Shew'd like a stubble land at harvest home."
King Henry IV., Act I. Sc. 3.

". . his beard he causeth to be cut and shorne as neere as a new-mowen field in harvest, when all the corne is gone." — *Plutarch's Morals*, Phil. Holland's *Translation*, p. 88.

"*Ham.* To what base uses we may return, Horatio! Why may not imagination trace the noble dust of Alexander, 'till he find it stopping a bung-hole?

Hor. 'Twere to consider too curiously, to consider so.

Ham. No! 'faith, not a jot; but to follow him thither with modesty enough, and likelihood to lead it: as thus, Alexander died, Alexander was buried, Alexander returned to dust: the dust is earth; of earth we make loam; and why of that loam, whereto he was converted, might they not stop a beer-barrel?" — *Hamlet*, Act V. Sc. 1.

[* Another version of this story appeared in our last volume, p. 156. — Ed.]

"P. C. Balchon deposed. . . . . The earth in Wolverley Street is being sifted and made into mortar to build some new houses with.

"John James Bradbury proved that the heaps of earth referred to by the last witness were shot from Mr. Piper's carts, the latter deposing, that large quantities of human bones were picked and sifted from the earth, consisting of leg-bones, arm-bones, and skulls. He saw one old Irishman pick out a bagful, which he said he intended to sell; but witness sold none himself. He agreed to give twopence a load for the earth, because the carman said it was good stuff to make mortar of." — *Evening Star*, Dec. 1, 1857, "Report of Inquiry touching the alleged Exposure of the Dead in the Burial Ground of the Roman Catholic Chapel, Moorfields."

W. R. ARROWSMITH.

Kinsham Court.

A Shakspeare Note. — In the *Reliquiæ Hearnianæ*, edited by the late Dr. Bliss, is the following interesting entry relative to the bequest of Sir John Falstaff to Magdalen College, Oxford:—

"1721, *June* 2. — The reason why they cannot give so good an account of the benefaction of sir John Falstolf to Magd. coll. is, because he gave it to the founder, and left it to his management, so that 'tis suppos'd 'twas swallow'd up in his own estate that he settled upon the college. However, the college knows this, that the *Boar's Head* in Southwark, which was then an inn, and still retains the name, tho' divided into several tenements, (which bring the college 150 libs per ann.) was part of sir John's gift."

To the circumstantial accuracy of this entry I can bear testimony. The property above mentioned, the "Boar's Head," in Southwark, was for many years sub-let to my family, at the rent of 150*l.* per annum, and was by them principally sub-let to weekly tenants. The premises were named "Boar's Head Court," and consisted of two rows of tenements, *vis-à-vis*, and two at the east end, with a gallery to the first-floors, the entire number of dwellings being eleven. They were fronted with strong weather-board: the balusters of the staircases were evidently of great age. The "Court" entrance was between the houses Nos. 25. and 26. on the east side of the High Street, and the above number of houses from London Bridge; and the property was cleared away in making the approach to the new bridge.

JOHN TIMBS.

Sloane Street.

Passage in "Love's Labour's Lost," Act V. Sc. 2.:—

"*Kath.* What, was your visor made without a tongue?
Long. I know the reason, lady, why you ask.
Kath. O, for your reason! quickly, Sir; I long.
Long. You have a double tongue within your mask,
And would afford my speechless visor half.
Kath. Veal, quoth the Dutchman;
Is not veal a calf?"

What does this mean? Singer's note refers to a joke in which a Dutchman's pronunciation of the word "well" as "vele" is purposely misunderstood by his auditor for "veal," who says:

"What, do you make a calfe of me, Mr. Doctor?"

But this does not explain Katharine's introduction of "veal." Does she not imply that Longoville's assertion that she has a double tongue within her mask, and could, consequently, afford him half of her tongue, reminds her of a calf's head split into two halves (as one sees it), which has the effect of cleaving the tongue down the middle, and so makes two tongues out of one?

Is there any better explanation of the passage? Neither Collier, Ayscough, nor Routledge's new edition, has any note on the subject. X. X. X.

MONTHLY FEUILLETON ON FRENCH BOOKS.

The literary intercourse between England and the Continent is now so firmly established, and has taken such rapid strides, that notices of French publications have become a necessary feature in the principal organs of the periodical press. Whilst we are glad to read a clever *résumé* of Dr. Livingstone's travels, or a carefully-prepared appreciation of the life of George Stephenson, we feel equally interested in a critique on M. de Tocqueville or M. Guizot. Béranger and Alfred de Musset have almost assumed with us the position of household names, and we can quote Barbier or Quérard as glibly as we would Lowndes or Darling. Such being the case, the monthly *feuilleton* on French literature which we propose offering to the readers of "N. & Q." will not appear an unprecedented attempt, but be received, we trust, as a real improvement.

Whilst keeping within the range of the subjects calculated to interest the majority of our friends, we shall still feel that there is much to glean, much to examine. In France as well as in England we see learned societies at work, publishers getting up books worth reading, antiquaries sharp at controversy on the genuineness of a medal or the determination of a Roman camp. Alas! why must we add that, like the departed humorist Jonathan Oldbuck, more than one French *savant* is now cherishing as an authentic piece of Etruscan ironmongery what is really nothing else but "Aiken Drum's long ladle!"

Amongst the works issued during the last month from the Gallican presses several would deserve, did time and space permit, more than a simple allusion. Though adding but little to what we already know of the great *chansonnier*, Béranger's autobiography* is an amusing volume, well written, and confirming the opinion we had ever formed of his character as a poet and a poli-

* "Ma Biographie, par P. T. de Béranger, avec un appendice. Paris, Perrotin."

tician. The memoirs of Claude Haton * take us back to the stirring days of the sixteenth century, and are, to use the learned editor's expression, —

"une sorte de version populaire de l'histoire des luttes intestines dont la France a été le théâtre, un écho répété par les mille voix de l'opinion sur les acteurs du drame, pendant les règnes de Henri II., de Charles IX., et de Henri III."

Haton's memoirs, now for the first time published, illustrate of course very completely the history of French Protestantism; but they contain, in addition, details and sketches of private life which are perhaps still more curious. M. Bourquelot's introduction, appendix, and table of contents are not the least valuable parts of the work. The campaigns and eventful career of Charles the Bold, Duke of Burgundy, have engaged the attention of another historian † well known for his previous researches on the annals of Switzerland. The first volume of the *Dépêches* is the only part which is, as yet, published; it comprises 143 letters, and brings us to March 27, 1476, twenty-five days after the battle of Granson. The documents collected by M. de Gingins are chiefly Italian letters addressed to the Duke of Milan, Sforza, by his ambassadors at various courts: the original MSS. belong to the government archives of San-Fedele at Milan. We must not forget M. Coquerel's curious and conclusive disquisitions on the Calas family ‡, a disquisition in which the celebrated case that drew forth, a hundred years ago, Voltaire's sympathy, is once more thoroughly sifted from an attentive study of all the papers connected with the trial. The history of painting and decoration as applied to MSS. forms an important branch of mediæval art. M. Ferdinand Denis has treated it most completely in an elegant volume copiously illustrated with woodcuts, reproducing specimens of pre-Raphaelite workmanship. § MM. Didot Brothers still maintain the reputation they have so long enjoyed in the publishing world. Whilst carrying on their edition of the Greek classics ‖, forty-six volumes of which have appeared, they are adding to our historical libraries both original works ¶ of standard merit, and excellent reprints of memoirs on the seventeenth * and eighteenth centuries. † For M. Le Blant's splendid *recueil* of Christian inscriptions ‡, and M. Caristie's designs of the Roman monuments of Orange §, we are also indebted to MM. Didot. By a recent arrangement made with the French government, M. Jannet has been authorised to publish in his *Bibliothèque Elzévirienne* a series of forty volumes, comprising nearly all the old romances and metrical tales belonging to what is generally called the Carlovingian cycle. Four of these are already in the press ‖, and the whole collection, printed under the superintendance of a committee of *savants*, will include, besides notes, a glossary and indices, texts of various poems which are not even mentioned in the Benedictine *Histoire littéraire*.

GUSTAVE MASSON.

Harrow-on-the-Hill.

* "Haton (C.). Mémoires de Claude Haton, contenant le récit des événements accomplis de 1553 à 1582, principalement dans la Champagne et dans la Brie, publiés par Félix Bourquelot. Paris, imp. impériale, 2 vol. in-4."

† "Dépêches des ambassadeurs Milanais sur les campagnes de Charles le Hardi, duc de Bourgogne, de 1474 à 1477. Vol. 1. Paris et Genève, Cherbuliez."

‡ "Coquerel fils. Jean Calas et sa famille, etc. In-12. 2 gravures et fac-simile. Paris, Joel Cherbuliez."

§ "Histoire de l'Ornamentation des manuscrits, par Ferdinand Denis. In-4. Paris, Curmer."

‖ "Aristotelis opera omnia. Græce et latine, Volumen quartum. Pars prima (Bibliothèque des auteurs Grecs, t. 46. Paris, Didot.)"

¶ "Renée (Amédée). Les nièces de Mazarin. Etudes de mœurs et de caractères au XVII^e siècle. 3^e édit. Gr. in-18. Paris, Firmin Didot frères."

* "Dangeau (Marquis de). Journal publié en entier pour la première fois, par M. E. Soulié et L. Dussieux, avec les additions inédites du duc de Saint-Simon, publiées par M. Feuillet de Conches. Tome xii. (1707-1709). Paris, Didot."

† "Memoires de M^me de Genlis. 1 vol. in-18 (Bibliothèque des Mémoires, t. xv.) Paris, Didot."

‡ "Le Blant. Inscriptions chrétiennes de la Gaule (Ouvrage terminé). Paris, Didot."

§ "Monuments antiques à Orange, par Aug. Caristie, architecte, membre de l'Institut. 1 vol. in folio, avec 55 pl. Paris, Didot."

‖ "Doon of Mayence, edited by M. Schweighæuser"; "Gaufrey, edited by M. Chabaille"; "Guy of Burgundy and Otinel, edited by MM. Guessard and Michelant"; "Aspremont, edited by M. Guessard."

WALPOLIANA.

Foote and the Duchess of Kingston (2nd S. v. 22.) — I find the correspondence which PHILO-WALPOLE has sent you in a contemporary *Magazine* (the *Westminster*, August, 1775), but with a *preamble* and a *sequel* which appear necessary for its full appreciation.

"On the third of this month (August) the following Letter was addressed to the Printer of one of the Daily Papers: —

"To the PRINTER.—The prophetic effusions of the collectors or makers of paragraphs have for once proved true, Mr. Printer; the *Trip to Calais* has been rejected by the Lord Chamberlain. To guess from whence these gentlemen obtained their intelligence (as their advices preceded by many days the delivery of the Piece to the Chamberlain) would be a very difficult task: however, you find what was only prophecy is *now* become history. Till I have an opportunity of laying before the Public those Scenes which produced his Lordship's interdiction, you will print the following letter sent to Lord Hertford, in the hopes of softening his censure. S. F.'"

"'My Lord, — I did intend troubling your Lordship with an earlier address, but the day after I received your prohibiting mandate, I had the honour of a visit from

Lord Mountstuart, to whose interposition I find I am indebted for your first commands, relative to *The Trip to Calais*, by Mr. Chetwynd, and your final rejection of it by Colonel Keen.'

"'Lord Mountstuart has, I presume, told your Lordship, that he read with me those scenes to which your Lordship objected, that he found them collected from general nature, and applicable to none but those who, through consciousness, were compelled to a self-application: to such minds, my Lord, *The Whole Duty of Man*, next to the Sacred Writings, is the severest satire that ever was wrote; and to the same mark, if Comedy directs not her aim, her arrows are shot in the air; for by what touches no man, no man will be mended. Lord Mountstuart desired that I would suffer him to take the play with him, and let him leave it with the Duchess of Kingston: he had my consent, my Lord, and at the same time an assurance, that I was willing to make any alteration that her Grace would suggest. Her Grace saw the play, and, in consequence, I saw Her Grace; with the result of that interview I shall not, at this time, trouble your Lordship. It may perhaps be necessary to observe, that Her Grace could not discern, which your Lordship, I dare say, will readily believe, a single trait in the character of Lady Kitty Crocodile that resembled herself.

"'After this representation, your Lordship will, I doubt not, permit me to enjoy the fruits of my labour; nor will you think it reasonable, because a capricious individual has taken it into her head that I have pinned her ruffles awry, that I should be punished by a poniard stuck deep in my heart: your Lordship has too much candour and justice to be the instrument of so violent and ill-directed a blow.

"'Your Lordship's determination is not only of the greatest importance to me now, but must inevitably decide my fate for the future; as, after this defeat, it will be impossible for me to muster up courage enough to face Folly again: between the Muse and the Magistrate there is a natural confederacy; what the last cannot punish, the first often corrects; but when she finds herself not only deserted by her antient ally, but sees him armed in the defence of her foe, she has nothing left but a speedy retreat: adieu then, my Lord, to the stage. *Valeat res ludicra*, to which, I hope, I may with justice add *Plaudite*, as, during my continuance in the service of the Public, I never profited by flattering their passions, or falling in with their humours, as, upon all occasions, I have exerted my little powers (as, indeed, I thought it my duty) in exposing follies, how much soever the favourites of the day; and pernicious prejudices, however protected and popular. This, my Lord, has been done, if those may be believed who have the best right to know, sometimes with success; let me add too, that in doing this I never lost my credit with the Public, because they knew that I proceeded upon principle, that I disdained being either the echo or the instrument of any man, however exalted his station, and that I never received reward or protection from any other hands than their own. I have the honour to be, &c.

"'Samuel Foote.

"'☞ Mr. Foote intends soon to publish the scenes in his *Trip to Calais*, objected to by the Lord Chamberlain, as a justification of his own conduct, with a prefatory dedication to the Duchess of Kingston.'

"The intimation couched in the Postscript to the above Letter produced on the 15th instant the publication of the following Letters, which were introduced on the part of Her Grace of Kingston with the following Preface: —

"'Mr. Foote, interdicted by the Chamberlain from representing the libellous piece called a *Trip to Calais*, threatened to publish the scenes, and dedicate them to Her Grace of Kingston. It was in vain that the malignity as well as injustice of such a procedure were represented to Mr. Foote in the strongest colours. The mimic would not yield one tittle to the remonstrance of humanity, though he appeared attentive to the call of interest; in obedience to which call, he acquainted a friend of the Duchess of Kingston's, that "he would consent to suppress the publication of the scenes, if her Grace would give him Two Thousand Pounds for the copy." It may be easily supposed that so impudent a demand shared the fate of refusal. Baffled thus in his hopes, and finding that his threats of publication could not intimidate the Duchess into compliance, Mr. Foote had recourse to his levee of scribblers, for the purpose of furnishing newspaper defamation. The following letter was received only on Sunday afternoon, and in the *St. James's Chronicle*, on Saturday evening, a most scurrilous invective against her Grace of Kingston was dated from Mr. Foote's Theatre in the Hay-Market.'"

(Then follow the letters given by Philo-Walpole; in the two copies of which, however, there are several verbal variations of more or less importance. In the Duchess's reply, I will notice two. The copy before me is headed, "A *Servant* was directed to return the following Answer." And the *note* at the foot begins, "Mr. Foote is descended," not "is said to be descended." In Foote's rejoinder there is an omission which should be supplied. The sentence beginning, "In those scenes," &c., should end thus: after "incidents of your life—*which have excited the curiosity of the Grand Inquest for the county of Middlesex.*")

After this letter, the *Magazine* article proceeds: —

"Here the Correspondence stopped, though much abuse and invective continued to be thrown out in the public Prints, by the friends of both parties, till the appearance of the following Affidavit on the 19th put an end to the contest, nothing having been published by either side since that time."

"'Affidavit.

"'Middlesex and Westminster } to wit.

"'The Rev. Mr. John Forster, A.M., Chaplain to her Grace the Duchess of Kingston, maketh oath, That in the month of July last he waited on Mr. Samuel Foote at his house at North-End, by the direction of her Grace the Duchess of Kingston, to return to the said Mr. Foote a manuscript Comedy, entitled a *Trip to Calais*, which he the said Mr. Foote had left with her Grace for her perusal, which he did accordingly deliver to him: That at this time he took an opportunity to dissuade Mr. Foote from publishing the said Comedy, which he was informed was his intention to do, as it might very much disoblige the Duchess of Kingston, and make in her a powerful enemy, who was capable of being a very valuable friend: That on these considerations he advised the said Mr. Foote to make a compliment of the Copy of this Piece to her Grace the Duchess of Kingston, especially as the public performance of it had been prohibited by the Lord Chamberlain: That the said Mr. Samuel Foote replied, that unless the Duchess of Kingston would give him *Two Thousand Pounds*, he would publish the *Trip to Calais*, with a Preface and Dedication to her Grace; and that

the said Mr. Foote commissioned him to communicate these his intentions to her Grace the Duchess of Kingston.

"'JOHN FORSTER.

"'Sworn before me, this 18th day of August, 1775,

"'J. FIELDING.'"

S. H. H.

Minor Notes.

Parallel Passages between General Burgoyne and Charles Dickens. —

"'*Lady Emily.*—I am preparing the cast of the lips for the ensuing winter—thus—it is to be called the Paphian Mimp.'

'*Miss Alscrip* (*imitating*).—I swear I think it pretty. I must try to get it.'

'*Lady Emily.*—Nothing so easy. It is done by one cabalistical word, like a metamorphosis in the fairy tales. You have only, when before your glass, to keep pronouncing to yourself nimini-pimini; the lips cannot fail taking their plie." [Sic.]—*Heiress*, by General Burgoyne, Act III. Sc. 2.

According to Walpole this is the "genteelest comedy" in the English language.—New edition of his *Letters* by Cunningham, vol. vi. 146. n. See also (*passim*) "N. & Q." 2nd S. iv. 105. 218. 231.

"Papa — potatoes — poultry — prunes and prism are all very good words for the lips; especially prunes and prism. You will find it serviceable, in the formation of a demeanour, if you sometimes say to yourself in company—on entering a room for instance — Papa, potatoes, poultry, prunes and prism, prunes and prism."—*Little Dorrit*, p. 356.

CHARLES WYLIE.

Cimex lectularius (*Punaise*).—This insect, of which one has naturally such abhorrence that one is averse even to mention its English appellation, but which now intrudes itself so generally into our beds and furniture, appears three centuries and a half ago to have been almost unknown, and to have required the attendance of a scientific man to designate what it really was, as is described in the following ludicrous account of what occurred at Mortlake, near London:—

"Anno 1503, dum hæc Pennius* scriptitaret Mortlacum Tamesi adjacentem viculum, magnâ festinatione accersebatur ad duos nobiles, magno metu ex cimicum vestigiis percussos, et nescio quid contagionis valde veritos. Tandem re cognitâ, ac bestiolis captis, risu timorem omnem excussit."

(In *Insectorum, sive minimorum Animalium, Theatrum* of Thomas Mouffet, M. D., London, 1634, fol., p. 270.)

DELTA.

Misprints. — The other day I met in a country bookseller's catalogue with a curious instance of what the elision of a single letter will do. Milton's writings were spoken of as "the *immoral* works of the Poet Milton!" The printer meant to say *immortal.*

Miss Yonge, in *Dynevor Terrace* (p. 33.), is made to speak of a young lady running down stairs "without stretched arms."

Verdant Green was once represented by the printer of *The Sun* to be "the adventures of an Oxford *Irishman.*"

CUTHBERT BEDE.

Expeditions.—I met with a curious remark the other day which it may be worth while publishing, as it will show those who grumble at our failure in the Crimea that failure in those expeditions is generally our fate, and must, I suppose, be accepted as an offset against certain blessings we enjoy.

Mr. Molyneux, in a treatise published in the middle of the last century, has calculated that, of sixty-eight European and remote expeditions of conjoint sea and land forces, attempted by Great Britain since the era of Queen Elizabeth, principally against France and Spain, thirty succeeded, the rest miscarried: that the larger expeditions were comparatively worse conducted and more unsuccessful than the former, and the European than the Transatlantic; and out of these, fifteen were against the coast of France, of which but two succeeded where the land forces were debarked.

How many failures and successes might we add since this was calculated? E. F. D. C.

Minor Queries.

Will Honeycomb: Col. Cleland. — Who can throw any light upon the history of Colonel Cleland, said to be the original of Will Honeycomb of *The Spectator;* and, what one would hardly expect, the father of John Cleland, the author of the infamous *Memoirs of a Woman of Pleasure?* Was he Pope's acquaintance, whose name he ventured to affix to the Letter which precedes *The Dunciad?* Among the readers of "N. & Q." there must be some able to clear up the mystery in which this question seems to be involved. E. C.

Maison. — *Maison*, found frequently so combined in hieroglyphical inscriptions, is literally *one who loves his brother.* Does this support the opinion held by many of the Egyptian origin of Freemasonry? J. P.

Dominica.

Meaning of Liane.—What is the meaning of the French word *liane?* It does not occur in any dictionary that I have seen. It must be some tree or plant, as the passage where it occurs speaks of a *liane deracinée.* F. C. H.

"*Mind you.*"—The late Professor J. J. Blunt of Cambridge, in his lectures on "the Right Use of the Early Fathers" (John Murray, 1857), uses

* Who was this Dr. Penny? Was he physician to Henry VII., who then resided at his palace of Richmond, a mile from Mortlake?

this phrase more than once; *e.g.* page 133., "Now these are, no doubt, wilful interpolations of Cyprian, all of them, *mind you*, occurring in one and the same passage," &c. Is this classical English? My impression is that it is a vulgarism. H. B.

Mediæval Interments.—Information is requested respecting any work which gives an authentic and satisfactory account of English funerals in the middle ages, especially funerals of the humbler classes. The object is to obtain a particular account of the pall, when a pall was used, and also of the bier. The fuller the details, the more acceptable will be the reference. T. B.

Hugh Stuart Boyd.—Can you give me any information regarding the author of a work with the following title:—

"The Fathers not Papists, or Six Discourses by the most eloquent Fathers of the Church, with numerous Extracts from their Writings; translated from the Greek by Hugh Stuart Boyd; London, 8vo., 1834."

I understand the author of the work here mentioned was the son of Mr. H. Boyd, one of the supposed authors of *Junius*. X.

Egyptian Sculptors: Jews forbidden to read Ezekiel.—In a late number of *Household Words* it is stated (*en passant*) that the ancient Egyptian sculptors were compelled, on pain of death, to carve the *same* human *figure* on every occasion, irrespective of the proportions of the individual to be represented.

It is also stated in another part of the same excellent miscellany, that in olden times no Jew under thirty years of age was permitted to read the "vision of Ezekiel" (Ezek. ch. i.) wherein the wheels, &c., are mentioned. Can you, or any of your correspondents, inform me of the authority or authorities for either or both of the above statements? J. H. Leech.

Ennis.

Edward Phillips.—Edward Phillips, the author of *Theatrum Poetarum*, is said to have died between 1694 and 1698. Can you give me the exact date of his death, and inform me where he is buried? X.

Dogs driven mad by Cold.—In the *Gentleman's Magazine* for January, 1736, I find it stated:—

"In Poland they have had so much frost, that the Vistula was frozen over above a month; and that the cold was so severe, that the dogs were driven *mad* by it."

Is there any other evidence of dogs getting mad from intense cold? J. B. S.

Woodhayne.

Counts of the Holy Roman Empire.—Is any list published of the Counts of the Holy Roman Empire in Great Britain? and does this title yet continue to be conferred? Oxoniensis.

A Story of the late American War.—Dr. Guthrie, in his new book on *The City, its Sins, &c.*, Sermon IV., tells a story which bears on the face of it such an appearance of improbability, if not of fabrication, that I should really be very much obliged to anyone who would inform me whether it is founded on fact or no? He says that in the war with America we took a prize, which was sent home under the command of a British lieutenant, and with an English crew and sufficient men to overpower the prisoners, if they attempted to retake the vessel. After some time the American captain accosts our officer on deck and requests him to surrender; he naturally prepares to resist this cool demand, whereupon the Yankee draws a pistol from *his belt* (an odd thing to have allowed him to keep), and informs him that he may as well surrender as all his men are drunk below. The gallant young officer resisted, and was shot dead. The whole crew had been drenched with rum and laudanum. He must have been an astonishing young man; for by this account he would seem to have navigated the ship, kept watch, attended to the signals, &c., &c., all himself, for his men were *all* drunk *below*.

I should be obliged for the names and date, if there is any truth in the tale. J. C. J.

Permanent Settlement of Lord Cornwallis.—At p. 24. of the article on the "Prospects of the Indian Empire," in the present number of the *Edinburgh Review*, are the following remarks:—

"But even from this participation in the agricultural improvement of the country, the Government is debarred by the Permanent Settlement of Lord Cornwallis, extending over 149,782 square miles of the most fertile part of Bengal, with a population of forty million souls . . . . In fact, from the concession of the Permanent Settlement in 1793, we undertook to govern India with only a portion of the fiscal resources of the country."

Perhaps some of the readers of "N. & Q." could give some information as to the Provisions of the Act to which allusion is here made, and the circumstances under which it was passed? C. K.

Platonic Love.—

"Oh Plato! Plato, you have paved the way
With your confounded fantasies to more
Immoral conduct by the fancied sway
Your system feigns o'er the controlless core
Of human hearts, than all the long array
Of poets and romances."

Don Juan, Canto I. st. 116.

The phrase "Platonic Love" is trite. Some of your correspondents seem to be well read in Plato. I am not, and shall be obliged by being referred to the passages on which it is founded. E. H. L.

"*The Candidates*": *a Caricature.*—Some twenty years ago I made a note of a caricature which hung in a bed-room of "The Crown" at Stone, in Staffordshire. It is entitled "The

Candidates, No. 2." Two men stand on a table, round which, and in a gallery above, others are sitting. Each wears a sort of toga over his clothes: one seems to be a sheet, the other a plaid. Their heads are bare and bald. On the table are two blocks: one bearing a wig with an extravagantly long tail, the other a turban. In the corner is "Published as the act directs, June 30, 1784." Below are the following lines: —

"Sir W—— with a classic stare,
Assumes the sculptur'd legist's air;
As sulky on the beam he stands,
And in his pockets thrusts his hands;
Thus hinting in a modest way,
Each voter may expect his pay.
While H. D—— by his side,
With hand ungloved and opened wide,
Confounding impudence with ease,
('Vaary onlike *Aristiddees*,')
Declares no profit he can make,
From stall-fed ox to skinniest steak,
Too large to ask, too small to take."

Can any of your correspondents inform me who are the parties represented, and who is "the sculptured legist" alluded to? As the picture is numbered "2.," it probably is one of a series. If so, I shall be glad to know where a complete one can be seen. E. H. L.

East Norfolk Transcript Registers. — Wanting proof of a marriage solemnised in East Norfolk, I once applied for leave to search the transcripts of the parochial registers of the diocese, but the year I most required, viz. from Easter, 1718, to Easter, 1719, could not then be found. Norwich or other correspondents would oblige by pointing out the whereabouts of the missing documents.

Ralph Gillingwater.

Oak Stake found in the Thames: Alton Towers. — In a priced Catalogue of the recent sale at Alton Towers, No. 1054. (I forgot to note which day) "An oak stake found in the Thames" is stated to have been sold for 11*l.* Can I ascertain through "N. & Q." when, and in what part of the Thames, this stake was found? and what are the attendant circumstances which caused it to fetch so high a price? R. H. B.

Bath.

Provincial Synods, Ireland. — The Rev. Aiken Irvine will feel indebted to any reader of "N. & Q." who can give him aid in drawing up a complete list of the Provincial Synods held by the Roman Catholic Church in Ireland since the close of the twelfth century, distinguishing those whose decrees are *printed?*

There is reason to believe that many of those *printed* (*not published*) during the last half century, are only known to a small number of readers. Concerning these Mr. Irvine is particularly anxious to procure information. If those who possess copies of *any* of them will communicate a notice of them, either through "N. & Q.," or direct to his residence, a material aid may be afforded to his inquiries. The shelves of the British Museum ought to have a series of these publications, which will hereafter prove curious as illustrating many of the transactions now canvassed in Irish political circles.

Fivemiletown, co. Tyrone.

Ghosts and Apparitions. — Wanted the names of books in which these subjects are treated of; more particularly those works relating to their early history; anecdotes connected with their appearances; any account of their being counterfeited in order to procure or damage property; remarkable instances of personation from the early chroniclers or monastic writers, and any modern works that have appeared which touch on the subject. It may as well be stated that the inquirer has consulted all the works mentioned in Watt's *Bibliotheca*, and the *London Catalogue*. Pixie.

Minor Queries with Answers.

Wallace's Orkney Islands. — Most Scotish antiquaries have in their libraries a copy of the *Account of the Orkney Islands*, by James Wallace, M.D., Fellow of the Royal Society; the first* edition of which was printed for Jacob Tonson at London in 1700. It is dedicated to Charles Earl of Dorset and Middlesex. It would appear that Dr. Wallace was not then resident in London, as he prefixes to a list of errata this notice: "the Author not being in town, these following errors are desir'd to be corrected."

There were, it is believed, later editions; but these, however, are not of common occurrence, and usually bring, if fine copies, a good price. What we wish to learn is, who was Dr. Wallace, and when did he die? Perhaps some literary antiquary may throw light on these points.

About the beginning of the last century, and perhaps as late as 1730, if not later, there did live a Dr. Wallace, a medical gentleman in the West Highlands of Perthshire. He was very much respected, was very kind to the poor, and did a great deal of good. He married and left descendants. Could this be the same person as the author of the work on Orkney, who, if we are not mistaken, was a son of the minister of Kirkwall? J. M.

[The information required by our correspondent respecting "Master James Wallace" will be found in the first edition of his curious work, entitled "*A Description of the Isles of Orkney*, by Master James Wallace, late Minister of Kirkwall, published after his death by his Son. To which is added, An Essay concerning the Thule of the Ancients. Edinburgh, printed by John Reid,

[* This is the *second* edition, and ought to have been so stated by old Jacob on the title-page.—Ed.]

1693." 12mo. It is dedicated to Sir Robert Sibbald, of Kipps, M.D., and was published "in compliance with his desire." Then follows an Address to the Reader, containing a biographical notice of the author, James Wallace, minister of Kirkwall, who had made considerable attainments in philosophy, theology, history, and mathematics. He designed "a complete History of these Isles from the first planting of them, and had prepared some materials, but was, anno 1688, unfortunately taken away in a fever in the flower of his age. He left behind him in manuscript, besides Sermons and many miscellaneous pieces, *The Harmony of the Evangelists*, folio; two large quartos of *Common Places*, extracted (with his observations) from what he collected in his reading; *A Treatise of the Ancient and Modern Church Discipline*; and he was writing a refutation of some Popish tenets when his last illness seized him."]

Bates's "Mysteries of Nature and Art."—I have a curious old book which I should like to know something more about. The date and publisher's name have been torn off the title-page; but the author speaks of having "accidentally passed by, immediately after the late fire that was upon the bridge, anno 1633." So that I presume it was published not many years subsequent to that date. The following is the title:—

"The Mysteries of Nature and Art. In foure severall parts. The first of Water works. The second of Fire works. The third of Drawing, Washing, Limning, Painting, and Engraving. The fourth of sundry Experiments. The second Edition; with many additions unto every part. By John Bate."

This book wants several leaves in some parts; but what there is, is rather interesting, and contains many very curious engravings. I should like to know something more about it, and whether or not it is scarce. H. M. R.

[The first edition of this curious work was published in 1634, 4to., with the author's initials, J. B. It has an engraved title, and "Imprinted for Ralph Mab." The second edition has the figure of a green man fantastically habited, flourishing a pole which "vomits fire like verie furies." "London, printed by Thomas Harper for Ralph Map, 1635," 4to. The third edition, with many additions, has the same engraved title as the first edition: "Printed for Andrew Crooke," 1654, 4to. We cannot discover any particulars of the author.]

Old Parchment.—Can you inform me how to restore the writing on old parchment. I have in my possession a very old epitaph on parchment, which appears to have been nailed to a church wall. One half of it has been rendered quite illegible from exposure to the damp, and a portion of the parchment itself has rotted away. Before coming into my care it has been for some years folded up, and is now so dry and brittle that it will scarcely bear to be handled. I wish to restore it so that the inscription can be read, and the creases taken out, and shall be glad if you will show me how that is to be done. My idea is to slightly damp it, and then nail it flat to a board, lining the back with thick cartridge paper, where the parchment has been torn and rotted off, and then to wash the surface with some solution that will have the effect of bringing the writing again into sight. Most likely you will be able to suggest a better plan. H. M. R.

[Manuscripts affected by damp may be strengthened by the use of *size*; but writing effaced by damp is beyond revival. Where any trace of writing remains, it may be rendered legible by a judicious use of hydro-sulphate of ammonia, laid upon the spot with a soft brush. The operation should be performed in some spot where the effluvium arising from this liquid would be confined to the operator alone, as it is far from being agreeable. An infusion of galls has been used by some for this purpose, but the Cottonian charters in the Museum afford unhappy proof that such a remedy is worse than the disease, the writing being entirely obliterated, and the appearance of the document spoiled by the too liberal application of the infusion. The hydro-sulphate evaporates speedily, and leaves not a trace behind. The parchment spoken of by H. M. R. should be allowed to soak in clear spring water, into which a small quantity of spirits of wine has been previously infused, until it is rendered soft and pliable, then let it be carefully removed, laid upon a clean napkin, and the superficial damp removed with a sponge, taking care that no friction is allowed. Then take some strips of card-board or thick paper, lay the parchment upon a board, and placing the strips along the margins, nail it securely, stretching it smooth, with care, at the same time. Allow it to dry gradually, and it may be then removed and inlaid or framed as the operator desires.]

Two rare Books.—1. *Blind Harry's Wallace.* I possess a copy of this book, printed by "James Brysson at Edinburgh, a little above the Kirk Style, at the signe of the Golden Angel, 1640, 8vo." This edition is not mentioned by Lowndes, and was not in the libraries of Bindley, Hibbert, nor Heber. Will any of your correspondents say if it is a good edition, and what may be its value? The condition is good.

2. I lately invested (that is the now phrase) the sum of sixpence in a copy of Boccaccio's *Ameto*, printed at *Treviso* in 1479, by Mich. Manzolo, 4to. The signatures run in 8ths. The work terminates on L 5, with the words *Laus Deo*; but sig. K has only *six leaves*. Is this correct?

J. Gibson.

Maidstone.

[The edition of *Wallace*, 1640, is not in the British Museum nor the Bodleian, and what is more remarkable was unknown to Pinkerton and Dr. Jamieson, both of whom seem to have paid some attention to its bibliography. The earlier editions noticed by these writers are those of 1570, 1594, 1601, 1620, 1630, 1648, 1665, 1673, and 1699. Pinkerton, speaking of the editions of the eighteenth century, has the following significant passage: "There are many editions of the present [18th] century, but bad. The very worst is that of Edinburgh, 1758, 4to., which the printer very expertly reduced to modern spelling, and printed in black letter, and in quarto; being exactly, in every point, the very plan which he ought not to have followed. The same sagacious personage gave Barbour's Poem in the same way; and neither selling (how could they?) the booksellers sometimes tear out the title, and palm them upon the ignorant *as old impressions*." *List of Scot. Poets*, xc. xci.—We have before us Boccaccio's *Ameto*, 1479, in which sig. K has only six leaves.]

Pictures of the late King of Holland. — Can you furnish me with a list of the prices realised at the sale of the pictures of the late King of Holland, which sale took place at the Hague after his death. C. B.

[The sale above referred to commenced on August 12, 1850, and continued through the eight following days. As the collection consisted of no less than three hundred and fifty-eight pictures, it is obviously impossible for us to give such a detailed list of prices as our correspondent desires. The entire sum for which the pictures were knocked down was about 96,000*l.* The Marquis of Hertford was the principal purchaser. For particulars of the sale, see *Art Journal* for the year 1850, p. 306.]

Abdeker. — There was printed, 12mo., London, 1754, a book entitled *Abdeker, or the Art of preserving Beauty.* Translated from an Arabick manuscript. In the Preface it is asserted that the original MS. was brought by Diamantes Utasto, Physician to the Turkish Ambassador, in the year 1740, and that "the author of it is well known among the learned writers of the present age." It professes to impart all the "mysteries of beauty" in so "engaging a manner" that by reading it, "you will be instructed in all the secrets of the author's art, though you will be at the same time persuaded that you have read nothing but the history of his amours." Who was the worthy who adopted this agreeable manner of imparting knowledge? J. M.

[Par Le Camus, says Barbier, *Dict. des Anonymes.*]

Royal Marriages: "in Ambigu." — The *Gentleman's Magazine* for April, 1736, in describing the ceremony of the marriage of the Prince of Wales with the Princess of Saxe Gotha, which took place on the 27th of that month, says, "At half an hour after ten, their Majesties sat down to supper *in ambigu.*" What is the meaning of this term? On this occasion the royal party wore very rich and costly dresses of British manufacture, an example which will, I believe, be followed at the approaching royal nuptials. J. B. S.

Woodhayne.

[*Ambigu* (Fr.), medley, a banquet in which all dishes are fantastically mixed together, instead of regular courses.]

Norman Leader. — I find, in Mordant's *History and Antiquities of Essex* (vol. ii. p. 443.), the following: —

"There was a dispute between William, Lord Maynard, Impropriator of Thaxted, Patron, and Norman Leader, Vicar, who should have the tythe of hops. It was referred to Dr. Laud, then Bishop of London," &c.

Is anything else known concerning this Norman Leader, or any of his family? R. E. L.

[Newcourt, in his *Repertorium*, ii. 580., furnishes a few particulars of *Newman* Leader, as he names him. In 1612 he was curate of Dunmow-Parva, in Essex, and on Sept. 25 of the same year was collated to the vicarage of Thaxted, which he held till his death in November, 1645. Newcourt has also printed Laud's final award or decree between the vicar and patron.]

Replies.

WHO COMPOSED "RULE BRITANNIA"?

(2nd S. iv. 416.)

The interesting communication of Mr. Husk about this question induced me to make some new investigations, the result of which I beg to lay before your readers.

I admit as perfectly established by my esteemed opponent that *Alfred*, a masque, the words by Thomson and Mallet, the music by Arne, was performed on August 1, 1740, and that in the libretto of it dated the same year is to be found "Rule Britannia." *The Masque of Alfred*, which I mentioned as performed in 1751, was entirely remodelled by Mallet alone, and in its new form acted by Garrick with different music, retaining only two pieces of the score of Arne, according to the following letter of his inserted in *The General Advertiser* of Tuesday, February 26th, 1751: —

"*To the Publick.*

"As Mr. Arne originally composed the Musick in the Masque of *Alfred*, and the Town may probably on that account imagine the musick as now performed to be all his production, he is advised by his friends to inform the Publick that but Two of his songs are in that performance, viz., — the first song beginning, 'O Peace thou fairest child of Heav'n,' and the ode in honour of Great Britain, beginning, 'When Britain first at Heav'n's command,' with the Chorus 'Rule Britannia, rule the Waves, &c.,' which songs he submitted to be mixed with the productions of others to oblige the author of the Poem.

"Tho. Aug. Arne."

I can now add that *the music in Alfred*, published by Oswald in 1751 without the name of any composer, was the new music used by Garrick. Why only two pieces by Arne were kept, I do not know.

Arne went to Ireland in 1742; he gave miscellaneous concerts there with his sister Mrs. Cibber. Amongst the inquiries that I made when I was in Dublin lately, I found, with my friend Mr. Townsend, the author of *Handel's Visit to Dublin*, in Faulkener's *Journal*, July 20th to July 24th, 1743, the advertisement of one of these concerts, in which there is mentioned, "'O Peace thou fairest Child of Heaven,' from Mr. Arne's Masque of *Alfred*," but nothing of "When Britain." In the *London Magazine*, March 1751, it is said: —

"A new Masque called *Alfred*, wrote by Mr. Mallet, having been lately acted with success at the Theatre Royal Drury Lane, we shall give our readers some account of it as follows: —"

Here a description of the piece is given in not less than five columns, finishing with these words:

"And the Masque ends with a prospect of the ocean,

and sailors landing, one of which [sic] sings a song, the Chorus of which is—

> 'Rule Britannia, rule the Waves,
> Britons never will be Slaves.'"

You may observe here that the reviewer of the *London Magazine* in 1751 (such persons are generally well informed) apparently speaks of "Rule Britannia" as a thing perfectly new to him. In fact, so far as I know, "Rule Britannia," however "celebrated" in 1745, does not appear printed with *authentic* date before 1751 in any of the collections of *Musical Miscellanies*, which are full of productions of Arne; for besides his greater works, he composed numberless *Songs*, *Airs*, and *Dialogues*. *The celebrated Ode* is not even in the first publication of *Alfred* by Walsh, which is not anterior to 1756!

All this is singular enough, and calls for further researches by Mr. HUSK, the discerning author of *Musical Celebrations on St. Cecilia's Day*. Nevertheless, I am ready to allow that the advertisement of 1745 quoted by him is applicable to the song which has become national, and that it was composed in 1740. But Arne will gain nothing by that: he will not be any the more than he was before the genuine composer of this fine piece of music.

Mr. HUSK sums up his answer thus:—"I hope I have shown enough to settle the question as between Arne and Handel of who composed 'Rule Britannia.'" Indeed he has not shown enough. Even should the two phrases that he has contested not be by Handel, it will always remain granted that the whole of the famous chorus "Rule Britannia" is taken, as I have proved it, from *Giustino*, an opera of Handel's, performed in 1737. This not being contradicted by Mr. HUSK, I proceed to the two phrases under discussion. When, enlightened by musical friends, I said they were borrowed from the *Occasional Oratorio*, I could have mentioned other works of Handel — for these phrases are some of those favourite ideas that all composers have, and are fond of repeating. Open the score of *Saul*, and in Mirab's song, "See with what a scornful air," you will recognise the very introduction of Arne's Ode:—

> "She the precious gift receives."
> "When Britain first at Heav'n's command."

The first bar and the beginning of the second are to be found again, with a change of metre, in the air of *Acis*, "Love sounds the alarm."

Now as to the second phrase, I said in my book, "It is not uncommon in Handel; we find it more or less accentuated in his earlier works; and in reality it may be traced in *Alcina*, *Ariadne*, *Atalanta*, and *l'Allegro*, and all these works are prior to 1740. I will cite as a single example *Alcina*. In the air, "Stà nell' Ircana selva," we have,—

> "Parteo attende il cacciator."
> "Arose, arose from out the azure main."

So, the first phrase of the ode composed by Arne in 1740 is clearly borrowed from *Saul*, performed January 16, 1739, the second from *Alcina* performed April 16, 1735, the third and fourth from *Giustino*, performed February 16th, 1737.

The gifted librarian of the Sacred Harmonic Society is mistaken when he says: "The claim of our countryman Arne to the composition of 'Rule Britannia' was hitherto undisputed." It is now seventy years ago since Burney disputed the claim most emphatically twice. In the fourth volume of *A general History of Music*, p. 405., he says:—

> "Conti sung the first air of *Justin* 'Un vostro sguardo, which is very pleasant. The first close in this air was soon *copied by Arne* in his popular song of 'Rule Britannia' in *Alfred*."

And at page 453.,

> "We see the model of all the best songs of our composers in looking back to Handel and his successors. Page 25. of the songs printed by Walsh, we find in 'Cedo alla sorte' *the idea and almost all the passages of Arne's* 'When Britain first.'"

These words "our countryman" employed by Mr. HUSK opens to me a new point of view in the discussion which had hitherto escaped me. It seems that he makes this a sort of *patriotic* question. I declare in all sincerity I had not the least desire to strip an Englishman of the glory of having composed the English national song. In writing the *Life of Handel*, I was informed that this song was derived from his works, and I said it candidly as a mere fact: nothing more. I was actuated in doing so by the same feeling which induced me to state that the magnificent Anthem, "God Save the King," was by an old *English* composer, John Bull, and not either by Handel or Lulli, as has been pretty often stated.

Arne was open-hearted and of a liberal mind. He knew, liked, and admired Handel. The music of the great old Saxon was most familiar to him, not only because he made a study of it, but because he heard it constantly sung at home by his wife, formerly Miss Cecilia Young, who performed for Handel from 1736, during more than ten years consecutively. It may be explained thus, that without deliberate intention he employed some subjects of his. A composer who has given such proofs of an abundant fount of invention as Arne cannot be accused of pilfering. I could not, and did not wish to depreciate him, for I consider him a distinguished musician, a genuine artiste, to whom his own country scarcely does justice; and I do not say this for the first time, on account of this discussion: I have said it before in my book, pages 300. and 407.

V. SCHŒLCHER.

DISTANCE AT WHICH LIGHT FROM A LIGHTHOUSE IS VISIBLE.

(2nd S. iv. 370. 411.)

Having seen several Notes in "N. & Q." about the distance at which beacon fires are visible, I send you the following extract from the corps papers of the Royal Engineers, which occurs in a description of the survey of the North American boundary under the treaty of Washington, 1842:

"A torch of birch bark was visible with great ease even to a distance of 40 miles: and flashes of gunpowder fired in an open pan could be seen to at least the same distance."

It may be observed that the stations here were on hills; that the *torch* was used as a mark to observe to, and the gunpowder flashes as signals to move the torch right or left, &c.

In another article of the same publication, in describing the Ordnance Survey, it is stated that

"Conical piles of turf and stone 15 or 16 feet high, or signals formed of planks 20 to 25 feet high, and sometimes 1·6 wide, were, in peculiarly favourable states of the atmosphere, seen distinctly 90 to 95 miles."

Also, that the heliostadt invented by Col. Colby, R.E., 4 or 5 in. diameter, was used with great success at distances exceeding 100 miles, as from Priscelly, South Wales, to Kippera, Wicklow; and from the Keeper, Tipperary, to Culeagh, Fermanagh.

Also, in noticing the invention of the now well-known light by Lieut. Drummond, R.E., for the purposes of the Survey, it is said that a station which they had been for months trying to get an observation to, but which had for months baffled them, although only 60 miles distant, by reason of the mist rising from an intervening lough, was soon fixed by means of the Drummond light.

These instances may be said to be not strictly analogous to those in question; but I think that they show that both Macistus and some of those who saw the Malvern beacon must have had a most peculiarly favourable atmosphere, and must also have had what Sam Weller calls "extra super double milled million magnifying optics."

E. F. DU CANE.

If not too late, I may perhaps be allowed to add to what H. C. K. has said on this subject, the following extract from Sir J. F. W. Herschel's "Astronomy" (*Cabinet Cyclopædia*), p. 140.:

"The distances at which signals can be rendered visible must of course depend on the nature of the interposed country. Over sea the explosion of rockets may easily be seen at fifty or sixty miles; and in mountainous countries the flash of gunpowder in an open spoon may be seen, if a proper station be chosen for its exhibition, at much greater distances."

Now, it should be borne in mind that in clear atmospheres, as in the south of France, for example, the mountains themselves can be seen with the naked eye sixty miles off; and surely, therefore, putting these facts together, there is nothing preposterous in the assertion of H. C. K., that "the Malvern fire was visible at a distance of one hundred."

R. C. L.

COMMON-PLACE BOOKS FOR THE BIBLE.

(2nd S. ii. 304.)

When I wrote before on this subject, I had not seen the following note which Coleridge appended to a passage in Southey's *Life of Wesley*:

"That man would do a great and permanent service to the Ministry who should publish a Catalogue of the Books in History, Biography, Physiography (including Botany, Mineralogy, &c.), Physiology, Psychology, Voyages, and Travels, that would explain or elucidate any part of the OLD and NEW TESTAMENTS, annexing occasionally the particular sections or pages of the book containing this illustrative matter. With these books, or the command of them in a public library, the *Critici Sacri*, or *Pole's* Synopsis, and any one commentator (*Corceius*, for instance),* THE BIBLE is the plan and object of a theological student's course of reading. Let him begin from the beginning; read, according to his leisure and other duties, from twenty to fifty verses every day, with the resolve to understand every *word*, as far as it is in his power to do so; understand it etymologically, grammatically, and in context; and in like manner the context, literally, chronologically, with reference to the customs, and natural, social and political circumstances of the age, and (lastly) doctrinally, according to its place in the process of God's Plan of Redemption: Let him persevere in this, and at the end even of a twelvemonth he will be surprised at his own increase of knowledge and growth of power to use; at which time he may be supposed to have reached the last chapter of the 2nd Book of Kings. Two years more would bring him to the close of the Apocalypse; and then if he have not neglected prayer, meditation, and the opportunities of observation, Christendom will have reason to rejoice in him."—*3rd edition*, vol. i. p. 429.

Lord Bacon furnishes another suggestive passage, at the conclusion of his "Advancement of Learning":—

"We find among Theological Writers too many Books of Controversy; a vast mass of what we call Positive Theology, Commonplaces, Special Treatises, Cases of Conscience, Sermons, Homilies, and numerous prolix Commentaries upon the several books of the Scriptures: but the thing we want and propose as one third Appendix to Theology, is, A SHORT, SOUND, AND JUDICIOUS COLLECTION OF NOTES AND OBSERVATIONS UPON PARTICULAR TEXTS OF SCRIPTURE; without running into Common-place, pursuing Controversies, or reducing these Notes to artificial method; but leaving them quite loose and natural. But certainly, as those Wines which flow from the first treading of the Grape are sweeter and better

* There seem to be some errors here in transcribing Coleridge's marginal note. By "Critici Sacri" I suppose Coleridge means the following work: *Critici Sacri, sive Annotata doctissimorum Virorum in Vetus Testamentum*, 9 vols.; *Thesaurus*, 2 vols.; *Thesaurus Novus*, 2 vols. In all 13 vols. folio. Amst. 1698—1732.

than those forced out by the Press, which gives them the roughness of the husk and the stone; so are those Doctrines best and wholesomest which flow from a gentle pressure of the Scripture, and are not wrung into Controversies and Common-place. And this Treatise we set down as wanting, under the title of THE FIRST FLOWINGS OF THE SCRIPTURES."—B. ix.

It is much to be regretted that the same age, the same plan, the same hands, which gave us our noble version of the Bible, did not also furnish us with a Commentary. There is not a book deserving that name in the English language; nor is this age likely to produce one. I think the experience of all thoughtful well-read men will bear me out when I say that professed Commentaries and Bible Dictionaries, &c. are most unsatisfactory; while wealth untold lies scattered here and there, often in books where we should least expect to find it. Professed works invariably leave you in the lurch when you most want help, and deluge you with useless details and common-place moralising. Thus we have long dissertations to prove that the Satyr was a goat, and that Nazareth was in this place and not in the other place; if you come to such a word as *Olives* (say, the Mount of Olives), there is grand scope for dissertations on olives in general, — on olive oil, the process for making it and all other oils, — and so on. Few things are more abused and less understood than Notes and Comments. A good book given up to the tender mercies of an uncongenial and incompetent annotator is like a palace let to a pedlar. I shall pass over the case of Shakspeare, though few have better cause to cry, *Save me from my friends!* and give as an instance an attractive-looking edition of Thomson's *Seasons*, annotated by a certain Dr. Thompson, which I once purchased: in this extraordinary book, every peg that ingenuity could spy was laid hold of to hang thereon the most incongruous notes: thus the poet in an evil hour casually mentions "October" ale, and accordingly his *Seasons* are decked with a note several pages long on beer, ale, and porter, and the various processes by which they are made! Truly, not merely a *Note*, but a most instructive *Book* might be written on Notes and Comments.

Though a Commentary on the Bible is scarcely to be looked for at the present day, yet a Common-place Book to the Bible seems a feasible project. Suppose an Association for the purpose were formed, with a committee of editors, and that all students, scholars, reading and thoughtful men in general, were invited to send in to the Association reference to such passages in books they have met with in the course of their reading, as most strikingly illustrate corresponding passages in Scripture: if the Association were happily organised, I have little doubt but that their call would be well responded to. With regard to detail, I would make these few suggestions:

That the References be full, but choice. That the Notes be terse, pregnant, suggestive. That subordinate matters, such as Geography, Natural History, &c. be *kept* in subordination. That the great object and paramount aim be to throw light on the primary meaning of the text, and illustrate the great Truths, mental and moral, contained in the Bible. That the Symbolical, Lyrical, Mystical, and Esoteric meaning of Holy Scripture be especially kept in mind and illustrated all through. That the Analogies of Holy Scripture and its Unity in Variety be not lost sight of: also, that the translation of Objective into Subjective truth, and the reproduction of the former in the latter, be carefully attended to. In short, that throughout there be a free passage and a close connection maintained between the Head and the Heart, and between God, Man, and Nature. History and Biography, judiciously used, would afford many valuable illustrations of great Scripture truths.

If such an Association could be formed, a specimen should be printed giving an example of each clause in the design. EIRIONNACH.

P.S. In Stewart's *Catalogue of Bibles and Biblical Literature*, London, 1849, under the title of "Commonplace Books of the Bible," at p. 193., are given the titles of seventeen works; of these I subjoin three: —

"MARLORATI (Aug.) Propheticæ et Apostolicæ, *i. e.* totius Divinæ ac Canonicæ Scripturæ Thesaurus in locos communes ordine alphabetico digestus. *Lond.: T. Vautrollerius*, 1574. Folio. Repr. Genevæ, 1624. Folio."

"SCHMIDT (Seb.) Collegium Biblicum, in quo dicta S. Scripturæ, juxta seriem locorum communium disposita, explicantur. *Argent.* 1676. 2 vols. 4to."

"BIBLICUS INDEX. *Antverp.* 1671. 18mo."

HAXEY HOOD.

(2nd S. iv. 486.)

I having been present at the throwing the hood at Haxey, Lincolnshire, several times, have pleasure in giving your querist A. E. what information I gathered from time to time on the spot. The custom arose from the following circumstance: —Anciently the Mowbrays had great possessions in and about the Isle of Axholme, and a seat at which they principally resided, and were considered the greatest folks in that part of the country. It so happened that on old Christmas Day a young lady (the daughter of the then Mowbray) was riding across the Meeres (an old road, at that time the principal one across the village) to the church, a gale of wind blew off her hood. Twelve farming men who were working in the field saw the occurrence, and ran to gather up the hood, and in such earnest were they that the lady took so much amusement at the scene, she forbade her own attendants joining in the pursuit. The hood being captured, returned, and

replaced on the lady's head, she expressed her obligations to the men, giving them each some money, and promised a piece of land (to be vested in certain persons in trust) to throw up a hood annually on old Christmas Day; she also ordered that the twelve men engaged to contest the race for the hood should be clothed (*pro tem.*) in scarlet jerkins and velvet caps: the hood to be thrown up in the same place as the one where she lost her's. The custom is yet followed; and though the Meeres on which she was riding has long ago been brought into a state of cultivation, and the road through been diverted, yet an old mill stands in the field where the old road passed through, and is pointed out as the place where the original scene took place, and the hood is usually thrown up from this mill. There is usually a great concourse of people from the neighbouring villages, who also take part in the proceedings; and when the hood is thrown up by the chief of the Boggons or by the officials, it becomes the object of the villagers to get the hood to their own village by throwing or kicking it, similar to the foot-ball—the other eleven men, called Boggons, being stationed at the corners and sides of the field to prevent, if possible, its being thrown out of the field; and should it chance to fall into any of their hands it is "boggoned" and forthwith returned to the chief, who again throws it up from the mill as before. Whoever is fortunate enough to get it out of the field tries to get it to his village, and usually takes it to the public-house he is accustomed to frequent, and the landlord regales them with hot ale and rum. The game usually continues until dusk, and is frequently attended by broken shins and broken heads. I have known a man's leg broken. The next day is occupied by the boggons going round the villages singing as waits, and are regaled with hot furmenty; from some they get coppers given them, and from others a small measure of wheat, according to the means of the donors. The day after that they assume the character of plough bullocks, and at a certain part of Westwoodside they "smoke the fool," that is, straw is brought by those who like and piled on a heap, a rope being tied or slung over the branches of the tree next the pile of straw; the other end of the rope is fastened round the waist of the "fool," and he is drawn up, and fire is put to the straw, the "fool" being swung to and fro through the smoke until he is well nigh choked; after which he goes round with his cap and collects whatever the spectators think proper to give. After which the performance is at an end until the following year.

I shall be glad if the above information will suit your querist A. E. I forgot to say that the quantity of land left by Lady Mowbray was forty acres, which are known by the name of the Hoodlands, and that the Boggons' dresses and the hood are made from its proceeds. W. H. Woolhouse.

STONEHENGE.

(2nd S. iv. 453. 499.)

I was at Stonehenge in the autumn of 1854. The very intelligent old man who acts as a sort of guide there, and who told me he had never been a day absent from the temple for twenty-four years, did not, as well as I recollect, make any mention of a recent fall of any of the triliths; and as I made a long journey (from Carlisle) solely to visit Stonehenge, and spent some hours on that most interesting spot, I do not think, if he had mentioned so remarkable an occurrence, it would have escaped my memory. With respect to the much disputed name of Stonehenge, not being an Anglo-Saxon scholar, I venture into the contest with much diffidence: still, as the name is allowed to be of Saxon origin, and as "Stænene hengen" means a stone gallows in that language, I think we may get a "glimpse of truth." The stone gallows was, as is well known, a Saxon "institution;" and it seems to me not impossible that the Saxons, when they overran England, struck with the resemblance the triliths, then of course in a more perfect state, bore to their "domestic institution," may have called them by a name signifying the stone gallows. Of course any one who has visited the temple cannot for a moment suppose that the late Mr. Kemble, in his assertion that the stones were a grand set of gallows erected on some great occasion for the execution of a number of British chieftains, meant anything but a *jeu d'esprit.* ("N. & Q." 2nd S. iii. 2.) If the triliths *were* set up as gallows, what was the inner circle of *single stones* set up for? It is also a little curious that in the same paper a few lines before, he turns into ridicule the history of the murder of the British chieftains by Hengist, and immediately after gives it as his opinion that the stones *were* set up as the implements of a wholesale massacre of said British chieftains! The "Gododin," the authenticity of which has been so fully established, seems to give the best account of what Stonehenge really was, viz. the great temple for the celebration of the Helio-Arkite worship; that it was afterwards used as a place of solemn assembly: and that the famous or infamous massacre may have taken place there, as related by the traditions, is a matter the probability of which those who are acquainted with British historical records and traditions, and who know how long Druidical customs have been mixed up with Christian observances among the ancient Britons and their descendants, may judge for themselves. Francis Robert Davies.

Moyglas Mawr.

[Mr. Kemble does not say they were "erected," but "served as gallowses" on some grand occasion. He was discussing the name, and not the origin, of Stonehenge.—Ed. "N. & Q."]

Replies to Minor Queries.

"*Uno eodemque ictu*," *etc.* (2nd S. v. 70.)—H. B., who inquires for the authority for scanning this line, is referred to *Virgil*, Ecl. viii. 80.: —

> "Limus ut hic durescit, et hæc ut cera liquescit
> *Uno eodemque* igni; sic nostro Daphnis amore."

And *Æneid*, xii. 847.: —

> "Quas, et Tartaream Nox intempesta Megæram
> *Uno eodemque* tulit partu."

Zeus.

"*Nelson Medal*" (2nd S. v. 48.) — The medal alluded to by your correspondent Mercator is stated by Southey, in his *Life of Nelson*, to have been struck at the expense of Mr. Alexander Davison, to commemorate the battle of the Nile. I have not the work at hand to refer to, and it is many years since I read it, but I think it also states that the medal was struck in silver, in bronze, and in copper. Those in silver were presented to the captains of the ships engaged in that memorable victory; those in bronze to the petty officers; and those in copper to the common sailors and marines who were similarly engaged. It goes on to say that this act of patriotic munificence cost Mr. Davison two thousand pounds. Mr. Davison had made a large fortune as a Navy contractor, I believe, and was an intimate personal friend of Lord Nelson, to whose memory he erected at his seat, Swarland Hall, Northumberland, an obelisk of white freestone, with an inscription stating that it was erected to commemorate, not public services (which was the duty of England), but private friendship. The obelisk stands close to the great road between Morpeth and Alnwick, where many of your readers have no doubt seen it.

I. F. W.

Tithe Impropriators and Chancels (2nd S. v. 13. 54.) — Whoever has the *beneficium* of the great tithes has appurtenant thereto the onus of maintaining the chancel; and for that reason he is not liable to the repairs of other parts of the church: such is the general custom. If he does not fulfil this condition he may be presented by the churchwardens. But this *onus* of maintaining the chancel delegates no power to interfere with the ministrations which are to be celebrated in that part of the sacred edifice; and as to any right to occupy seats in the chancel, or to make graves and take fees, that will depend on particular *custom*— it may be a very weak one, if sifted, but hardly worth the ill-feeling it would lead to. But as the freehold of the church is in the minister, and even the churchwardens have no right to keep a key, nor to enter the church unless when it is open without his permission — so neither can an impropriator have access to his chancel without the same permission. This was clearly laid down by Sir John Nichol in 1820, in the case of the Vicar of Wellington, Somersetshire (Jarratt *v.* Steele), but the Judge added, "It is not so clear whether the vicar could refuse him."

This impropriator, upon being refused admission, had broken into the church by making a hole in the roof, pulled down his seats, and erected new ones; for which he had to pay pretty dearly, and restore everything.

H. T. Ellacombe.

"*He's a Brick*" (2nd S. iv. 247. 376.) — I must agree with your correspondent Vebna in attributing to this phrase a *classic* origin. Dedicatory columns of various forms have been found bearing Greek inscriptions, records of the great and virtuous. Some of these were *circular*, and fluted pillars; but the Athenians are said to have dedicated *square* columns so inscribed, which gave rise to the *style* τετράγωνος ἀνήρ; one whose worth entitled him to honorary mention on some monumental stone of the *form* described. The *anticipatory* distinction might, therefore, be easily accorded to one worthy of such posthumous honours. From the meritorious notion of the *rectangular* stone or pillar we get the living *type* of genuine or supposititious worth — a "*regular brick*."

F. Phillott.

P.S. From the clayey basis of the *brick*, even in a state of combination with *sand* and *ashes* — those types of instability and decay — we naturally acquire the notion of *solidity*, consistency, and strength. We are thus enabled to apply the above phrase to the *child* of clay, who may chance to resemble it in its constitution, whose moral materials and parts have been originally so carefully formed, so judiciously tempered and skilfully moulded, that, in spite of a frail and infirm nature, he has preserved his shape thus early given. The fiery test but determines his solidity; his sound, stanch, and unshrinking firmness, constitutes him a "*regular brick*" or hero, the attributes which especially qualify him for that metaphorical appellation.

Sir Oliver Leder (2nd S. iv. 410. 440. 479.) — Oliver Leder was not a judge; but in 1553 was M.P., and in 1541 and 1554 High Sheriff for the county of Huntingdon. He was living at his manor of Beachamstead (not Berkhampstead) when Leland commenced his antiquarian tour, about 1538, and died there on Thursday Feb. 18, 1556. His will surely was not dated, but perhaps proved, in 1558? At his funeral, "Mr. Mylsent, one of the clerks of the Chancery," was "chief mourner; Richard Mylsent, standard bearer, and Edmond Ogle, bearer of the pennon." Frances, his wife, was daughter of Francis Baldwin, Esq., of the same parish. At her decease, Sept. 24, 1557, her next heir was her uncle Thomas Baldwin, whose great-grandson, John Baldwin, inherited his estates, and married Anne, daughter of Sir Oliver Cromwell, K.B., and first cousin to the

Protector. Oliver Leder's estates passed by purchase to Chief Justice Sir James Dyer, who died at Beachamstead manor, March 24, 1582, and was buried in Great Staughton church the following day. His wife, Margaret, widow of the celebrated Sir Thomas Elyot, was buried in the same vault, August 26, 1569. Thomas Leder, nephew of Oliver, married Dec. 14, 1552, Katharine, daughter of the before-mentioned Thomas Baldwin, and ob. s. p. JOSEPH RIX.

St. Neot's.

Bolton Castle, in Wensleydale (2nd S. v. 32.) — Bolton Castle seems to have been inhabited by its proprietors at a period long subsequent to the death of Emanuel Lord Scrope in 1630. The *Diary* of Bishop Cartwright was written in 1686, and his visit was paid to the Marquess of Winchester, then resident at his castle of Bolton. It must, however, at that time have been in a dilapidated condition. Perhaps, however, the editor of the *Diary* may mean in his note Bolton "Hall," near the village of Wensley, and at no great distance from the castle. This mansion was completed about 1678 by Charles, Marquess of Winchester, afterwards the first Duke of Bolton.

OXONIENSIS.

Peerage and Privy Council (2nd S. v. 47.) — 1. Peers of the realm are styled "Right Honorable" because they are *hereditary* councillors of the sovereign regnant. They are, and ever have been, regularly summoned to attend each Session of Parliament, over which the Sovereign is supposed to personally preside, and whom therefore they assist with their counsels.

2. All peers are not members of the "Privy Council," *i. e.* they take no part in the *privy* deliberations of the ministers (or *Cabinet*, so called since the days of Charles II.) for the time being, unless specially invited by the Sovereign to do so: as in the instances of the late Duke of Wellington, and the Marquis of Lansdowne at this moment.

3. The Lord Mayor of London is only by courtesy a Privy Councillor; and therefore is neither sworn nor takes his place at the board, unless summoned upon some urgent or special occasion. Formerly the chief magistrate of the metropolis was considered one of the most important political supporters of royalty, and by attaching him to the Privy Council of the Sovereign, the fidelity of the citizens was in a measure guaranteed. Hence his superiority to all other municipal officers.

4. The only members of the Privy Council "who are so by virtue of their offices," are the Cabinet Ministers and Great Officers of State. There is no list of the Cabinet (says Haydn): they are necessarily Privy Councillors, and have an extra official summons or notice to attend, and each member holds a master key of the despatch boxes of all the various departments, by means of which each Cabinet Minister *circulates*, as it is called, intelligence received, or despatches proposed, &c. for the information and advice of his colleagues.

β.

William Daniel, Baron of Rathwyre (2nd S. v. 31.) — I am not aware of any Daniel, of this Christian name, having ever been so styled; but I learn from my *Westmeath MSS. Collections* that King Edward IV. granted the ancient manor of Rathwyre (which had previously appertained to Mortimer Earl of March, and subsequently to the powerful family of D'Arcy), to *Thomas* Daniel, Knight, styled, territorially, Lord and Baron of Rathwyre, to hold in tail male; together with other manors, and all knights' fees, advowsons of churches, wardships, &c. which (as the patent recites) had come to the Crown by an Act of Resumption. This Thomas Daniel appears to me to be the same who incurred the displeasure of the Parliament of England, as appears by the Rolls; and the possessions so designed to enure to him and his descendants were reassumed by an Act of the tenth year of Henry VII.'s reign, which restored to William D'Arcy of Platten all his rights therein. It is unnecessary to add that the designations of lord or baron did not imply in such instances the existence of a peerage.

JOHN D'ALTON.

Dublin.

Barentine Family (2nd S. v. 14.) — Sir Odonel de Barenton, Baron of Wegon, was descended from —— Barenton, who served Emma, Queen of King Ethelred, and had the custody of Hatfield Forest, says Morant, *Hist. of Essex*, ii. 503. This family had large possessions in Essex, and the last of the family died in the present century. Their estates, including Barrington Hall in Hatfield Broad Oak, have passed into strangers' hands. I know not if this is the family inquired for. The de Barenton, de Barentine, and, latterly, Barrington family were settled in Essex before the Conquest; and Radulphus de Barentona was one of the persons sworn to take the Conqueror's survey, in the hundred of Trepslan, in the county of Cambridge. — *Selden's Preface to Eadmer*, quoted by Morant. The family in Sussex in the fifteenth century were probably a branch of the Essex family. A. HOLT WHITE.

Ignez de Castro (2nd S. iv. 287. 399. 461.) — As the subject seems to interest some of your readers, I may as well state that I have in my possession four tragedies in Portuguese, three Spanish dramas, one French play, and no less than eight English plays, either originals or translations, founded upon the story of this unfortunate lady, besides two English novels or romances with some other minor pieces. I was not aware of the existence of

the play mentioned by A Desultory Reader (last vol. p. 461.), and should feel greatly obliged to him for an inspection of it. A private communication enclosed to the editor seems somehow or other to have miscarried, as some notes sent along with it, and intended for insertion, have not appeared. E. H. Adamson.

St. Alban's Parsonage, Gateshead.

Mr. Serjeant Bridges (2nd S. v. 48.) — Your correspondent A. L. C. inquires about an "Edmund Bridges, Serjeant-at-law, who was living in 1700, and died at Ross." I am inclined to think that he is mistaken both in the Christian name, and in the date. It does not appear that there was any Serjeant Bridges of that name, but there was a William Bridges who was made a Serjeant-at-law, Dec. 20, 1714, and his history is as follows: — He died Oct. 12, 1736, aged 73, and was buried at How-Caple, not far from Ross. His will was proved in the same year in the Prerogative Court of Canterbury. He had married Susannah, one of the daughters and coheirs of Edward Noel of the Inner Temple, and a Commissioner of Excise. This gentleman is stated in the obituaries of the time to have been "of the Gainsborough family." He died in 1721, aged 80, and was buried under the communion table in the church of St. Clement Danes. His daughter, Mrs. Bridges, was baptized at St. Clement Danes, March 17, 1671, and, dying in April, 1723, was buried at How-Caple. Serjeant Bridges and his wife had, besides other female issue, three sons and two daughters, who were buried at St. Clement Danes. One of their daughters married William Gregory of Woolhope, which is, I believe, in the parish of How-Caple.

There is a monument in How-Caple church to the memory of Serjeant Bridges and his wife. On this he is described as second son of Marshal Bridges of Tiberton, Esq. C. E. L.

Waltham Peerage (2nd S. iv. 472.) — It would be interesting to know who was John Olmyns, what were his claims to the honours of the peerage, and how his son came to have the singular name of Drigue-Billers? I remember once noticing it stated in the account of Wm. Smith, Esq., many years M. P. for Norwich, and maternal grandfather of Florence Nightingale, which is given in the obituary of *The Gentleman's Magazine*, that he married Miss Cope, *cousin of Lady Waltham*. Mrs. Smith's father, whose elder brother took the name of Sherbrook, was twice married. His first wife, by whom he had an only daughter married to an officer of the name of Pigot, was *Miss Coe* of Maldon in Essex. As Mrs. Smith, however, was one of Mr. Cope's second family, she could not, strictly speaking, claim any relationship with the second Lady Waltham, who it seemed was one of the Coe family.

E. H. A.

"*Blue Coat Boys at Alderman's Funerals* (2nd S. iv. 128.) — In answer to Mr. Husk, I do not think the attendance of Blue Coat Boys was confined to the funerals of aldermen. I would refer him to *The Gentleman's Magazine* for August, 1736, in which number the singular will of "Samuel Wright of Newington Green, Esquire," is given *in extenso*. In a codicil he says, "I desire my funeral may be performed in a grave, decent, not in a pompous manner. I would have no Blue Coat Boys nor parish boys at my funeral, &c." It is true that in this his last will and testament he had bequeathed several handsome legacies to different charities, and amongst them "to Christ Church Hospital 1000*l.*;" and so he may have expected the Governors of that institution, out of respect to his memory and gratitude to him, would have wished that some of the boys might join in his funeral procession. It seems, therefore, that their attendance was rather of a mercenary character, as in Mr. Husk's extract the "hiring" of them is mentioned, and in this case also it was a sort of return for "value received."

J. B. S.

Woodhayne.

Two Brothers of the same Christian Name (2nd S. iv. 207. 257. 293.) — See volumes viii. ix. x. xi. of the first series of "N. & Q." for several instances of this peculiarity. To these may be added the following which have come under my observation: —

1. Alan de Strother (one of the Northumberland family of that name) conveys to Alan de Strother the elder, *his brother*, &c., Sunday after Easter, 1376 (old deed cited in *Archæologia Æliana*, New Series, vol. i. p. 25.).

Henry Percy, second Earl of Northumberland, by his wife the Lady Eleanor Neville, had two sons named Henry, and two sons named John. As little is known of the latter couple, it may be presumed that the elder died before the birth of the younger. This, however, was not the case as regards the former couple; for the younger Henry was the sixth son, and must have received his Christian name during the lifetime of his brother, the eldest son, who survived his father, and succeeded to the title.

3. The *Paston Letters* supply another example. Sir John Paston, Knight, who died unmarried in 1479, had a younger brother, also named John, who succeeded him in his estates, and was the ancestor of Sir Robert Paston, Bart., created Earl of Yarmouth in the reign of Charles II.

E. H. A.

Women receiving the Lord's Supper in Gloves: the "Dominicale" (2nd S. v. 48.) — I cannot believe that this practice can be even remotely connected with the custom of the early ages of the Christian church, because that custom does not appear to have

ever prevailed in this country. The *Dominicale* was not the linen cloth on which women received the Holy Eucharist, but the veil which they were required to wear on their heads in the church. It is true that the Council of Auxerre (A.D. 585.) decreed: "*Ut unaquæque mulier quando communicat, dominicale suum habeat;*" but this means only the covering of the head, for in the previous canon (36.) the council had already ordered: "*Ut omnes mulieres exhibent linteamina, ubi corpus Christi accipiant,*" and it would have been superfluous to enact the same a second time in canon 42. Moreover the old MS. *Penitential* settles the question, where it enacts that "Si mulier communicans dominicale suum *super caput suum non habuerit*, usque ad alium diem non communicet." F. C. H.

Mild Winter of 1857 (2nd S. v. 30.) — As your correspondent has remarked on the extraordinary mildness of the winter *season*, I may be allowed to offer the following phenomena in illustration of this fact, which may be considered worth recording. In a village in Sussex a *wren's* nest was discovered with two eggs in it, and this in the month of December of 1857. The next is a *cutting* from the *Morning Herald* of the same month: —

"Last evening Mr. Harris, the proprietor of the Equestrian Tavern, in the Blackfriars Road, presented in his coffee-room, for the inspection of the gentlemen there, two bunches of perfectly ripe raspberries, which he cut in the garden of his cottage at Cheam on that day. The fruit was as ripe and in as luxuriant a state as those gathered on the bushes in the month of August. Quarts of the same fruit may be gathered in a perfectly ripe state, and growing in the open air, in many of the gardens in the neighbourhood of Peckham Rye — a phenomenon never recollected by the 'oldest inhabitant' to have occurred in Christmas week."

Mild Winter of 1748. — In a letter to Sir Horace Mann, dated Strawberry Hill, December 26, 1748, Walpole writes —

"Here am I come down to what you call keeping Christmas! . . . . . the weather is excessively stormy, but has been so warm, and so entirely free from frosts the whole winter, that not only several of my *honeysuckles* are come out, but I have literally a blossom upon a *nectarine-tree*, which I believe was never seen in this climate before on the 26th of December."

F. Phillott.

Hovellers: Broadstairs Life Boatmen (1st S. vi. 412. 588.; 2nd S. v. 10.)—A correspondent suggests that this word may come from the Danish *overlever*, deliverer. It may perhaps be the old English word *hobbler*. Bailey interprets *hobblers*, "men who by their tenure were obliged to maintain a little light nag for the certifying any invasion towards the sea-side; certain Irish knights who served as light-horsemen upon *hobbles*." Cowel (*Law Dict.*) derives *hoblers*, or *hovilers* (*hobelarii*), from *hobby*, a sort of horse; or from French *hobille*, a tunic; but it may come from Ἵππος, thus, — Ἵππος, *hippy*, *hoppy*, *hobby*, *hobbylers*, *hobblers*, *hovlers*, *hovellers*. These *hobblers*, having doubtless plenty of time on their hands, may have also occupied themselves in saving the lives of their fellow-creatures from shipwreck; and when, in consequence of there being no further fear of invasion, their office was abolished, they may have had nothing else to fall back upon but their secondary occupation. Query, Are not these *hovellers* found on other parts of the coast as well as Broadstairs? and if so, how are they designated? R. S. Charnock.

Gray's Inn.

"Ἵππος" (2nd S. v. 10.) — Your correspondent J. P. is ingenious, but I cannot quite agree with him. The Greek Ἵππος is equivalent to the Latin *equus* and the Gaelic *each* — a word lost in the Welsh, but preserved in the Breton *ep*. The Gaelic *capul* and Welsh *cefyl*, answering to the Latin *caballus* and the Greek καβάλλης, like those epithets, are not always complimentary, and are something equivalent to the French *ross*, "a jade" — a word, by the way, that means "a gallant steed" in German. The *each* and the *capul*, the Ἵππος and καβάλλης, must I think be traced to different origins. The old word for horse, carried by the Gauls into Galatia two thousand years ago, still survives in the Gaelic *mare* and the Welsh *march*, showing no affinity with either Greek or Latin; but closely connected with that Teutonic word which has left its impress on our language in the words *mare* and *marshall*.

Hobby is certainly not an Irish word, but it was applied by the English to the Irish or Scottish *garron*, and most probably derived from the French *hobin*. Signet.

Goloshes (1st S. ix. 304. 470.) — Add to the etymologies already given the following from the *Lexicon Balatronicum* (ed. 1811): —

"Goloshes, *i. e.* Goliah's shoes, large leathern clogs, worn by invalids over their ordinary shoes."

Also the modern wit's etymology, "Go, loose shoes!" Cuthbert Bede.

"*Grammar Schools, their Usages and Traditions*" (2nd S. i. 145.) — I know not whether any one has anticipated me, and completed the prayer in use at Blundell's School for Y. B. N. J.; if not, I can do so for him. The *verba desiderata* are: "beatæ resurrectionis, æternæque felicitatis præmia consequamur, per Jesum Christum, Dominum nostrum." J. B. S.

Clock of Trinity College, Dublin. — My Query in 1st S. x. 46. having failed to elicit the *reason* of the curious custom of keeping the clock of Trinity College, Dublin, a quarter of an hour slow (by which time, called "College time," as distinguished from "town time," all University proceedings are regulated), may I now modify

my inquiry, and ask *how long* this custom has existed? — a reply to which may give me some clue to the reason why our Alma Mater is behind all the rest of the world.

Amongst your contributors are many of the students, and not a few of the Dons (including a distinguished Senior Fellow, well known for his love of antiquarian lore), some of whom will doubtless be able to throw light on this subject.

JOHN RIBTON GARSTIN.

Dublin.

Charity Sermon (2nd S. v. 70.) — The French Protestant refugees, in 1727, contributed for their distressed brethren even a larger sum than that mentioned by MR. WALCOTT: —

"M. Henry Guinard, of Little St. Helen's (one of the Deacons), stood at the Church door with a large pewter dish in his hands. On counting the money put in by the Congregation, it was found to be the amazing sum of 1248*l.* 7*s.* 6*d.* The Pewter dish, with a suitable inscription on it, is now preserved." — *Some Account of the Reformed Church of France*, by J. Long, Esq., 1819.

JOHN S. BURN.

The Grove, Henley.

Miscellaneous.

NOTES ON BOOKS, ETC.

"What ho! What ho! The Hobby-horse is forgot!" Not so, while the graphic and gossiping pen of Dr. Doran survives to record his mad pranks, and the quips and jests of his motley riders. How well Dr. Doran would discourse on such a theme, which his keen sense of the humorous would make him relish, and his discursive reading make him fully the master of, those who have turned over the pleasant volumes with which ever and anon he gratifies the lovers of chatty books will readily imagine. His newly published *History of Court Fools*, which treats of, — The Fool of Legend and Antiquity — The Fool by right of Office — The Female Fools — The Oriental Noodle — The English Minstrel and Jester — English Court Fools — Court Fools of France — The Spanish Jesters — Fools of Germany — Jesters of Italy — Jesters in Priests' Houses; and, lastly, of Princes who have been their own Fools. We have given the titles of Dr. Doran's chapters, because those who know how gracefully he dissertates upon every subject, from "predestination down to slea silk," will judge from those titles what a pleasant morning's reading is to be found in this *History of Court Fools*.

Those who, like ourselves, find great interest in investigating the under-currents of literature, have long appreciated at their just value those two storehouses of minor biography, Nichols's *Literary Anecdotes* and Nichols's *Literary Illustrations of the Eighteenth Century*. The seven volumes of which the latter consisted have, up to the present time, been less used by literary inquirers than would otherwise have been the case from their wanting that desideratum to all works of a similar character — a good Index. Mr. John Bowyer Nichols, who has now nearly reached the age at which his father, the original editor, arrived, has lately busied himself with completing the work; and those who are fortunate enough to possess the volumes already issued will be glad of the opportunity thus afforded them of making their sets complete. We use the word *complete* advisedly, when speaking of this newly published eighth volume of *Illustrations of the Literary History of the Eighteenth Century, consisting of Authentic Memoirs and Original Letters of Eminent Persons; to which are added Additions to the Literary Anecdotes and Literary Illustrations*, by John Bowyer Nichols, F.S.A.: because, while the industry of Mr. Nichols has enabled him to register a number of minute facts supplementary to his father's volumes, he has done excellent service by giving us a very full and elaborate Index to the entire work. It is not often that the world sees three generations of literary antiquaries in one family. The Nichols family is certainly remarkable in this respect. The author of *The Literary Anecdotes*, the venerable John Nichols, has his labours completed by his son, John Bowyer Nichols; while his son again, John Gough Nichols, has shown himself by many important works to be a most able and accurate investigator into the early history and literature of England.

Mr. Woodward announces *The History and Antiquities of the Town of Bungay, in Suffolk:* with a Sketch of the Geology and Natural History of the Neighbourhood, and notices of the surrounding Parishes, as in active preparation. The Duke of Norfolk has kindly thrown open his muniment room to Mr. Woodward's inspection, and that gentleman would feel obliged by permission to consult deeds, charters, court-rolls, maps and plans, terriers, parish-registers, churchwardens' account-books, records of charities, and other original documents, earlier than the year 1700; or to use accurate copies of them.

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DR. E. F. R. *Francis Negus is noticed in our* 1st S. x. 10.

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LONDON, SATURDAY, FEBRUARY 6. 1858.

Notes.

THE TIN TRADE OF ANTIQUITY.

Tin appears to have been known to the Greeks in the time of Homer. It was apparently brought from Cornwall to the eastern extremity of the Mediterranean by the Phœnician navigators, who either made the voyage coastwise through the Straights of Gibraltar to the west of Gaul, and then crossed the Channel; or carried it from Massilia or some other neighbouring port, which it had reached by land-carriage across Gaul.

The metal κασσίτερος occurs several times in the *Iliad*, as an ornament of arms and chariots; and it is placed in juxtaposition with gold. It receives the epithets "white" and "shining." The word does not occur in the *Odyssey*. Beckmann (*Hist. of Invent.*, vol. iv. p. 20.) and Heyne (Hom. *Il.*, vol. vi. p. 120.) think that κασσίτερος was originally a mixture of silver and lead; and that from the resemblance of the colour the name was afterwards applied to tin. It seems, however, most probable that the metal signified by κασσίτερος in the *Iliad* is tin; and it is so understood by Pliny (*N. H.*, xxxiv. 47.). There is no difficulty in supposing that the early Greeks were acquainted with articles of merchandise which were brought from countries lying beyond the horizon of their knowledge. Thus Homer mentions ivory; but the Greeks never saw the elephant till Alexander's campaign into Asia. In like manner amber was imported at an early time from countries of which they were ignorant. It was believed to come from a northern river called the Eridanus. (Compare Brückner, *Hist. Reip. Massil.*, p. 59.)

The prophet Ezekiel (about 590 B.C.) mentions tin among the articles of merchandise brought to Tyre from Tarshish: —

> "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, *tin*, and lead, they traded in thy fairs." — xxvii. 12.

The prevalent opinion among biblical critics is, that Tarshish is equivalent to the Greek Tartessus, and that a place in Spain lying to the west of the Straights of Gibraltar is denoted by it. (See Winer, *Bibl. Realwörterbuch* in Tharschisch; Dr. Smith's *Dict. of Anc. Geogr.* in Tartessus.) This hypothesis is consistent with the mention of tin; as this metal might have been brought from Cornwall to the western coast of Spain, and thus transported to Tyre; or it might, as we shall see presently, have been procured within the limits of Spain. (See Heeren, *Ideen*, i. 2. p. 70.; Movers, *die Phönizier*, iii. 1. p. 62–5.)

Herodotus had heard of the Cassiterides or Tin Islands, from which tin was brought to Greece, but was unable to ascertain anything as to their existence (iii. 115.): nor was it till the time of Cæsar, when the Romans crossed into Britain, that the nations of southern Europe obtained any authentic information respecting the country which produced this metal. Strabo describes the Tin Islands as ten in number, situate in the open sea to the north of the country of the Artabri (near Cape Finisterre). In early times (he says) the Phœnicians carried on the tin trade from Gadeira (Cadiz), and retained the monopoly by concealing their course. On one occasion the Romans, desirous of discovering the port where the tin was shipped, followed a Phœnician vessel; but the captain intentionally steered his ship into shallow water, and both it and the Roman ship were lost: he himself escaped on a fragment of the wreck, and received from the state the value of his cargo. The Romans, however, after many attempts discovered the secret. Since P. Crassus visited the islands, and ascertained that the tin was found near the surface, and that the inhabitants were peaceable, the voyage has been frequently made, though it is longer than the passage from Gaul to Britain (iii. 5. § 11.).

The Publius Crassus alluded to in this passage must be the youngest son of the triumvir, who was Cæsar's lieutenant in Gaul from 58 to 55 B.C. (see Cæsar, *B. G.* ii. 34.; Drumann, *Geschichte Roms*, vol. iv. p. 116.) By the Phœnicians the Carthaginians appear to be meant. It is, however, difficult to understand how Strabo conceived the tin trade to have been carried on after the destruction of Carthage by the Romans. Between the latter event and the visit of Crassus, there is an interval of about ninety years, during which the Romans might, by their power, have obtained the knowledge of the coveted secret. He evidently believed that the Cassiterides were distinct from Britain.

Diodorus describes Britain as being, like Sicily, triangular, but with sides of unequal lengths. The promontory nearest the mainland was called Cantium (Kent); that at the opposite extremity was called Belerium; that turned towards the sea was named Orca (a confusion with the Orcades). The inhabitants of the promontory of Belerium were hospitable, and on account of their intercourse with strangers civilised in their habits. It is they who produce tin, which they melt into the shape of astragali, and they carry it to an island in front of Britain called Ictis. This island is left dry at low tides, and they then transport the tin in carts from the shore. Here the traders buy it from the natives, and carry it to Gaul, over which it travels on horseback, in about thirty days, to the mouths of the Rhone (v. 21, 22.).

Timæus (*fragm.* 32.) mentioned an island of Mictis, within six days' sail of Britain, from which tin was brought. The Mictis of Timæus and the

Ictis of Diodorus are probably variations of the name Vectis, by which the Roman writers designated the Isle of Wight. The south-western promontory of Britain reappears in Ptolemy under the form of Bolerium (ii. 3. § 3.).

In another passage Diodorus speaks of the Tin Islands as being in the ocean beyond Iberia; he distinguishes them from Britain, whence he states that tin was imported into Gaul, and carried on horseback by merchants to Massilia and to the Roman colony of Narbo. He also says that tin was found in many parts of Iberia (v. 38.)

Whatever, in early times, may have been the trade of the Phœnicians and Carthaginians with Cornwall through the Straights of Gibraltar, it seems certain that in later times the tin used by the Greeks and Romans generally reached the Mediterranean across Gaul. The author of the Aristotelic Treatise *de Mirab. Auscult.*, 50., describes the *Celtic tin* as being more easily melted than lead (ὁ κασσίτερος ὁ Κελτικός). This must mean tin brought over Gaul, and imported into Greece from a Gallic port; as we speak of *Dutch toys*, which, though exported from Holland, are manufactured in Southern Germany; and of *Leghorn bonnets*, which, though shipped at Leghorn, are made in the interior of Tuscany. Posidonius likewise states that tin was brought from the Britannic islands to Massilia (*fragm.* 48.) It may be remarked that, according to the report of Cæsar, the British tin was worked in the inland districts, and iron near the coast, but the quantities were small; the copper used in Britain was imported (*B. G.*, v. 12.)

Pliny describes the Cassiterides as a group of several islands, lying opposite Celtiberia, to which the Greeks gave this name from their production of tin. He adds that six other islands, called the islands of the Gods, or the Happy Islands, lay off the promontory of the Arrotribæ (or Artabri); the position which Strabo assigns to the Tin Islands (*N. H.*, iv. 36.) Dionysius Periegetes (v. 561-4.) speaks of the Western Islands, where tin is produced, as situated near the Sacred Promontory, the extreme point of Europe, and as inhabited by the wealthy Iberians. The ten tin islands to the west of Spain, mentioned by Strabo, are also recorded by Ptolemy, *Geogr.*, ii. 6. § 76.

In the *Ora Maritima* of Avienus, there is a description of certain places on the western coast of Spain, near the bay of Tartessus; among which Mount Cassius is enumerated, from which the Greeks derived the name κασσίτερος (v. 259.). This is a rude and childish etymological mythus, not much superior to that which derived Britain from Brutus the Trojan, son of Ascanius.

Avienus likewise makes mention of a bay in the same region, called the Œstrymnian Bay, in which are the Œstrymnian Islands, abounding in tin and lead. At two days' sail from these islands is the Sacred Island, inhabited by the Hibernians; near to which is the island of the Albiones. He adds that the Tartessians were in the habit of visiting the Œstrymnian Islands for purposes of trade. The Carthaginians, moreover, both of the mother country and the colonies, passed the Pillars of Hercules, and navigated these seas: Himilco, the Carthaginian, stated from personal experience that the voyage occupied at least four months (v. 80—119.) (Compare Heeren, ib. ii. 1. p. 176.)

The statement of Pliny is that tin was fabled to be imported from some islands in the Atlantic sea; but that it was known in his time to be produced in Lusitania and Gallæcia: the ore being a dark-coloured sand, found on the surface of the earth, and recognised by its weight. He adds that lead is not found in Gallæcia, though it abounds in the neighbouring country of Cantabria. (*N. H.*, xxxiv. 47.) Diodorus likewise states that tin occurred in many parts of Iberia; and that it was not found on the surface, but was mined and melted like silver and gold (v. 38.). Other reports also connect tin with Iberia; thus Dionysius Periegetes says that the western islands, where tin was produced, were inhabited by Iberians; and Avienus places his Mount Cassius near Tartessus, in Spain. Posidonius (*Ib.*) likewise speaks of tin being worked in the country of the barbarians beyond Lusitania. It should be observed that tin ores are stated to be still found in Galicia, and it is possible that supplies of this metal may have been obtained from the western parts of the Iberian peninsula in antiquity. We have distinct evidence that the Carthaginians and Romans procured tin from Britain; and the Tin Islands were probably a vague and inaccurate expression for Cornwall; but the ships of Tarshish mentioned by Ezekiel may perhaps have only sailed as far as the western coast of Iberia.

Hyginus relates that Midas, king of Phrygia, celebrated in mythology for his power of turning what he touched into gold, was the discoverer of tin and lead. "Midas rex, Cybeles filius, Phryx, plumbum album et nigrum primus invenit," *fab.* 274. On the other hand, Pliny, in his list of mythical inventors and discoverers, includes a certain Midacritus, of whom he professes to know that he first brought tin from the Cassiterid Island. "Plumbum ex Cassiteride insulâ primus apportavit Midacritus," *N. H.*, vii. 57., (*i. e.* plumbum album).

Dionysius of Syracuse, among various financial frauds, is reported to have issued a tin instead of a silver coin, which passed at 4 Attic drachmas instead of 1, (*Aristot. Œcon.*, ii. 21.; *Pollux*, ix. 79.); whence it may be inferred that the value of tin compared with that of silver was at this time as 4 to 1.

Lord Macaulay describes the primitive state of

Britain by saying that "her inhabitants, when first they became known to the Tyrian mariners, were little superior to the natives of the Sandwich Islands." (*Hist. of England*, vol. i. p. 4.)

Beyond the fact that the Homeric Greeks were acquainted with tin, with which they were probably supplied by Tyrian navigators, and that Ezekiel describes the ships of Tarshish as bringing this metal to Tyre, there is no proof that the Tyrians ever sailed as far as Britain. The direct intercourse of the Phœnicians with Cornwall rests on merely inferential grounds, though the inference is not improbable. It is possible, as has been already remarked, that they may have obtained some supplies of tin from Spain. The comparison of the ancient Britons with the Sandwich islanders is apparently founded on their practice of tattooing their bodies with blue: but, although the state both of the Caledonians and Hibernians is reported to us as savage (see Dio Cass., lxxvi. 12.; Strabo, v. 5. § 5.; Solinus, c. 22.), yet the social condition of the Southern Britons, and particularly of the inhabitants of the coast nearest to Gaul, as described by Cæsar, the earliest witness on the subject, can hardly be considered to have been as low as that of the South Sea Islanders. (*B. G.*, v. 12—14.) Both Strabo and Diodorus speak of the comparative gentleness of manners which the inhabitants of the British tin district had acquired from their intercourse with foreign traders.

It may, lastly, be noted that an island named Cassitira, in the ocean, near to India, from which tin was brought, is mentioned by Stephanus of Byzantium, on the authority of the Bassarica of Dionysius. Whether this poetical geographer considered Cassitira as a tin-island from the resemblance of sound, or whether any of the Malay tin had reached Europe in his time, we are unable to determine. L.

QUEEN MARY'S GENTLE DISPOSITION.

So much has of late been said of the wonderful amiability and extraordinary goodness of the Scottish Queen, that we should like some of her admirers to explain what follows.

Prince Labanoff admitted nothing but what was considered genuine into his voluminous collection. Now there are several rather spicy productions of her Majesty to be found in it: we shall select a couple of instances. On Aug. 28, 1571, she writes to her Counsellor the Archbishop of Glasgow—who it seems had communicated to her Majesty something which the Duc de Guise had said or done — as follows: —

"As for what you wrote to me of my cousin, I would that a *creature so weak* as the person in question *were out of the world*, and I should be *well pleased* that *some one of my people* were the instruments, and still more that he *were hung by the hands of the public executioner*, as he deserves. You know that I have that at heart, and how disagreeable to me was the convention between my uncle the Cardinal of Lorraine and him."

Having disposed of her cousin, the Queen touches upon another subject, — the murder of her brother, the Earl of Moray :—

"What Bothwellhaugh has done was not by my orders, of which I know he is as well pleased, and better than if I had been privy to it."

She then requires "memoranda" as to her jointure to make a list of pensions, "when I shall not forget that of the said Bothwellhaugh." The delicate conduct of Bothwellhaugh in not previously announcing his intention to the Queen is gratefully appreciated; and her Majesty felt it so deeply, that she resolved to confer a pension on the murderer for the very gentlemanly way in which, without compromising her, the deed had been done.

If this letter be a forgery, we hope some of your numerous readers will prove it to be so. If it be genuine, then on what grounds can the Queen be justified? The hint as to the assassination of the Duke of Guise may be palliated on the assumption that it was the ebullition of a passionate woman upon hearing something said or done to her disadvantage; but assuredly such language would never have been used by a tender-hearted female. If the Queen wrote thus of her cousin, what may she not have said in fits of passion of her own nobles, and what provocation may not have been given by the use, or rather abuse, of her tongue? We fear the gentle Mary was a bit of a scold.

On the other hand, admit (which we do not) that Moray was a villain, nevertheless for a sister to feel gratified at the manner in which an infamous assassin murdered a brother, and to be pleased at the delicacy shown in the previous concealment, coupled with the proposal to pension him, are facts which admit of no justification,—at least we are unable to figure any. J. M.

POPIANA.

Pope's Father. — Some time since we heard of an old MS. journal of a London stationer — Sir Theodore Janssen — in which an account was opened on April 20, 1687, with Alexander Pope, who was that day debited with 205 reams of paper. The fact suggested the question whether Pope's father had been engaged in the publishing trade? but no word has been said in reply tending to show the probability of this. Is it not possible that Pope's father may have been willing to aid and help a publisher, without being himself, in any pecuniary way, interested? or to help forward a *cause* through the agency of a publisher?

Pope's father, be it remembered, was one of the Catholic converts, and no doubt, like most converts, very zealous. His library, as his son told Atterbury, was filled with the controversial tracts of the time — "had no other books," but "a collection of all that had been written on both sides in the reign of King James the Second." In 1687 the Catholics too were full of exultation and triumph and *publication*. Pope's father, we know, married a Turner about that time. Now there was a Catholic bookseller of that name, and he may have been related to Mrs. Pope. Luttrell records on June 18, 1680: — "One Mathew Turner, *a Popish bookseller*, was fined 100 marks for publishing the scandalous libell entitled the Compendium of the Plott." This was probably "Purgatory Turner," whom Dunton mentions amongst those he had "forgotten to characterise." It could not have been the "Mr. Turner, near Lincoln's Inn," for he is described as "a true son of the church," who will probably be "Alderman Turner in a few years."

I throw this out as a mere speculation for the consideration of the curious. P. F.

Pope's Father residing at Kensington. — Mr. Hunter tells us that Pope's father, after he retired from business, "*did not immediately establish himself in his retreat at Binfield*, for Mr. Roscoe, in his Life of the Poet, informs us that *he lived for a while at Kensington*." Mr. Carruthers refers to the same story, but adds, with judicious discretion, "we have no evidence of such residence." Now Carruthers and Roscoe both refer to Bowles as authority for the story, who thus tells it: —

"Pope's father acquired whatever property he possessed by trade: in the deed by which *his estate*, when sold, *was conveyed*, he is intitled 'Alexander Pope, merchant of Kensington.'"

He adds in a note:

"From a respectable inhabitant of *Binfield*, who assured me he had seen the deed.'"

What could an inhabitant of Binfield know more than an inhabitant of any other place about the description of the elder Pope, before the elder Pope had become an inhabitant of Binfield? It is obvious that Bowles names the place of residence in proof that his witness had some especial opportunities of knowing what he asserted, and I cannot doubt that the "estate" referred to was the estate at Binfield. When the elder Pope had sold, or had agreed to sell, or resolved to sell, his "estate" at Binfield, he probably had temporary lodgings or hired a house at Kensington; and while there, and before he permanently took up his residence at Chiswick, the deed was drawn by which he conveyed his estate at Binfield, and which deed a resident at Binfield had seen, and described to Bowles. P. F. R.

Baptism of Catholics. — Respecting the birth of Pope, Mr. Carruthers tells us that it cannot be determined by the usual reference to parish registers, because, *at that time*, they took no cognizance of the baptisms of the children of Roman Catholic parents. This assertion is, I think, much too general. That the children of the lower class of Roman Catholics, and even of those Catholics whose property was altogether personal, were not baptized in the Protestant churches, and are not registered there, may be true, and is true of many Protestants amongst the humbler classes; but it is certainly not true of the higher Catholics — of the estated gentlemen — as the registers themselves prove. Indeed, I know not how estates of inheritance could, *at that time*, have passed without such legal evidence of birth: for other evidence, evidence of baptism by a Catholic priest, could not have been produced in our courts, as being in open violation of the law. B. O. C.

Pope's "Letters to Cromwell" (2nd S. ii. 181.) — I have in my library a copy of the *Letters of Mr. Pope and several Eminent Persons, from the year* 1705 *to* 1735, with a note in the title-page that "This edition contains more letters, and more correctly printed, than any other extant." Printed for J. Smith, and sold by the booksellers of London and Westminster, 1735.

The "Address to the Reader" is as follows: —

"We presume we want no apology to the reader for this publication, but some may be thought needful to Mr. Pope. However, he cannot think our offence so great as theirs *who first separately published what we have here but collected in a better form and order*. As for the letters we have procured to be added, they serve but to complete, explain, and sometimes set in a true light those others which it was not in the writer's or our power to recall.

"The letters to Mr. Wycherley were procured some years since on account of a surreptitious edition of his posthumous works. As these letters showed the true state of that case, the publication of them was doing the best justice to the memory of Mr. Wycherley. The rest of this collection hath been owing to several cabinets; some drawn from thence by accidents, and others (even of those to ladies) voluntarily given. It is to one of that sex we are beholden for the whole correspondence with H. C., Esq., which letters being lent her by that gentleman she took the liberty to print; as appears by the following, which we shall give at length, both as it is something curious, and as it may serve for an apology for ourselves."

At the end of the volume of letters is added:

"A narrative of the method by which Mr. Pope's private letters were procured and published by Edmund Curll, Bookseller."

W. J.

55. Great Coram Street.

[There is nothing remarkable in the edition referred to by our correspondent. The "Address" which he quotes is in the edition of 1735, printed for "The Booksellers;" for Roberts; in one printed for Cooper, and two for Curll,

the 8vo. and 12mo. — except, and the omission is significant, the paragraph about the Wycherley letters, which is omitted in all except the "Booksellers'" and one of "Cooper's." We suspect the announcement in the title-page is a mere puff preliminary, but have not minutely compared Smith's volume with the other editions. — Ed. "N. & Q."]

Mr. Pottinger, Pope's Cousin.—I am not disposed to lay much emphasis on a difference in the spelling of a name; but I see great objections to our varying the spelling without reason or authority. Mr. Hunter argues (p. 22.), in proof of the respectability of Pope's paternal ancestors, that he was related to the Potengers of Hampshire and Dorsetshire, who were descended from Dr. John Potenger, whose son, John Potenger, was Comptroller of the Pipe; and he thinks it reasonable to believe that "the Mr. Potenger, the friend of [Dr. Bolton] the Dean of Carlisle, who objected to the 'fine pedigree,' was 'Mr. Richard Potenger,' the M.P. for Reading." This statement is not, I submit, strictly correct; and the inaccuracy, however trifling it may appear, tends to mislead. The assertion that the objecting Potenger was the "friend" of the Dean of Carlisle is purely gratuitous; Warton, the authority for the story, says nothing of the sort, and Roscoe, to whom Mr. Hunter refers, merely quotes Warton. Again, Mr. Hunter everywhere spells the name uniformly Potenger, whereas Warton spells the name of Bolton's informant, Pottinger. Abundant evidence, of course, could be adduced in proof that this name, like most other names, was spelt different ways by different people; but each man, I have little doubt, spelt his own name uniformly in one way. I wish, therefore, to show that at that time there were Pottingers as well as Potengers in Berkshire: for example — a "John Pottinger, bookseller, in Newbury," a man, and one perhaps of a family, rather more likely to talk after the vulgar fashion — "that cousin Pope had made himself out a fine pedigree, but he wondered where he got it," — than either the M. P., or any of the kith or kin of the Potengers, descendants of Dr. John.

M. P. P.

PRISONERS FOR DEBT.

In your number (2nd S. iv. 142.) is given an account of Judge Jefferies' house in Duke Street, from a curious little book intitled *The Cry of the Oppressed*, 1691; but as the copy used appears to have been imperfect, may I supply you with a bibliographical note, from a very fine copy in my own possession, with all the plates, which, as you will see by the following list, are very curious?

1. "Frontispiece. Interior of the Fleet; prisoners at the gate exclaiming 'Pray remember the poor debtors;' in the foreground visitors putting money in the begging-box; the background shows the wicket-gate, and spiked wall in Fleet Street, with passengers beyond."

2. "A debtor in Liverpool Gaol catching mice for his sustenance."

3. "A debtor drag'd in a hurdle cal'd the Gaoler's Coach, by the Turnkeys of Lincoln, after they had robbed him."

4. "Debtors lying dead, some starv'd, others poyson'd, in the gaol at Appleby, Westmoreland."

5. "Debtors in Exeter Gaol broke out with boyles, carbuncles, and botches."

6. "Debtors in a dungeon 9 foot under ground at Leicester."

7. "A Gaoler knocking a woman in the head with his keys in Hereford Gaol."

8. "Debtors and Hogs together in Halifax Gaol, the hogs feeding on beasts' Inwards."

9. "A Debtor Iron'd to a wooden clog in the Castle-prison, Oxford."

10. "Debtors and Condemn'd criminals lodg'd together in the Gaol of Bury St. Edmund's."

11. "Debtors' Wives and Daughters attempted to be Ravished by Gaolers in the same prison."

12. "A debtor thumb-screwed and Iron pothooks about his neck, in the same prison."

From this list you will perceive that the book is devoted to a narrative of cruelties perpetrated in Debtors' prisons all over England. Moses Pitt, the unfortunate bookseller whose ill-luck seemed to have commenced with building speculations, and got to its worst phase over the erection of Judge Jefferies' house, having woful experience of the miseries of the Fleet Prison, did his best to call attention to debtors' prisons in general; and with much cost, trouble, and patience, obtained this frightful record of cruelty shown by gaolers to the poor prisoners under their control. Nowhere do we meet with such shocking details of their barbarity as this little volume furnishes, and it will be of the greatest value to any one engaged in writing upon the state of the English prisons in the reign of William III.

What success may have attended the efforts of our author, it is not now perhaps possible to discover; but we may infer that little or no interference of the higher powers was exerted; the Fleet seems to have been resigned to the cruellest rule. Hogarth has immortalised the examination of Bainbridge the gaoler before a Committee of the House of Commons, for torturing and otherwise ill-treating the debtors who died under his hands. It would appear that we owe to John Howard the first great movement which ended in full practical results for the benefit of unfortunate debtors.

Pitt's volume consists of 164 pages; the last two not paginated, and being occupied by an advertisement of additional wrongs done to the author.

The extract you have already published curiously proves the variety of interest possessed by the "chap-book" series (for this in form, style, and price, may be classed among them); and how much information apparently foreign to their

professed subject may be gleaned from them. I give you another instance, in another way, from this same volume. It is the use of a word I do not find in our Glossaries, and occurs in a letter from a prisoner in Bury St. Edmund's gaol, who complains of the turnkey James King, who "broke the *Goatch* (that is, a Pitcher,) of Beer, that we sent for into the Toun to relieve ourselves withal," instead of purchasing it of him at an exorbitant rate. The term appears to be a provincial one, as Pitt brackets an explanation when he uses it a second time. F. W. Fairholt.

FRENCH NOTIONS OF ENGLISH MANNERS.

In our intercourse with the French we have gained more knowledge of them than they of us; probably because France is a pleasant country to travel in and England is not. The swaggering and cowardly Frenchman has disappeared from our stage, and our caricaturists no longer draw him spitting a frog and longing for roast beef. On the French boards Mr. John Bull still wears top-boots and an eye-glass of six inches in diameter, and the *Charivari* dresses M. Cobden in a Scotch bonnet and impossible plaid trowsers, and inserts a letter from an English nobleman signed "Lord Warwick." Far above competition at the head of European wit stands *Figaro*. From No. 294, December 10, 1856, I cut the following personal experience: —

"Un député, qui n'a pas été réélu aux dernières élections, M. L— B—, a dévoré un matin, en quelques minutes, vingtsept échaudés devant plusieurs collègues, stupéfaits de la capacité de ce boa législateur. A la bouvette du parlement anglais, on en voit bien d'autres, et, comme elle est presque publique pour les étrangers munis de passe-ports, je me rappelle avoir vu dernièrement le *Léviathan* de la chambre des communes, M. R—, *esquire*, dévorer une trentaine de sandwichs, par séries de cinq. Je ne saurais vous dire combien de *grogs* ont accompagné ces trente sandwichs à leur dernière demeure."

Not being in Parliament, I cannot say where the "buvette" is at which members eat "sandwichs" and drink "grogs;" perhaps it is just by the room in which the passports of strangers are examined before they are let into the house.

Here is another from the same number: —

"Ce n'est pas le premier bon mot dont Mario ait été le sujet: un soir, à Londres, furieux contre M. Gie, il l'apostrophe de la façon la plus vive et la plus personnelle.

"'Monsieur Mario,' lui répond froidement M. Gie, 'je suis très fort, excessivement fort, d'un coup du poing je pourrais vous *casser les reins*, mais vous êtes encore mon ténor pour trois jours; revenez me dire ça dans soixante-douze heures et vous verrez.'"

Whatever may be pugilistic English for "casser les reins," it is not one of those feats which we do with a "coup de poing." H. B. C.

U. U. Club.

NELL GWYNNE AND HER FAMILY.

Oldys in some MS. notes made by him upon a printed book connected with the Drama formerly in his possession, has left the following Notes and Queries relating to Nell Gwynne and her mother: —

"In one of these two plays (the Great Favourite, or the Duke of Lerma, a Tragi Comedy, and the Indian Queen, a Tragedy), Mrs. Ellen (Gwin) speaks in Prol. and Epilogue. Concerning her see my Extracts from the MS. Coll. of Satires and Lampoons in four vols. fol. in the possession of the D. of Portland, whence I had gathered that she died soon after K. Charles (*but see tother side*) [*sic*]. I once, about 7 years ago, upon Edm. Curll's importunity, *gave him a sketch of her life*, to help out his History of the Stage*, which he has been so long endeavouring at, and is now at last published, tho' the author as I hear is now become quite *blind*. But Dick Leveridge's Hist. of the Stage and Actors in his time for these 40 or 50 years past, as he told me he had composed it, is likely to prove, whenever it shall appear, a most perfect work. Q. if Dr. Tennison's sermon at Nell Gwin's funeral, wherein he speaks so much in her commendation, was ever printed? She was buried in St. Martin's Church. Cibber speaks of her in his Hist. of his own Life and Times. Q. if y^e^ Pamph. entitled an Acco^t^ of the Tragedy of Old Madam Gwynne drowned near the Neat houses, printed in Quarto, 1679, is not concerning Nell Gwin's mother? I have set Nell down in my obituary as dying at her house in Pall Mall in the year 1691 in Sept. or Oct^r^. See Arbp. Tennison's Life, 8°. p. 20., and her life in Capt. Smith's Court of Venus, 12°, 1716, Vol. I., and the Lampoons upon her in the Duke of Portland's Four Manuscript Volumes of Satires, Libells, &c. in Folio, whereof I have a Catalogue. Many of such pieces are printed in the Collection of State Poems. The other plays she acted in may be seen in Downes's *Roscius Anglicanus.*"

From these too meagre notes we glean a few interesting facts: That W. Oldys wrote a sketch of her life for Curll; that Dick Leveridge had written a *History of the Stage and Actors*, and which I presume was never printed;—the existence of a 4to. Pamphlet, the *Tragedy of Old Madam Gwynne*, which I should like to get sight of, as well as Capt. Smith's work,—a book that I have also searched for in vain. Doubtless Capt. Smith is a *nom de plume*. A more recent work, published 1730, under his name, entitled *Court Intrigues*, I have seen; but although some of King Charles II.'s beauties are included in it, very scant is the allusion to Nell.

Can any reader of "N. & Q." state where a copy of either of these works may be found? Also in whose possession now are the four MS. vols. of Satires, &c.? And having made these inquiries, I will now endeavour to answer Oldys's Queries. I believe Dr. Tenison's sermon upon the death of the lady was never printed.

The *Tragedy of Old Madam Gwynne* certainly alludes to Nell's mother; for the *Domestic Intel-*

[* Although compiled by Curll, this work is more generally known as Betterton's *History of the Stage*, 8vo. 1741. — Ed.]

ligencer of Aug. 5, and the *English Intelligencer* of Aug. 2, both record the fact that, *sitting near the waterside at her house by the Neat houses* at Chelsea, she fell into the water accidentally and was drowned.*

Touching the exact period of her daughter's death, her biographers have differed, some making this event to happen in 1691, and Oldys among the number; but I believe I can set the question at rest, for I recently discovered a letter bearing date London, Nov. 15, 1687, which mentions the fact in these words: — "Last Sunday night Madam Gwin dyed and left the Duke of St. Albans her executor." So that she expired on Sunday, November 13th, 1687.

I subjoin a copy of the Receipt of Nell Gwynne's pension, which was until very recently in my possession: —

"The 26to die May 1681.

Recd then on an Ordr of the xxviijth day of March 1681 by virtue of his Mates lres of privy seale dated the xith of June 1679 of Sr Thomas Vernon Knt one of ye Tellers of his Mates Receipt of Exchequr By me James Fraser Assignee of Mrs Elianer Gwynn the some of two hundred and fifty poundes in pte of An order of vmil towards the support of herself and Charles Earle of Burford for one Quarter of a yeare ended at ye Feast of the Birth of our Ld God 1680. I say recd

"CCLli

"Two hundred and fifty pound.

"James Fraser."

(In dorso.)

"To Madam Gwynn
ye accqt Mr. Fraser
250li
26 die May 1681.
28 May ordr dd *Barlow*?"

Cl. Hopper.

Portrait of Nell Gwin.—In a letter of William Huddesford, I find the following notice of a portrait of this frail beauty, and should be glad if any of your correspondents can say where the painting is now preserved: —

"There was a picture of Nell Gwyn at the lodgings of Dr. Leyborn, late principal of Alban Hall: probably now it is at Westwell, near Burford, in the possession of Mr. Taylor, his nephew. It was, I am told, drawn by a famous flower-painter (my intelligencer forgot the name), whom King Charles *forced* to draw it. It had a most amazing softness."

Edward F. Rimbault.

Minor Notes.

Vincennes Rifle: Revolvers anticipated. —

"Advice has been received of an invention to make muskets weighing only 9 lbs., that will carry a ball 900 paces, and fire 15 times in a minute. The inventor's name is Brodier, an Englishman, who carried his secret to France, and had some of these muskets made at Vincennes." — *Gent. Mag.*, xxix. 344.

Mackenzie Walcott, M.A.

Button's Epitaph. — In *The Bee* (Budgell's) vol. i. p. 43., we find the following epitaph "upon Mr. Button, lately deceased, who formerly kept a noted Coffee House near Covent Garden": —

"Odds fish and fiery Coals,
Are Graves become Button-Holes?"

W. J. T.

Apsidal Churches.— Hadleigh, Essex; Eynesford, Kent, both in the vicinity of ancient castles.

T. H. Pattison.

Curiosity. —

"The following distich is engraved on a small piece of ivory about an inch square, in the possession of a gentleman residing in the Market Place, Retford: —

"' BE : : NOT : : DOWN : : WHEN : : THOV : : ART : : POOR' BUT ' STVR ' THY ' HAND ' AND ' WORK ' FOR ' MORE '

This curiosity is supposed to be about four centuries old."

(From the *Gainsbro' News*, Nov. 19, 1857.)

K. P. D. E.

Restitution. — The following may not be uninteresting at the present time: —

"Whereas Jeremiah Snow, late of Lumbard-Street, Goldsmith, now living in Broad Street, did owe divers persons, Anno 1652, Eight thousand Three hundred pounds; who at his desire did accept of 6225 pounds in full, and gave him Discharges absolute; which was occasioned by the failing of two French Merchants, who were at that time indebted to him Three thousand Four hundred pounds, but never paid him a Fifth part (as by the Testimonials remaining with the Public Notary it may appear), since which time it hath pleased God to bless his Endeavours with some small estate; He, therefore, in gratitude and justice invites them to receive the full remainder of their Principal money, excepting such as by his oath he shall affirm to have paid in part, or in whole.

"And he declares this Publication is not for vainglory (Retribution in this kinde being indispensable), nor to get more credit, but because his Friends have adjudged it conveniently necessary, that his Vindication might be as publick as then was the scandal." — *London Gaz.*, March 4, 1666.

Richard Hooper, F.S.A.

White Waltham.

The Schoolmaster is Abroad. — This saying originated with Lord Brougham, and is thus reported in one of his speeches:

"Let the soldier be abroad, if he will; he can do nothing in this age. There is another personage abroad — a person less imposing — in the eyes of some, perhaps, insignificant. The schoolmaster is abroad; and I trust to him, armed with his primer, against the soldier in full military array."

His lordship could not have been more happy in his explanation of a schoolmaster's power, influence, and strength in peaceable times; but his remark that a soldier "can do nothing in this age," is certainly not substantiated, when one re-

* The Neat houses were on Millbank near the wooden bridge called Chelsea bridge or Pimlico.

flects on the many gallant deeds which, since the summer of 1854, have been performed in the Crimea, in Persia, in Kars, in the Bengal mutiny, or in China. The Victoria Cross expresses to the courageous men who have won it a wholly different opinion. W. W.

Malta.

Statistics of Languages.—I have recently had an opportunity of comparing together fourteen languages, through the medium of a piece of Latin consisting of 1023 words, which had been ably translated into the other thirteen tongues. The result of a most careful enumeration of *words* and *letters* is recorded in the following table:—

Language.	Number of Words.	Number of Letters.	Average of Letters to a Word.
French -	1637	7335	4·48
German -	1240	6356	5·12
Hungarian	1059	6180	5·8
Dutch -	1354	6153	4·5
Greek -	(wanting)	6134	
Irish -	1244	6084	4·88
Polish -	1041	6029	5·7
Italian -	1231	5984	4·86
English -	1345	5549	4·1
Latin -	1023	5378	5·25
Spanish -	1186	5305	4·4
Russian -	1013	5300	5·23
Illyrian -	992	5121	5·16
Servian -	981	5098	5·19.

The French stands gibbeted as the most circumlocutory, as might have been expected; the Servian has the credit of being the most symbolical. The Hungarian, and then the Polish, have the longest words; the English, as might have been expected, has the shortest of all.

By counting the vowels and consonants in each version, and dividing the number of the latter by the number of the former in each, we obtain the following table:—

German, Italian	1·15
French, Spanish, Latin	1·24
Servian	1·44
Polish	1·54
Hungarian, Dutch	1·67
English	1·70

From this it appears that the German and Italian have the greatest proportion of vowels, and the English has the least. C. Mansfield Ingleby.

Birmingham.

Minor Queries.

Travels of William Bingfield.—During a considerable part of last century various works of fiction issued from the English press, many of which possess great merit, and some of which, *Peter Wilkins* for instance, still continue to be popular. Of course I do not mean the *novels* of the time, which have very little to recommend them, but the *Voyages imaginaires*, of which there were several, now only known to book collectors. One of these has this title:

"The Travels and Adventures of William Bingfield, Esq., containing as surprising a fluctuation of circumstances both by sea and land as ever befel one Man; with an accurate Account of the Shape, Nature, and Properties of that most furious and amazing Animal, the Dog-bird. Printed from his own manuscript, with a beautiful Frontispiece. London, 1754. Two vols. 12mo."

Of course William Bingfield, Esq., is a myth, but his travels are most amusing; so much so, that if they had fallen in the way of Sir Walter Scott, we believe he would have included them in his volume of *Popular Romances* as a suitable companion to *Peter Wilkins*, *Robinson Crusoe*, and *Gulliver*. Can anything be ascertained as to the author? J. M.

Tenth Wave.—What is the natural phenomenon observed with respect to *the tenth wave*? In Burke's *Letters on a Regicide Peace* he says, "until at length, tumbling from the Gallick coast, the victorious tenth wave shall ride like the bore over all the rest." I find, too, in one of Ovid's Epistles from Pontus—

"....Qui fluctus supereminet omnes
Posterior nono est, undecimoque prior."

I know that each *third* wave is commonly remarked to be larger than the others, and the cause is easily assignable; but I have not been able to find among seamen that any peculiarity is observed as to the *tenth*. O. H.

Recipe for Tracing-paper.—Can any gentleman favour me with a *good* recipe for making tracing-paper? and if so, would he kindly send it to W. Percy Payne.

6. Stock-Orchard Villas,
Holloway. N.

Cameronians.—Is the sect of Cameronians now in existence? Where can I find anything about it? Of course I know where to get information more than enough of the Cameronians of the seventeenth century; but I want to know about their successors at the latter end of the last century and the beginning of this, and at the present time. Glis p. Templ.

Domenichino's "Galatea."—Can any art-loving or art-knowing readers of "N. & Q." tell me where Domenichino's "Galatea" is preserved? E. W.

Oxford.

Celebrated Pill.—In the Obituary of the *Gentleman's Magazine* (vol. vi.), February, 1736, I find:—

"11th inst., Vesey Hart, Esq., of Lincoln's Inn. About

15 months ago, he took the celebrated Pill, which had at first such violent effects as to throw him into convulsions and deprive him of his sight; on Recovery, he fell into a Consumption."

Query, Can any of your medical readers inform me if anything is known of this wondrous pill, or of its ingredients? J. B. S.

Lord Nelson's Library.— Among the late E. H. Barker's *Notes and Memoranda*, I find the following: —

"London, Oct. 7, 1838. Saw Major Revell, who says that, when he was a young man, he conversed for two hours with Lord Nelson at the shop of White the bookseller. His Lordship was very fond of *scarce and curious books*, and said that he would purchase all which were in the shop, if he could afford it. The Major says that he (Nelson) had a large library."

Query, Had Nelson a *curious* library, and was it dispersed by auction? Edward F. Rimbault.

Fairfax Family. — In Camden's *Britannia* I find several members of the celebrated Fairfax family of Yorkshire located at Barford, a village near Warwick, 1647. Can any of your correspondents inform me when they became located in Warwickshire, and which of their ancestors settled there?

I also find that Denton Castle, the family seat, with the estates, have been sold to a Mr. Ibbetson. Query, When were they sold, and by whom?

H. H. Campbell.

Twickenham.

Jewish Rabbis. — I am anxious to know where I can find a good list of Jewish rabbis and their commentaries and works, with their *floruits*. It would, I believe, confer an obligation on many of your readers if you would print one in your columns, since in Wetstein and others (*i.e.* Grotius) even the slightest particulars concerning the rabbis they quote would interest, and no ordinary Dictionaries give them. For instance, who is Gorionides?* Tyro.

Contrition of the Ancients at the point of Death. — Can any of your learned correspondents show that the ancients on their death-beds, whilst invoking the assistance and protection of the gods hereafter, ever expressed repentance, or asked pardon, for their earthly transgressions?

Sigma (Customs).

The Fire-Worshippers. — What truth is there in this cutting from a local paper? It is worth preserving:

"The *Pays* quotes letters from Pondicherry of December 12, which state that the last fête of the Parsees of Madras, who are less numerous than at Bombay, was celebrated with extraordinary solemnity. Two priests, after lighting the sacred fire, which was to continue burning for a year, threw themselves into the flames uttering cries of joy. This event, for which the spectators were wholly unprepared, produced an immense sensation."

The catastrophe of Moore's *Fire-Worshippers*, in which the hero immolates himself by a death in the sacred fire, has always been found fault with as contrary to the religion of the Parsees, who, it was said, would look upon such an act as a pollution of the sacred elements. The foregoing paragraph contradicts this assertion.

William Fraser, B.C.L.

Alton, Staffordshire.

Rhœlands.—According to a MS. note of James West, the elder Tradescant bought his house at South Lambeth of a person named *Rhœlands*. Query, Who was he? Edward F. Rimbault.

Whitfield's Eloquence.—This singular character, the Rev. George Whitfield, preached a farewell sermon to his friends at the Tabernacle in Moorfields, Aug. 30, 1769, immediately before his departure for Georgia. His text was from St. John, x. 27, 28., "My sheep hear my voice, &c." He is said to have commenced his discourse in the following manner: —

"In our Morning Service we say, 'We have erred and strayed from our ways like lost sheep.' Turn a horse out and he will go back again, and a dog will find his way home; but when a poor sheep wanders, he knows not his way; baaing here, bleating there, as much as to say, dear stranger, show me my home again. Dr. Marryat, who was not ashamed to preach in the true market language, once said at Pinner's Hall (and God grant that pulpit may never want such a preacher to fill it!), 'Don't you know God has a great dog to fetch his sheep back when they wander?'"

He concludes his sermon in these words: —

"May the Lord help you to pray for me, and help me to pray for you! And if I am drowned, if I can, while I am drowning, I will say, Lord! take care of my dear London sheep."

It is but fair to say, that I take these passages from *second-hand* authority. Is the sermon published? Edward F. Rimbault.

Tame Crocodiles. — I remember having read many years ago, that the ancient Egyptians domesticated crocodiles, and tamed them to fight in arenas, backed by armed men, much in the same manner as knights in subsequent ages contested in open lists. What authority is there for this? and where may notices of such strange encounters be found? S.

Abraham Atkins's Marriage Certificate. — I am very desirous of obtaining the marriage certificate of Abraham Atkins with Elizabeth, or Anne, Clayton, which is believed to have taken place either in London or Lancashire, the lady having

[* Our correspondent has not consulted the learned work of Julius Bartoloccius, *Bibliotheca Magna Rabbinica de Scriptoribus et Scriptis Hebraicis.* 4 vols. Romæ, 1675-94, fol. In vol. iii. p. 799. is a notice of Joseph Gorionides.]

resided at Bamber bridge, or Preston, or its neighbourhood in the latter county.

I have addressed an advertisement to parish clerks, but hitherto have received no reply. If you will do me the favour to make known my wish in your "N. & Q." so widely circulated and universally admired, it might possibly lead to the discovery of where the marriage took place, though so long ago as the year 1717, or even previously, and procuring the certificate, for which a gratuity of ten pounds will be given. Address, Mr. Cawer, Melbourn, near Royston, Cambridgeshire.

Fencible Light Dragoons.—Towards the end of the last century, and during the French revolutionary war, there appears to have been in this country a very considerable cavalry force of the above description: and I should be glad to be made acquainted with particulars of these Fencibles, viz. their origin, strength, duties, and duration of services. Quæsitus.

Quotation.—Who is the author of the following lines? I am not certain as to the accuracy of the text:

"Suns may set, and moons may wane,
Rise, and are restored again."

C. W. Staunton.

Willie Wood.—There is, I believe, a Jacobite song in existence under the above title. Can any reader of "N. & Q." oblige me with a copy of it, or refer me to some work in which it may be found? T. Hughes.

Chester.

Was Perkin Warbeck, Richard Duke of York?—At the risk of opening up an old subject, I venture to ask the above question; it occurred to me the other day, on reading Mrs. Shelley's romance *The Fortunes of Perkin Warbeck;* as in the preface to that work she states, that "Records exist in the Tower, some well known, others with which those who have access to those interesting papers are alone acquainted, which put the question almost beyond a doubt." Sir Henry Ellis, who must have had ample opportunities of becoming acquainted with the real state of this interesting question, remarks, in his *Letters illustrative of English History* (1st Ser. vol. i. p. 18.), "'Who was Perkin Warbeck?' is a question which the English annals cannot resolve." There is only once mention make of Perkin Warbeck in this publication (see "N. & Q." 1st S. iv. 377.), and that is an allusion to his landing in England, in a Note by Sir F. Madden; where, however, he mentions having drawn up an article on his history, for the Society of Antiquaries, which was printed in *The Archæologia*, xxvii. 153. I am unable to refer to this work, and would therefore beg a corner for my Query, which, if it meets the eye of Sir F. Madden or Mr. T. Duffus Hardy, may, perhaps, elicit a reply. A. S. A.

Barrackpore, E. I., Dec. 24, 1857.

Minor Queries with Answers.

Richard Fitz-Ralph [*R. Armachanus*].—There *formerly* existed in Archbishop Tenison's library a MS. Sermon, preached by Richard Fitz-Ralph in Coleraine (see Reeve's *Eccl. Ant. Down and Connor*, p. 75.): is it known where this MS. is now preserved? If lost, as I fear, are there any known transcripts of it, and where? What other writings (unpublished) remain by this author? and where can I get the best biography of him?

Enivri.

Fivemiletown.

[There is a very good account of Richard Fitz-Ralph in Prince's *Worthies of Devon*, pp. 294—298. Ware and Harris assert that the prelate was a native of Dundalk: hence the following distich formerly chanted by the peasantry of Ireland:

"Many a mile have I gone, and many did I walk,
But never saw a holier man than Richard of Dundalk."

Prince, however, contends, with some appearance of truth, that Fitz-Ralph was born in England, at North-hall, Widecombe-in-the-Moor, which is thus noticed by a poet whose history may be good, although his poetry is but indifferent:

"The messuage there, which antiently
was chief, or capital,
Tho' much decay'd, remaining still,
is called yet North-hall.
This house did antiently belong
to Ralph the son of Ralph;
So is he named in a Deed
of much antiquity,
Which bears no date, for at that time
was less iniquity."

Prince adds, "on probable grounds we may conclude that he was a native of this country; viz. that he was educated at Oxford; was chosen Commissary [Vice-Chancellor] of that university; was made Archdeacon of Lichfield; and was encouraged against the cunning encroachments of the Mendicant Friars by the *English* bishops and prelates." Prince farther argues that he was born in Devonshire: 1. From his family having been long settled there. 2. That he was consecrated at Exeter, probably having come to take leave of his relatives and friends. Prince also quotes a list of his Works from Bale. In the Lansdowne MS. 393. are the following pieces by Fitz-Ralph: 1. Sermones habiti in variis locis, de diversis sanctis et temporibus. 2. Propositio ad Papam ex parte illustris Principis Domini Regis Angliæ in consistorio pro gratiâ Jubileâ ejusdem Domini Regis populo obtinendâ, anno Domini 1349, de mense Augusti. 3. Propositio ex parte Prelatorum et Curatorum tocius ecclesie coram Domino nostro Papa in publico Consistorio, A.D. 1350, mensis Julii die quinta. 4. Propositio facta in Consistorio coram Domino Papa et Cardinalibus ac Prelatis ad utilitatem Cleri ac populi Christiani super materia mendicitatis ac privilegiorum contra fratres de ordinibus Mendicantium quibuscunque apud Avinion' die viii. mensis Novembris, A.D. 1357. 5. Objectus Domini Ardmachani. 6. Informationes et motiva Domini Ard-

machani dat' Judicibus super declaratione habenda de illa extravagante Johannina. Vas electionis, &c. At Oxford are the following pieces in the college libraries: Propositio contra Mendicantes: St. Mary Magdalene, xxxviii. 54. Opus super P. Lombardi Sententia: Oriel, xv. 1. Summa contra Armenos: New College, xc. 126. Responsio de Armenorum hæresi: Lincoln, xviii. 218. Sermones de tempore et de sanctis, et alia opuscula: New College, xc. 2. Sermo habitus Avinoniæ, 1357: Corpus Christi, clxxxii. 53. Errores ex libris ejus: New College, ccxc. 58. Ex defensione curatorem: King's Coll., ccclxxx. 34. De paupertate Christi: Merton, cxiii. 143. See Coxe's *Catalogus Cod. MSS. Oxon.*]

Lighting of Towns with Gas. — At a recent meeting in the town of Longford, which is now lighted with gas, Mr. William Daniel, of Dublin, is reported to have mentioned the following circumstances of interest:

"In 1802 Golden Lane, in London, was lighted as an experiment, that being the first street lighted with gas in the world. Gas was introduced into Dublin in 1818, but the city was not generally lighted until 1825. In the year 1825 his late father undertook the first and largest contract given in Ireland, viz. the erection of all the lamp posts, brackets, lanterns, and gas pipes for the city of Dublin. In the same year, Edinburgh and several large towns in England were lighted with gas; the Continent followed immediately after, and now it had spread all over the world. In London alone the gas piping was not less than two thousand miles, and in the United Kingdom the capital expended in the formation of gas companies amounted to 26,000,000*l.*, the average dividend paid on that capital being 6½ per cent. In some instances gas companies paid as much as 15 per cent."

These particulars deserve, I think, a corner in "N. & Q.," and may be the means of drawing forth some useful information. Abhba.

[It was in 1807 that Alderman Wood attempted to light with gas the Golden Lane brewery, and a part of Beech Street and Whitecross Street. Mr. Murdoch of Soho, near Birmingham, we believe, has the merit of being the person who first applied gas to the usual purposes of artificial lighting. Even as early as 1792 it was used in his house and offices at Redruth in Cornwall. But the illumination of his Soho works at the Peace which took place in the spring of 1802, was the first splendid public exhibition. In 1803, Mr. Winsor publicly exhibited his plan of illumination by coal-gas at the Lyceum theatre in London. Afterwards Mr. Winsor removed his exhibition to Pall Mall, where, early in 1807, he lighted up a part of one side of the street, which was the first instance of this kind of light being applied to such a purpose in London. See Matthews's *Historical Sketch of Gas-Lighting*, 1827.]

White Family. — Dr. John White, of Eccles in Lancashire, and afterwards of Saxham in Suffolk, author of *The Way of the True Church.* He had a brother Francis, Dean of Carlisle, author of *The Way of the True Church Defended*, 1624. Any information as to the family history of the above will be thankfully received by

A. Holt White.

[Both John and Francis White were born at St. Neot's in Huntingdonshire, of which place their father, Peter White, was vicar. Fuller (*Worthies*, co. Hunts.) gives St. Neot's as their birth-place, on the authority of their nephew, Mr. White, a druggist, of Lombard Street; but the Admission-Book of Caius College, Cambridge, says of *Eaton.* In the very imperfect and inaccurate pedigree of White, in Thoresby's *Leeds*, p. 257., edit. 1715, Francis is made the son of Hugh White, Esq. Hugh White was probably the uncle instead of the father. In 1622, Francis White was promoted to the Deanery of Carlisle, and in 1625 was appointed Senior Dean of Sion College. In 1626, soon after the publication of his learned controversy with Fisher the Jesuit, he was advanced to the Bishopric of Carlisle; translated to Norwich in 1628; to Ely in 1631. He died in Feb. 1637-8. John White, his brother, was vicar of Eccles in Lancashire, and chaplain in ordinary to King James I. He died in 1615 in great poverty, leaving seven children, John, Christiana, Fleetwood, Edward, Richard, Francis, and Peter. A portrait of John White is prefixed to his *Workes*, folio, 1624, with the following inscription: "Effigies doctissimi viri domini Iohanis White, S. Theol. Profess.;" his arms, with the motto "Si non hodie quando." Besides Fuller, consult Wood's *Athenæ* (Bliss), iii. 238.; but especially Gorham's *Hist. and Antiquities of Eynesbury and St. Neot's*, vol. i. pp. 216—226.]

Catalogues of Private Libraries. — Has there been any good form of a Catalogue for a private library published? such as would answer for a collection of about eleven hundred volumes or so; in fact, a small but gradually increasing library.

M. R. I. A.

[About two or three years since Letts of Cornhill published such a Catalogue as our correspondent requires. It is printed in large and small octavo, and was noticed in "N. & Q." at the time of its publication.]

Old Plays. — Can you inform me whether the list of plays appended to the old play of *Tom Tyler and his Wife*, 1661, and professing to be "a true, perfect, and exact catalogue of all the Comedies, &c. that were ever yet printed and published," may be regarded as correct, as far as the authorship of the various pieces are concerned? and whether the fact of certain plays therein being noted as by William Shakspeare carries any weight with it? G. H. K.

[This is merely an augmented list to the one prefixed to Goffe's tragi-comedy of *The Careless Shepherdess* by the booksellers who published that piece in 1656. *Tom Tyler and his Wife* is ascribed to William Wager; and the list of plays at the end to Francis Kirkman, the bookseller. Its inaccuracies have no doubt been corrected in Stephen Jones's edition of Baker's *Biographia Dramatica*, 2 vols. 1812.]

"*Milliner.*" — The occupation of a milliner, I believe, is the making of bonnets. What is the derivation of the word? I have been told that Milan, in Italy, once supplied the fashionables of Europe with their bonnets; and hence the word *milliner.* Is this correct? C. K.

[Dr. Johnson believes it to be *Milaner*, an inhabitant of Milan; others, *Maliniere*, from Malines, as the French call Mechlin; or *millenarius*, because he deals in a thousand articles. "It is, perhaps," says Richardson, "*mistlener*, from *mistlen* or *mestlin*, a medley or mixture. One who deals in a *mixed* variety of articles."]

Shelley's "Letters."—Were not the *Letters* of Percy Bysshe Shelley (with an Introductory Essay by Robert Browning, London, Edward Moxon, Dover Street, 1852) a proved forgery? A. X.

[These *Letters* are said to have been fabricated by G. Byron. See *The Athenæum* for 1852, pp. 278. 301. 325. 355. 381.; the *Literary Gazette* of 1852, pp. 205. 254. 279.; and *Westminster Review*, vol. i. N. S. p. 502.]

Replies.

JAMES BAYNES, PAINTER IN WATERCOLOURS.

(2nd S. iii. 157.)

In answer to Mawlstick,* who, I presume, takes up the mahl-stick, not only as a *nom du guerre*, but as an implement of chastisement, like —

"Carreño, who once broke a scholar's arm by a blow of the heavy staff, which he used like Giordano, for the double purpose of supporting his wrist and maintaining order in his school. When the lad's father complained of this more than Spartan discipline, the goodnatured absent artist is said to have aggravated the outrage by seeking to excuse himself by a pun. 'I was very unlucky,' he said, 'for the blow was given with the greatest *tiento*, caution.' *Tiento* also means mahl stick." †

And Mr. Mawlstick will find the meaning of my words if he will read with caution — for I never placed Mr. Baynes and the Great Paul Sandby upon the same horizon — as there they would have been specks invisible. I merely brought them in the foreground: venturing comparisons that might have been made between the works of Michael Angelo and Mr. Titmarsh, or any other two artists — mediæval or modern, gentle or simple.

I send entries from the Royal Academy Catalogue: which are in oil, and which in water-colour, I cannot tell; though I have the first authority in stating that the said Baynes never had a work refused admission to "the Exhibition," as the annual show of pictures was called prior to "the (Great) Exhibition" of 1851: —

1796. 703. Landscape — with a Waterfall.
708. Landscape — Evening.
709. Landscape — A Breeze after a Shower.
1797.
1798. 354. Storm — a Sketch.
394. Allington Castle, Kent.
722. View of Launceston Castle, Cornwall.
1799. 196. Cattle.
840. S. View of Castle Acre Monastery, Norfolk.
937. West Front of Castheliere Monastery, Norfolk.
1800. 349. Wyndham Abbey, Norfolk.
451. A Landscape.
1801. 537. View of Castle Acre Monastery, near Swaffham, Norfolk.
599. View near Dolgelley.
1802. 21. Llangwynned Mills, North Wales.
1803. 696. A Landscape and Cattle.
1804. 463. A Landscape and Cattle.
538. Melrose Abbey, Scotland.
575. A View near Castle Acre Monastery, Norfolk.
1805. 469. A Hermitage.
1806. 340. Study after Nature.
478. Cattle.
499. Llanthanner, North Wales.
533. Study after Nature.
539. Melrose Abbey.
833. View of Westmoreland.
1807. 612. A Landscape — Cattle and Figures.
1808. 391. Watering Cattle.
453. Petticoat Stile, near Wilsden, on the Harrow Road.
631. View in Hanging Wood, Woolwich.
1809.
1810.
1811.
1812.
1813.
1814. 507. A Cornfield.
1815.
1816.
1817. 491. View of Allington Castle, near Maidstone, Kent.
616. Part of Allington Castle, Kent.
995. View of Sutton Church, near Maidstone, Kent.
1818. 1077. Valle Crucis Abbey, North Wales.
1819. 1121. View of a Cottage in Kent.
1820.
1821. 504. Saddle Back Mountain, Cumberland.
599. A Peat Moss, near Keswick, Cumberland.
1822.
1823. 608. View in the Vale of Newlands, Cumberland.
619. Harlech Castle, North Wales.
1824.
1825. 872. Allington Castle, Moonlight.
1826.
1827. 502. View from Nature.
511. A Landscape — Composition.
525. Landscape — Composition.
711. Landscape from Nature.
1828.
1829. 539. South Front of Hurstmonceaux Castle.
1830.
1831. 587. Dolbadern Castle, North Wales.
607. Ulswater.
1832. 578. Ruins of Melrose Abbey.
1833. 549. Pass of Llanberris, North Wales.
618. Landscape — Composition.
1834.
1835.
1836.
1837. 736. Tunbridge Priory.
1091. The Ruins of Castle Acre Abbey, Norfolk.

Luke Limner, F.S.A.

Regent's Park.

* Query the spelling of this word.

† Stirling's *Annals of the Artists of Spain*, p. 1004. 8vo. London, 1848.

GENERAL WOLFE'S MONUMENT.

(2nd S. iv. 75.)

Allow me to correct R. in his quotation from the inscription on the monument to Wolfe. This honourable tribute to the memory of the distinguished general who conquered Quebec, with the aid of soldiers from the American colonies, some of whom afterwards took part in the war of the

revolution, is erected on the plains of Abraham, about one mile beyond St. John's Gate on the western side of the city, and on the spot where tradition says the hero breathed his last.

It is formed of a square base about six feet high, from which rises a round shaft, entirely plain, excepting a few beads near the top, which terminates with a hemisphere, on which rest a Roman sword and helmet, the latter encircled with a wreath of laurel. The whole monument is about thirty-five feet high; a substantial iron railing protects it from injury. The shaft and base are made of the dark grey stone found in this part of Canada, and the sword and helmet of bronze. On two sides of the base brass plates with inscriptions cast in relief are sunk into the stone. The one on the north side reads thus: —

"Here died
WOLFE
Victorious,
September 13, 1759."

That on the south side as follows: —

"This pillar was erected by the British army in Canada, A. D. 1849. His Excellency, Lieut.-Gen. Sir Benjamin D'Urban, G.C.B., K.C.H., K.C.T.S. &c., Commander of the Forces, to replace that erected by Gov.-Genl. Lord Aylmer, G.C.B. in 1832, which was broken and defaced, and is deposited underneath."

Weld, in his account of Quebec (see *Travels in N. America in the Years* 1795, 1796, 1797, 4to. London, 1799, page 179.), says, "the spot * * * * is marked with a large stone, on which a true meridional line is drawn." The one now standing is therefore at least the third monument which has been placed here to his memory. Near by is a well from which it is said water was brought to allay the thirst of the dying hero.

In the governor's garden in the eastern part of the city is another monument in the form of an obelisk and base about sixty-five feet high, on the north side of which is the name MONTCALM, and on the south WOLFE. The other two sides are filled with a very lengthy Latin inscription purporting that it was erected in 1827 by the united contributions of the British and French residents in Quebec to commemorate the virtue and heroism of the opposing generals who fell in the contest for supremacy in Canada.* It may not be out of place to add here that the remains of Montcalm have reposed since the day of his death in the Ursuline convent in the city. T. H. W.

Richmond, Va., U.S.

General Wolfe. — When he found himself mortally wounded, his principal care was that he should not be seen to fall: "Support me," he said to those near him; "let not my brave soldiers see me drop. The day is ours. Keep it." These were his last words. (*Gent. Mag.*, xxix. 496.)

Lieut.-Gen. E. Wolfe, Col. 8th Reg., died March 27, 1759. (*Ibid.*, 1759.)

Gen. Wolfe's remains were landed from the "Royal William," Spithead, on Saturday, Nov. 17. (*Ibid.*, xxix. 548.) MACKENZIE WALCOTT, M.A.

General Wolfe, his Death, &c. — As you have inserted so many memoranda touching General Wolfe, the following quotation *literatim* from a MS. of the last century may not be unacceptable:

"General Wolfe was wounded in the arm, then again, and carried off by two grenadiers. They said, They run! He said, Who run? threw himself against a tree and died. He had red hair, was pretty well made, abstemious from a boy, consumptive, but the upper lip united to the rim of the nose.

"His letter to Mr. Pitt.

"He was ordered to come to action."

CL. HOPPER.

GOING THE WHOLE HOG.

(1st S. iii. 224. 250.; iv. 240.; 2nd S. v. 49.)

Just as the inquiries in "N. & Q." respecting the "Rule of Thumb" have brought out a variety of explanations, distinct and independent, but all tending to illustrate the phrase, so is it likely to happen with regard to the expression now before us, "going the whole hog."

One of your correspondents, for instance, suggests that the expression may have taken its rise from Cowper's lines, "The love of the world reproved" (1st S. iii. 224.) This reference is so much to the purpose, that perhaps it may be well to cite a portion of the lines in question, which your correspondent has not quoted. Mahomet, says the poet, taught the Mussulman that in all swine there was a certain part that might not be eaten, leaving his followers to discover *which*.

"But for one piece they thought it hard
From *the whole hog* to be debarr'd.
. . . . . .
Much controversy straight arose,
These chose the *back*, the *belly* those;
By some 'tis confidently said
He meant not to forbid the *head*,
While others at that doctrine rail,
And piously prefer the *tail*.
Thus, conscience freed from every clog,
Mahometans *eat up the hog*."

Then comes the application. Such are you, sings the poet, who profess to have renounced the world. One sees no harm in a "friendly game of cards;" another thinks there can be no evil "in a play." Others, again, make an exception in favour of a "concert" or a "race," or "shooting and the chace."

"Reviled and loved, renounced and follow'd,
Thus bit by bit the world is swallow'd;
Each thinks his neighbour makes too free,
Yet likes a slice as well as he;

[* This Latin inscription is given in our 1st S. v. 186.]

With sophistry their sauce they sweeten,
Till *quite from tail to snout 'tis eaten.*"

Well; this is *eating* the whole hog, at any rate. But what is *going* the whole hog?

My own impression has long been that, however various the *applications* of the phrase, it properly and primarily belongs to the language of gamesters. "To *go*" so much, is to stake, bet, or venture such a sum. Imagine the money ventured to be foreign gold and silver. I have heard amongst Englishmen abroad such language as this:—"I'll go a dollar;" "I'll go four dollars;" "I'll go eight dollars;" "I'll *go the whole doubloon.*"

Yet should any one hear amongst gamesters the expression "*I'll go the whole hog,*" by no means let him infer that the play is for *swiné*, whether whole or cut up. "Hog," in vernacular English, was, and is, a piece of money. Once it was a shilling, or sixpence (Halliwell). Now it is a five-shilling piece; though still a shilling in Ireland, according to one of your correspondents, who gives an amusing illustration. Suppose the understood value to be a crown. The gamesters might then say, "I'll go a shilling," "I'll go half-a-crown," "I'll *go the whole hog.*" This I venture to submit as a primary meaning of the phrase, though not by any means to the exclusion of other uses.

The application, to different coins or sums, of the names of animals, as *hog*, *pony*, *bull*, and, in the West Indies, *dog*, is one of those modern things which have a very ancient origin. But "hog" has a particular claim to this distinction, *hoger* being the old Jewish-German name for a *ducat.*

Hoger is from the Hebrew הָגָר (Hagar, the proper name), which is supposed to mean a *fugitive* or a *stranger.* I can assign no reason why the German Jews should have conferred this appellation on the ducat, unless it was in allusion to Hagar's banishment from the family of Abraham. The golden ducat was long excluded from the currency in Germany, where it was not allowed to circulate till a decree of the empire granted it admission in 1559. The sons of Abraham, dwelling of old on German soil, looked at this exclusion in their own point of view, missed the ducat as a Hagar cast out from among themselves, and called the exile *Hoger.* Hence *hog*, a piece of money; hence, *going the whole hog.*

Thomas Boys.

I believe that the true origin of this phrase arose from certain coins in the United States similar to our tokens in the latter part of the last and beginning of the present century. These coins bore the figures of various animals, but most commonly of a hog. "To go the whole hog," therefore, was to spend or stake the full amount of the piece of money bearing the hog's image. F. C. H.

MILTON ON HIS BLINDNESS.

(2nd S. iv. 459.)

"Some few years back the following lines were found among the remains of the poet Milton. They are instinct with the spirit of the great author of *Paradise Lost*, and reveal the inner life of one eminently possessed of the consolations of faith. There is an anecdote told of Charles II., that when urged by his courtiers to inflict some signal punishment upon Milton, the eloquent and intrepid champion of the Commonwealth, he inquired what was the position of the individual upon whom they invoked his vengeance—was he not old, blind, and destitute? On receiving an affirmative reply, he said, that he considered that he was sufficiently punished by being reduced to such a condition. It is not improbable that to that circumstance we are indebted for the following beautiful and touching lines. They show that his soul was fortified against the shafts of his malicious adversaries, and that he was the subject of consolations which made him rather the object of envy than of pity.

"I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

"I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.

"O merciful One!
When men are farthest, then Thou art most near:
When friends pass by, my weakness shun,
Thy chariot I hear.

"Thy glorious face
Is leaning towards me; and its holy light
Shines in upon my lonely dwelling-place—
And there is no more night.

"On my bended knee
I recognise Thy purpose, clearly shown:
My vision Thou hast dimmed that I may see
Thyself—Thyself alone.

"I have nought to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred, here
Can come no evil thing.

"Oh! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless Land,
Which eye hath never seen.

"Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

"It is nothing now,
When Heaven is opening on my sightless eyes—
When airs from Paradise refresh my brow
The earth in darkness lies.

"In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought.

"Give me now my lyre!
I feel the stirrings of a gift divine!
Within my bosom glows unearthly fire,
Lit by no skill of mine."

Of course this was not written by Milton, but

by Miss Elizabeth Lloyd, a lady living in Philadelphia! See Milburn's *Lectures* (of New York), p. 101., London edition, 1857. The poem, however, deserves preservation in "N. & Q." E. D.

Milton's Autograph (2nd S. iv. 287.)—I beg to say that I have in my possession a very old copy of Montaigne's *Essays*, by John Florio, translated from the French by him, dedicated to Queen Anne, date 1613. And which, on the top corner of the title-page, has the signature of John Milton (*plain* John); and it has also another signature, on which, if any of your readers can give me a clue, I shall feel much obliged. It is a rather uncommon name in this neighbourhood; in fact I do not remember to have seen it, but still it might not be uncommon in those days: it is Anthony Pembrugge. I have not the least doubt about both the signatures being genuine, and shall feel much obliged if you can throw any light as to whether it is likely to have been in the possession of the great poet? Leodiensis.

Likeness of Milton (2nd S. iv. 459.)—I possess an ivory medallion of this great poet: to me it is the only *satisfactory likeness* that has come under my ken. Query, Are such medallions of Milton common? S. Wmson.

WORDS IN THE EYES (2nd S. iv. 434): INDUSTRIOUS FLEAS.

Many of the impostures practised on the public pass without exposure simply because the few who detect the fraud do not think it worth while to undeceive the many, who believe just what they are told to believe. Thus it has happened in the case of the child exhibited some years ago, and alluded to by your correspondent Centurion. The tissue of the human iris is made up of a multitude of fibres, interlaced one with the other, and interspersed with minute dots and tufts of a dark-coloured substance, termed "pigment," which varies very much in different persons, both as to colour and quantity. Those who have a light grey or bluish iris often exhibit irregular markings near the edge of the pupil, which a lively imagination may easily resolve into letters. Such I suppose to have been the case with the French child. Wondering spectators were told they were to see "Napoleon Empereur" written on the eyes, and accordingly they did see it. I do not know whether the eyes were always viewed through a glass, or a tube of any kind: if through the latter, a little ingenuity would suffice to make printed letters, reflected in a concealed mirror, appear to the spectator to be actually upon the surface of the eye. While on this subject, I may say a few words on another deception, which had surprising success in London and elsewhere; I allude to the exhibition of the so-called *Industrious Fleas*. The proprietors of these creatures published a description of the labour incurred in training and educating them, and then the astonished spectators were shown the fleas, engaged in all kinds of intelligent occupations; drawing buckets from a well, playing in an orchestra, drawing a carriage, &c., &c. Now, as far as the fleas themselves are concerned, anybody with a little patience may get up such an exhibition in a few hours. Take, for instance, the flea drawing a bucket from a well. The little model being provided, and a fine silver thread arranged to represent the chain, a stout flea is to be glued by his back to a fixed point. Of course he struggles to release himself, and kicks vigorously. If the thread be placed so that his legs just scratch against it, it will be drawn down over the little pulley, and the tiny bucket will ascend. The carriage was moved by the struggles of several fleas glued to the little stem which represented the pole; and so on with the other tricks. No doubt it requires patience and neatness of hand to fasten the fleas in their proper positions, and to fabricate the apparatus; but a Geneva watchmaker would smile at the notion of such work being really difficult. The public believed, and no doubt believe to this day, that the fleas were really tamed and taught; and I have heard sensible people gravely bring forward the exhibition of the "Industrious Fleas" as an instance of what human ingenuity and patience can accomplish. Jaydee.

FISHING ON THE COAST.

(2nd S. v. 48.)

I can refer G. R. L. to a very early and curious tract on this subject which I had some time ago in my possession:—

"Britaine's Busse, or a Compvtation as well of the Charge of a Busse or Herring-Fishing Ship: As also of the gaine and profit thereby. With the States Proclamation Annexed vnto the same, as concerning Herring-Fishing. By E. S. London: printed by William Iaggard for Nicholas Bourne, and are to be sold at his Shop at the South Entry of the Royal Exchange. 1615."

The preface invites attention to the profits made by the Dutch, and the expediency of building large fishing vessels to compete with them. Allusion is also made to other treatises on the same subject. One is called the *Brittish Monarchy*, printed 1576; another, Hitchcock's *New-Yeare's Gift*, about 1586; a third is named *England's Way to Win Wealth, and to encrease Ships and Marriners*, 1613, written by a Yarmouth Man, "very expert both in Navigation and Fishing;" and a fourth is styled the *Trade's Increase*, written about the same time as *Britaine's Busse*. Great Yarmouth, it appears, had already taken the lead in

this enterprise: for "one Roger Godsalue, Esquere, of Bucknam Ferry in Norfolke had begun to apply himselfe to this worthy work, and had on the stocks at Yarmoth five Busses," which, excepting one large "Busse" building on the Thames, appear to have been the first of the kind in England. The author recommends the institution of a Joint-Stock Fishing Company, with a capital of 70,000*l.* or 80,000*l.*, and 100 busses; and he estimates the profits at 75 per cent. Full directions are given for the building, equipping, arming (muskets, bandoleers, and pikes), manning, victualling, and even physicking, connected with the enterprise.

The tract is now in the Great Yarmouth Public Library, but I noted down the following ancient fishing terms: —

Shivers, i. e. blocks or pulleys; now called *sheaves*.

Warropes. Qu. Warps.

Ipswitch Poledavis for sails; a kind of coarse canvas.

Waterskeits for wetting the sails; skeets or scuppets.

Wodden Scummers. Qu. Skimmers.

Iron Esses, i. e. hooks in the form of an S "to mend the shrowd chaines."

Orlup Nailes. *Orlop*, a part of a ship's deck, is from the Dutch *overloopen*, to run over.

Deepings and Masks, in connexion with nets; and *Nozzels*, cords to fasten the nets to the ropes.

Pynbolls or Bwyes (*hod.* the local pronunciation); apparently the buoys, bowls, or tubs with a pin or staff, surmounted by a vane, to mark the locality of the nets, and which figure picturesquely among the waves, in marine pictures, such as Vandervelde's.

Gipping Knives and *Heading Knives* — the former to open the fish.

Roaring Baskets.

Busses, *Yagars*, *Pinkes*, and *Carwells*; vessels of different kinds.

Herring Stickes, i. e. barrels and *chopstickes*.

Kip and Garfangle Hookes.

Trinker Men and *Trinker Boates*.

The above may serve as a small contribution to the new Dictionary of the Philological Society, ancient words of this kind not being likely to occur generally; nor are the modern terms, such as one constantly hears among the fishermen of this coast [e. g. *Beatsters*, i. e. net menders (females, hence the Sax. fem. term, *ster*); names of fish, such as the *Sull*, or horse-mackarel; *Sweet William*, apparently a small species of shark], to be found in any provincial vocabulary. I believe the small 4to. tracts of the seventeenth century, for which I have, I confess, a sort of mania, in common with many of my fellow subscribers I dare say, would be found particularly rich in obsolete words. E. S. Taylor.

I know of no work, either ancient or modern, on coast fishing. A publication of the kind, ably compiled and delineated, is a desideratum. G. R. L.'s Query reminds me of a very curious and primitive mode of capturing fish on the southern coast of Wales, a note of which may possibly be of service to some future writer on this subject. Owing to the recent establishment of so many iron works in the Principality, both sewin and salmon, which formerly abounded in our Welsh rivers, have been driven to more northern localities, and in consequence the curious practice in question of taking them has almost, if not entirely, ceased. It was as follows: — The fishermen commenced their operations, at every ebbing of the tide, by stretching a seine across the river (several hundred paces above the coast), and whilst drawing it towards the sea, they incessantly disturbed the water by beating the surface, as well as hurling into it the heaviest stones they could poise. The affrighted fish made at once for the sea, which, however, they could not reach except by passing through the intervening shallows. Here they were pursued by dogs trained for the purpose, and clubbed or speared by the men. I have frequently seen from one to two hundred fine fish, weighing from ten to twenty pounds each, taken in this extraordinary way. β.

Replies to Minor Queries.

Luther and Gerbelius (2nd S. iv. 519.) — Mr. Offor asks, how it was possible that Luther should use the edition of Gerbelius for his version, since, according to Melancthon, the volume (meaning, I suppose, the whole of his version of the N. T.) was in the hands of the printer on May 5, 1522, "only two months after the date of Gerbelius' edition." But in this computation Mr. Offor is not correct. An interval of nearly fourteen months had passed. I have now before me a copy of the edition by Gerbelius. The title-page is wanting, but that page contains nothing more than the simple title of the work to which it is prefixed, viz. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. In the last page of the volume, at the end of the list of errata, we find the following: — "Hagenaæ, in ædibus Thomæ Anshelmi Badensis, Mense Martio, Anno Salutis MDXXI." In the month of April, 1521, Luther pleaded his cause before the Diet at Worms, and at the end of that month was safely lodged, by his friend the Elector of Saxony, in the castle of Wurtemburg.

"In this retirement, which he used to call his Patmos, he first began to apply himself to the great undertaking of a new Translation of the Bible into German."—Townley, *Bib. Lit.* ii. 275.

Before he left the castle in March, 1522, he had translated the whole of the N. T. It was, clearly,

possible for him, therefore, to use the edition of Gerbelius: and I have no doubt that it was one of several copies of the N. T., printed and in manuscript, that the great reformer had before him. But that it was not the edition used by him for his version was clearly proved in the controversy on this subject which was carried on between Eckhard on the one side and Boysen and Palme on the other, at the beginning of the last century. There was nothing indeed in the character of the text to entitle it to this distinction. It follows the second edition of Erasmus so servilely as to omit Mark, xi. 26. For the omission of 1 John, v. 7. the editor could plead sufficient authority. S. D.

The Mannock Family (2nd S. v. 5.) — Within my recollection, *i. e.* in 1837, a branch of the Mannock family, professing the religion of the Church of Rome, was seated at Gifford's Hall, near Hadleigh, in Suffolk. The house was let at that time to a gentleman of my acquaintance, on whom I called when I was staying in the same year in that neighbourhood, on a visit to the Archdeacon of Colchester of that day, and more recently Dean of Canterbury. The mansion is of the true Tudor type, lying low among green meadows watered by a clear front stream, the Brent, I think. Whether this family still exists, or whether it is an offshoot of the baronet family of Mannock, mentioned in connexion with Pope, I am quite unable to state. C. W.

[Gifford's Hall was the property and seat of the baronet family of Mannock, in whose ancestors the estate has been vested since the time of Henry VI. Sir George Mannock, the ninth baronet, died in 1787. William Valentine Commyns Mannock, Esq., died in 1819; after his death this property was purchased by Patrick Power, Esq., who has taken the name of Mannock.]

Coal Clubs in Agricultural Districts (2nd S. iv. 491.) — A Query of the same kind as the above appeared about the same time in the *Gardener's Chronicle*. As Veyan Rheged's object is to benefit the poor to the greatest extent, and his fund appears to be a permanent one, the case of a neighbouring parish may be perhaps suggestive to him.

At some time and by some person certain lands were devised—the rents to be applied, primarily, to the keeping up and decorating the parish church, and then the surplus to be divided among the poor. All documentary trace of this has vanished (how conveniently such documents always do vanish!) — the land luckily, however, is still extant, and its proceeds are administered by trustees under, I believe, a Chancery deed, who, after expending a few shillings on the *outside* of the fabric in the way of replacing a loose stone and stopping sparrow-holes in the thatch (the interior they refuse to interfere with), distribute at least a ton of coal to each household — provided they have a legal settlement in the parish, and have not been chargeable thereto for relief, for the space of a year. The man then becomes eligible to be placed on the list, but he has to wait then another year for his coals. By what parochial conspiracy this deed was originally obtained, it is impossible now to find out, but the working of the rule is excessively pernicious.

The real persons benefited are the cottage owners and the ratepayers, — the one class by the advance of their rents, the others by the straits the poor will undergo to avoid forfeiting their coals by accepting parochial relief. The healthy and able-bodied labourer is no better off; while the infirm, the sick, the maimed — who are driven by stern necessity to apply for assistance to the parish — are actually worse off than they would be, if no such charity existed; inasmuch as they have to pay the extra rent, without the advantage of the boon held out to them as an inducement to hire in the first instance. No wonder, then, that, where no impediment exists, the charity is clamorously demanded as a right.

E. S. Taylor.

Separation of the Sexes in Churches (2nd S. iii. 108. 178.; iv. 54. 96. 499.) — In the parish of which I am the incumbent, situated in the co. Tyrone, and on the edge of the co. Fermanagh, a small portion of which is included in it, there are two Episcopalian places of worship; in the smaller of which this distinction is rigidly observed, while in the larger there is a marked tendency towards the practice.

Here at least Calvinistic tenets will not account for the custom, which is locally attributed, both in this and neighbouring parishes, to Methodistic teaching, though with what truth I cannot say. Enivri.

A Lady restored to Life (1st S. xi. 146.; xii. 154. 215. 314.) — In Smith's *History of Cork*, vol. ii. p. 428., I have met with the following paragraph: —

"Mr. John Goodman of Cork died in January, 1747, aged about fourscore; but what is remarkable of him, his mother was interred while she lay in a trance; having been buried in a vault, which she found means to open, she walked home, and this Mr. Goodman was born some time after."

Can any reader of "N. & Q." tell me whether this was really the case? I have heard and read of many similar instances; but I am rather sceptical. Abhba.

Quotation Wanted: "Millions of spiritual creatures," &c. (2nd S. v. 49.) — H. R. F. will find the line —

"*Millions* of spiritual creatures walk the earth"—

(not *myriads*) in *Paradise Lost*, book iv. line 677.

Edw. J. Sage.

Dr. John Everard (2nd S. iv. 366.; v. 49.)—Dr. Everard deserves attention as an English Mystic and Christian Platonist; he is especially noticeable as having produced the only English version of the celebrated works ascribed to Hermes Trismegistus. I possess a copy of the second edition of this rare little book, and transcribe the title:—

"Hermes Mercurius Trismegistus, His Divine Pymander. In Seventeen Books. Together with his Second Book, called Asclepius; containing fifteen chapters, with a Commentary. Translated..... out of the Original into English; by that learned Divine Dr. Everard. *London*, Printed by J. S. for Thomas Brewster at the Three Bibles in Paul's Churchyard near the West End. 1657. 24mo."

The Commentary is, I think, translated and extracted from Rosselli's folio. The *First* edition of this book was published in 1650. It is better printed than the second edition, but has not the *Asclepius*. The Preface to my copy is signed J. F.

I find in a catalogue before me two editions of Dr. E.'s *Gospel Treasury Opened*, one dated 1653, the other 1659. This is but a scanty scrap of information for your correspondent C. D. H. I trust that some one within reach of books will give us some personal details about Dr. Everard.

Eirionnach.

"*Liane*" (2nd S. v. 87.)—Charles Nodier, *Dictionnaire Universel de la Langue Française*, Paris, 1832 (vol. ii. p. 24.), has "*Liane*, s. fém., t. de bot.; genre de plantes sarmenteuses, propres à emballer:" and, according as applied, probably may mean, Anglicè—radicle, or fibril, or tendril, particularly of the vine. Delta.

I forget the title of an Edinburgh printed dictionary (12mo. 1823)—the author of which claims the introduction of the word, and defines it "a sort of Bindweed, a plant." In *Dictionnaire Classique*, 2nd ed. Paris, 1829 (known as de Rivarol's) we find "Liane, s. f. nom générique des plantes sarmenteuses d'Amérique." Spiers, 8vo. 1850, gives "Liane, *liane*; liane à glacer l'eau, *wild vine*."

R. Webb.

Bruges Monumental Inscriptions (2nd S. v. 68.)—Under the above heading, C. C. B. has noticed his having discovered a tombstone at Bruges to the memory of Mrs. More, descended from Sir Thomas More in the eighth degree of consanguinity. A few particulars of that lady may be read with interest. Mrs. Mary Augustina More was sister of Father Thomas More, the Provincial of the Augustinians, and Superior of the Convent of Canonesses of St. Augustin, at Bruges; of which Mrs. More was Prioress. In 1794, she embarked with her community, on the approach of the French, and arrived in London on July 12. They were welcomed and settled at Hengrave Hall, in Suffolk; and continued there till the peace of Amiens, when Mrs. More returned with these nuns to their old convent at Bruges. It is observed of this lady by the Rev. B. Rayment, in his *Piety Exemplified* (vol. ii.), that, "like her great ancestor, she possessed a mind superior to every trial and difficulty." She closed a long and meritorious life on March 23, 1807, in the seventy-fifth year of her age, at her convent at Bruges, having been the last lineal descendant of the Chancellor Sir Thomas More. F. C. H.

Turkish Titles of Pashā and Bashā (2nd S. v. 68.)—The Turkish language is a compound of Tartar, Persian, and Arabic. The Turk has adopted the Arabic alphabet, which having no letter *p*, he has used the Arabic ب (*b*) to represent *p* by adding two dots, پ. What the Persian and Turk call *pasha*, the Arab calls *basha*. In Freitag's *Lexicon*, *bashā* is rendered *egregia ac bona indole fuit*, from which it appears that the Arabs have borrowed the word from the Persian. *Pashā* is considered by D'Herbelot (*Bibliothèque Orientale*) as a corruption of *padishah*, from *pad*, guardian, and *shah*, king in Persian. Padishah is the highest sovereign title. *Pashā* is applied to the great officers of state; thus the high admiral is styled *capudan pasha*. T. J. Buckton.

Brus (*plerumquè Braose*) *Family* (2nd S. v. 77.)—This name has an almost infinite orthography, and, besides the above, it is sometimes Brutz, Brouce, Bræhus, Breose, Brewis, &c. The family is of great antiquity, and appears on the roll of Battel Abbey; and the earliest pedigree I believe will be found in Horsfield's *Hist. of Sussex*, 2 vols. 4to. (vol. ii. p. 186.), with the castle and barony of Bramber line of descent. William de Braose had a grant of thirty-eight manors in Sussex from William the Conqueror, and the arms there given differ from later coats of the same family; they are,—Az. crusulé, or, a lion rampant, crowned of the last. And those which are figured in Lee's *Tetbury* (p. 62.) are very dissimilar. (See also *Collection of Coats of Armour of Gloucestershire*, by Sir George Nayler, Lond., 1792, 4to., vol. i. pl. 8., Breose.) Perhaps some reader of "N. & Q." may explain this apparent incongruity. Mr. Lee, in his work, has given a very long account of the Braose family, beginning with the twelfth century; when the manor of Tetbury was given to Wm. de Braose by Henry I., and it was the place of sepulture of several of the family. There was in the old church at Tetbury an altar monument of the Braose family, probably five or six centuries old, which was so much dilapidated and ruinous that, in building the present church, it was judged advisable to remove it altogether. There is still, however, remaining a large sculptured figure in stone of one of the Braose family cross-legged, in a coat of mail armour, who had been at the Crusades. Delta.

On Language (2nd S. v. 69.)—The allusion is to the number of *roots*, not to the number of *words* formed from them: the latter are numerous, especially among the more civilised nations. The number of roots in any language is represented by Adelung, in the preface to *Mithridates*, to vary from 200 to 600.

The flexibility of the organs of articulation in young persons enables them readily to imitate the sounds they hear. The variety of sounds in the Russian language enables the Russians in advanced age to pronounce the European and Asiatic tongues accurately, whereas an Englishman, a Frenchman, or German, would find accuracy impossible. After the powers of articulation have become fixed by constant use, great difficulty arises in any attempt to acquire new sounds. Even the Spanish and German Jew, although reading with the same vowel points and accents, vary in pronunciation. Neither can express ת (th): the one calling it *t*, the other *s*.

T. J. Buckton.

Lichfield.

Bull Baiting (2nd S. iv. 351.)—There is a ring inserted in the pavement nearly in the centre of the market-place of this town (Hedon), which was used in bygone days for the baiting of bulls. This was not altogether a cruel pastime, as your correspondent supposes, but a fulfilling of the law, as it was required before a butcher could offer bull-beef for sale that the animal should be previously baited.

B. H.

Old French Argot (2nd S. v. 69.)—

1. Boursier, *a poor scholar*. "Bursarii . . . . quæ vox etiamnum obtinet in Academiarum publicarum scholasticis, quibus ob rei domesticæ pauperiem certa quædam stipendia exsolvuntur ex arca ad id destinata, ad peragendos studiorum cursus . . . . Vulgo *Boursiers*, qui idcirco *demeurer en bourse* dicuntur."

2. Plumet, *a beardless youth*, sometimes *a scapegrace*, *a young scamp*. "Garçon plumet videtur ille, cui lanugo nascitur. 'Laquelle femme dist a Jehan de Fer qu'il estoit ung garson Plumet.'"

"Garçon plumet, Jeune étourdi, qui n'a que du poil follet."

(The above extracts are from Du Cange and his editors.)

3. Tirelaine, *a stealer of cloaks* (by snatching, like the London wig-stealers of the last century). "Tire-laine, *s. m.* S'est dit, comme Tireur de laine, pour Voleur de Manteaux."—*Bescherelle.*

"Tireur de laine. Se disait autrefois d'un filou qui volait les manteaux pendant la nuite."—*Ib.*

Thomas Boys.

University Books (2nd S. iii. 31.)—The entrance books of Trinity College, Dublin, are not open to the inspection of the public. A certified extract from them can be obtained, but at a charge of 10*s*. The first entrance of which there is any record is that of William Wentworth, Esq., Nobilis, eldest son of Thomas Viscount Wentworth, born at Wentworth Woodhouse, Yorkshire, June 6, 1625; entered T. D. C. as a Fellow Commoner, Jan. 12, 1637–8, being then eleven years, seven months, and four days old.

All records of entrances for the preceding sixty years have disappeared. As a favour, the Senior Lecturer sometimes permits the books to be examined. The first book, 1637 to 1725, has an Index. The book from 1758 to 1769 has been lost within the last forty years. It is said, I know not with what truth, that the late Rev. Dr. Prior, Vice Provost, was the culprit. The *University* books, contradistinguished from those of the *College*, are open, as I understand, to the public, free of charge.

Y. S. M.

Jews forbidden to read Ezechiel (2nd S. v. 88.)—The injunction does not apply specially to the vision in the first chapter, but to the whole prophecy; for as portions of this book (xviii. 20.) are in terms apparently contradictory to the law (Exod. xx. 5.), the Jew who from five years of age was instructed in the Pentateuch, and other portions of the Old Testament, was enjoined not to read Ezechiel till he had attained his thirtieth year, and, consequently, after he had become well grounded in the law (Jerome's *Proleg. to Ezechiel*), and was likely to be better able to understand a book of such acknowledged moral and archæological difficulty. See Calmet, Adam Clarke, Bagster's *Family Bible*, *The Pictorial Bible*, and *Penny Cyclopædia*.

T. J. Buckton.

Lichfield.

Longevity, and the Transmission of Knowledge through few Links (2nd S. ii. 483.; iii. 13.)—I know a gentleman in Dublin: he is not sixty years old; but singular to say, his father, who died in 1817, was born in 1724, and fought for Charles Edward under his relative the Duke of Perth at Preston Pans and at Culloden. The sword he used on those occasions is in his son's possession; he is the younger son of a second marriage, and he told me lately that one of his brothers, "*the sickly one of the family*," was over eighty years of age.

Y. S. M.

Bandon Inscription (2nd S. iv. 126.)—Bandon Bridge was a very exclusive Protestant borough, and I have often heard of the inscription over one of its gates quoted by your correspondent. It is said that one fine morning the following lines were found written underneath the others:—

> "Whoever wrote this, wrote it full well,
> For the same is written on the gates of Hell."

Talking of wall-inscriptions, I am reminded of an amusing instance.

About fourteen or fifteen years since, the re-

formed corporation, or rather town commissioners, of the borough of New Ross, co. Wexford, decreed the destruction of two of the ancient gateways of that town, which were accordingly demolished. After the "Three Bullet" gate was entirely removed, the sapient commissioners fixed to the wall of an adjoining building a board, thereon an inscription, commencing thus: "This *is* the West wall of the Three Bullet Gate of New Ross which *was taken down* by order of the Town Commissioners on," &c. Unfortunately, when I read this, though startled by the novelty of looking at a wall which was not there, I did not take a copy of the whole. I believe it still remains, but defaced.

Y. S. M.

Iron Chair by Ruker (2nd S. v. 32.)—The magnificent iron chair made by Thomas Ruker in 1574, and presented by the City of Augsburg to the Emperor Rudolph II., is now at Longford Castle, Wilts.

After being long in the possession of a Swedish nobleman, it was brought, in the eighteenth century, to England, by Gustavus Brander, who sold it to the father of the present Lord Radnor.

A description of this fine work of art will be found in the 3rd vol. of Dr. Waagen's *Art and Artists*.

J. E. N.

Surname "Deadman" (2nd S. iv. 178.)—The explanation of Totman is not unlikely. On looking over Oldfield and Dysons' *History and Antiquities of Tottenham High Cross*, 1790, I find the name in the ancient records cited spelt thus: Toteham, Totynham, Totenham, Totnam, Totinhame, Thotehenham, and Tottenham: and I know the name is frequently pronounced, and even written, precisely as Bramble has spelt it, i. e. *Totman*.

Y. S. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is a long time since there was given to the world two more handsome volumes—two volumes more instructive to the antiquary, or more valuable to historical students, than the two which have just been issued under the title of *Memoirs chiefly illustrative of the History and Antiquities of Northumberland, communicated to the Annual Meeting of the Archæological Institute of Great Britain and Ireland, held at Newcastle-on-Tyne in August*, 1852. The Miscellaneous Articles which form the first volume consist of Papers on the Advantages derived from Archæological Investigation; on the State of Newcastle and Gateshead during the Saxon Period; on the Trade of Newcastle previous to Henry III.; Durham before the Conquest; on the Limes Rhæticus and Limes Transrhenanus of the Roman Empire; the Excavations at Bremenium; the Archæology of the Coal Trade; Durham Cathedral; and Brinkburn Priory,—the whole properly illustrated by the necessary Maps, &c. The second volume is exclusively from the pen of that sound Antiquary the Rev. C. H. Hartshorne, and is devoted to the *Feudal and Military Antiquities of Northumberland and the Scottish Borders, illustrated by the Baronial Histories of Alnwick, Prudhoe, and Wark*,—the whole being the result of personal surveys, with an extensive search amongst such unprinted sources of information as were most likely to cast light upon the subject. The liberality of the Duke of Northumberland has, we believe, greatly contributed to enable the Archæological Institute to produce these handsome and most creditable volumes.

While on the subject of Local History, we must call attention to the *Analysis of the Domesday Book of the County of Norfolk*, by the Rev. George Mumford, *Vicar of East Winch*, which is a most praiseworthy endeavour to supply, as far as Norfolk is concerned, what Mr. Hunter well describes as a great desideratum, namely, not a translation of the Domesday Book, which would be scarcely more intelligible than the original, but an *epitome* or *analysis* of the contents of this great national work. The author has done this for Norfolk with great care and attention, and we shall hope to see ere long the Domesday Record of other Counties analysed, illustrated, and explained in the same useful manner.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Sir Roger Ascham's English Works and Life. By Dr. Johnson. 8vo. White.

Thomson's Poetical Works. 2 Vols. 4to. 1762.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Eclectic Review. December, 1850.

Wanted by *John T. Cheetham*, Firwood, Chadderton, near Manchester.

Imperfect Prymer in English. Grafton. 1545. Neither beginning nor end wanted.

Wanted by the *Rev. John C. Jackson*, Hackney.

Notices to Correspondents.

We have to apologise to many correspondents for the omission of interesting articles which are already in type; among these are Mr. Carruthers' paper on Milton, *Rev. Mr. Boys*, Difficulties of Chaucer, *Eirionnach on the* Origin of the Word Superstition, *Rev. L. B. Larking*, Letter from Fulgentius on the State of Religion in England; the Rawlinson MSS.

The Law of Libel. *We shall probably give next week the first of several articles on the important pamphlets published in* 1764, *advocating the doctrine eventually declared by Act of Parliament, "that in questions of libel, juries are judges of law as well as of fact," with some speculation as to the authorship.*

T. B., L. W., A. C. M. *are thanked, but have been anticipated.*

G. K. (Brighton) *is thanked. He will see that he has been anticipated.*

R. Soanes. *If our correspondent refers to our past volume,* pp. 1. 21. 41. *he will see that Wilkes was not the author of the work in question. The article now sent would therefore only mislead.*

J. D. *All right.*

T. N. B. *The entry in the Congleton records clearly refers to "the burning of corrupt* herring."

M. E. Berry. *W. B., the translator of Ortelius's* Theatre of the Whole World, *is no doubt William Blaeu, the publisher of Geographical Maps and Charts.*

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C., *to whom also all* Communications for the Editor *should be addressed.*

[Advertisement.]—Why Burn Gas in Daytime?—Chappuis's Patent Reflectors diffuse the healthful light of day into all dark places.—Manufactory, 69. Fleet Street.

LONDON, SATURDAY, FEBRUARY 13. 1858.

Notes.

DUNNING'S ELOQUENCE.

Lord Campbell, in his *Life of Lord Chancellor Charles Yorke*, tells us that in the "Privilege Debate," as it is called, of November 1763, Dunning made a violent attack on the Yorkes, father and son, and he gives a long extract from what he calls Dunning's *Speech*, which he says is "one of the best specimens of *Dunning's eloquence* preserved to us."

When I first read this, more than ten years since, I was startled. I knew that Dunning was not in Parliament in 1763, nor for years after,—first in 1768; and I knew that what is called a specimen of Dunning's eloquence were passages extracted from widely separated pages (34, 5, 6. and 95.) of the once celebrated pamphlet, *A Letter concerning Libels, Warrants*, &c. published in 1764. To my great surprise this statement has passed without being questioned; and is now in the fourth edition of Lord Campbell's work (vol. vii. p. 85, 6, 7.) reproduced. His Lordship refers as authority to the *Law Mag.*, No. 61. p. 87. However worthless such a second-hand authority might be, I resolved to examine it; but on referring to No. 61. there was no mention whatever either of the Privilege Debate or of the Yorkes. At last, after a despairing search, I stumbled on the passages in No. 59. (vol. xxx., Brit. Mus. copy); but so far is the writer from offering it as a specimen of Dunning's eloquence in the House of Commons, that he makes a distinct acknowledgment (p. 85.) that they are extracts from the celebrated pamphlet "*Letter concerning Libels, &c.*," *attributed*, says the writer, to Dunning, and said to have been corrected by Pratt.

It is strange that a work, once so celebrated, could have been largely quoted from without the fact being discovered; it is a melancholy proof how easily the historical landmarks of our constitution may be effaced. Such things ought not to be. We are and ever must remain deeply indebted to the writer, and therefore I propose to show that the "Letter" was only one of a series of pamphlets, in which great constitutional battles were fought, and by which they were won. I will call them "the Candor Pamphlets," leaving it to future evidence to justify this generic name. All to which I shall refer excited great interest at the time of publication; they sounded like a trumpet; they were quoted everywhere, and wildly commended, or fiercely denounced; and I know no better test of merit. They never lost their significance or value until Parliament (32 George III.) "declared" that the law laid down by the writer was the law of England — that in questions of libel juries are judges of law as well as of fact,—contrary to the opinion of Lord Mansfield and the recorded judgments of the Court of Queen's Bench. The writer of these pamphlets was not, and is not, known. Though he may and must have been touched with the eulogium pronounced on him by Burke in the House of Commons, he was not tempted by it into a betrayal of his secret. Like his contemporary Junius, he died and made no sign.

THE CANDOR PAMPHLETS.

The first of the series of pamphlets to which I shall direct attention is *A Letter to the Public Advertizer*, published by Almon in 1764.

This letter is signed "Candor," and dated "Gray's Inn, 31 Aug. 1764." A preliminary notice begins thus: "Candor presents his compliments to Mr. Almon, and desires he will convey for him the following letter, *a small part of which has been printed already*." The small part had been printed in the *Public Advertizer* of August 2. Why no more was published in the *Public Advertizer*, to which the whole was addressed, appears from the following significant notice to Correspondents on August 7:—

"If our Correspondent C. will make himself known to us, we shall be induced to comply with his request; but if he is unwilling *to step forth, and avow himself the author, or indemnify us* for any charge whenever we are called upon by *authority*, the printer does not chuse to run the risk of an expensive prosecution and perhaps a *personal* trouble into the bargain. No one certainly can blame him for this caution who avails himself of the same by being concealed. C. will understand our meaning when we hint to him that *enough* has been said already. We wish for a continuance of his correspondence on any future occasion."

Candor, it appears, did not chuse "to step forth" as requested, but *transferred* the remainder —the whole of what subsequently appeared as his "Letter," including "the small part" which had been printed — to Almon, who published it as a pamphlet. "A second edition," or as I believe the first pamphlet edition, of this *Letter* was advertised on the 19th Oct. as "this day published;" to which advertisement this significant hint was added; from which I infer that Almon knew no more of the writer than the editor of the *Public Advertizer*, nor how or where to address him:

"†ɪɪ. The letter dated October the 17th was received yesterday. Every request is complied with; and an answer is ready; *where shall it be sent?*"

This admirable *Letter* is professedly written in *defence* of the Ministry. It is satire from beginning to end — satire on Mansfield, his law, his politics, his principles and his change of principles;—on the House of Commons and its libel law; on the House of Lords, on the Bishops, on the Scotch "notoriously barren of wit, humour, and poetry." Hume the historian is spoken of as a "foreigner," and "a loyal Briton" is called "translated English."

There is a satirical defence of "the popular Chief Justice" Pratt, of Pitt, and severe satire on Halifax, or rather on the attempt of the Crown lawyers to evade the law. The tone, temper, and satire throughout are kept up with great skill. The writer denies that there ever was "the least connection, or even acquaintance, between the profligate writer [Wilkes] and the great lawyer" [Pratt], and states that "Mr. Pitt neither has, nor ever had, any more connection with the desperate libeller." The denial of all acquaintance may be true; but we must remember that Candor wrote as *a friend of the Ministry*, and hints that Ministers have no objection to be rubbed now and then with a little salt, "so that after all" Wilkes "only offended, as I ween, by the quantity he put in his pickle." The notice of Hume's history is clever satire and sound criticism. His comment anticipated Sydney Smith's joke. It is an excellent history, says Candor, to any one "who reads it free from the *prejudice of other histories*, that is, who know *no facts but what are related by Mr. Hume*, &c. &c., and *is void of any political or religious principles* relative to this *constitution*; in short, *whose mind is free from the shackles of previous information.*"

This minute analysis was necessary to show the family likeness which runs through all these pamphlets.

I come now to the pamphlet from which Lord Campbell quotes: "*An Enquiry into the Doctrine lately propagated concerning Libels, Warrants and Seizure of Papers*," called in subsequent editions "*A Letter concerning Libels, &c.*" This sound constitutional pamphlet excited still more the public attention; it went through numberless editions, and the arguments were from time to time illustrated and enforced by the writer in "Additions," "Postscripts," and "Appendix" separately published and then embodied in the later editions. This pamphlet is signed "the Father of Candor," and is dated "Westminster, October 17, 1764."

Before I proceed to examine the work itself, it may be well to notice that in a list of *forthcoming* works *to be published* by Almon is announced *The Power of Juries, shewing they are Judges of Law as well as Fact. Dedicated to Lord Chief Justice Mansfield.* In reference to this work so announced, we have the following advertisement in the *Public Advertizer*, Wednesday, *Nov.* 28, 1764:—

"Tomorrow will be published '*An Enquiry into the Doctrine lately propagated concerning Libels, &c. &c.* The pamphlet lately advertized under the *Power of Juries* is *included in this performance.*"

This pamphlet is a learned, elaborate, and able review of the whole question, professedly written by a retired lawyer, "The Father of Candor." The writer holds that lawyers are the great, indeed the only, authorities on constitutional questions, and has avowedly a "thorough conviction of the incapacity of other men to discuss points of civil polity." The pamphlet is remarkable for its sound logic, which satisfies even civilians of the authority of its law. "The Father" takes like views with "Candor," of Hume and Hume's history; sneers at the Scotch and Scotland; commends Pratt [afterwards Camden]; abuses Mansfield, Sandwich, and his conduct towards Wilkes; censures Wilkes; speaks of Henry VII. as one of the worst of princes, and of Charles I. as "that pious Monarch, that Martyr to obstinacy;" commends Lord Somers, a judge, for publishing his thoughts, &c. on what is going forwards; talks of "old Johnson" [Dr. Johnson].

There can be no doubt that "Candor" and "The Father of Candor" were *alter et idem*, and that the latter, in acknowledging a connexion as "The Father of Candor," meant merely *dramatic effect*, and to assume a new character as best suited to his new line of argument and demonstration. Candor had been vivacious, entertaining, and satirical: "the Father" meant to be serious, argumentative, and legal; although whoever looks narrowly into both will find that the satire of the one is but a form of the logic of the other. This opinion is strengthened by a fact which is I think conclusive. The "Appendix," which is attached to the sixth and seventh editions, and *announced in the title-page*, is signed "C.," and dated "*Gray's Inn*, Nov. 11, 1765," that is, with *the very same signature* and from the *same place* as the original pamphlet by "Candor," as if the writer meant thereby to acknowledge the identity. The fact, therefore, that these pamphlets were written by one person is, I think, proved.

But there is more incidental evidence. Almon, as we have seen by his advertisement, did not know at that time who was *Candor*, and, as I think I shall show hereafter, did not know for certain who was "the Father of Candor." But he may have known—indeed, as he was the publisher of both, he must have known, if it were the fact, that they were written by the same person. I assume that the writer could have no reason to lead Almon to one conclusion and the public to another; for with the public the "C. Gray's Inn" of the Appendix would be conclusive. Now Almon, in a Letter to Lord Temple, dated Nov. 12, 1764, says, "I have received another pamphlet from Candor, which is very long, very severe, and very good." (*Grenville Corr.* ii. 459.) As the *Enquiry* by "the Father of Candor" was published or advertised to be published on Nov. 29, it seems to me conclusively proved that "Candor's letter to the *Public Advertizer*," and "another pamphlet," the *Enquiry*, by "the father of Candor," were written by the same person.

For the publication of this pamphlet Mansfield

commenced a prosecution, said to have been of an unusual character, "not by indictment or information, but by motion in the King's Bench for writ of attachment for contempt." For an account of these proceedings the reader may refer to a *Collection of Scarce Tracts*, published by Almon, 1788, vol. i. p. 260.

The success of these pamphlets gave rise to a brood of "Candors," whose letters are scattered over contemporary newspapers,—many in the *Public Advertizer* itself. Almon also published a pamphlet professedly written by "A Son of Candor," which Mr. W. J. Smith (Notes to the *Grenville Papers*) is of opinion was a genuine Candor pamphlet. Mr. Smith's opinion is entitled to respectful attention; but on this subject he had a theory to develop, and that is apt to influence the judgment. It makes no difference to my argument whether it be genuine or not; but I must add that I can see no trace of "Candor" in it.

I reserve a notice of some other pamphlets till next week. D. E.

DIFFICULTIES OF CHAUCER.—NO. V.

"*Marchant.*" —

"A coke they hadden with hem for the nones,
To boile the chickenes and the marie bones,
And poudre *marchant*, tart, and galingale."
Cant. Tales, 381—3.

The suggestion has already been thrown out, that we are to understand by "poudre marchant" neither, as a careless reader might suppose, a dealer in powders, nor, as some have imagined, a powder used in making gingerbread. The "coke" was to boil "the chickenes and the marie bones," and he was to "poudre" (season) these three articles, "marchant, tart, and galingale."

It now, therefore, becomes incumbent on us to show what kind of viand was this selfsame *marchant*, which the coke was thus to season or powder. Respecting "tart" and "galingale" there is no difficulty.

Marchant is a name for *waterfowl*, in German *merchente*.

Merchente is properly the *Mergus albellus*. But our forefathers partook of various waterfowl: not only of "a gose," "three greene geese in a dish," "a stuble gose," and "after Alholowne a swan;" but of "malarde," "teale," "gulles," and "curlew." (See the very appetising particulars in the *Booke of Cookery* and *Booke of Caruyng*.) And *marchant*, or *merchente*, though it may have stood for waterfowl of some particular species, was more probably a general term, embracing many such varieties as the above, and more especially the plungers and divers.

The word *marchant* is thus formed. 1. The German *merch*, which is properly the *Colymbus cristatus* L., answers etymologically to the Lat. *mergus*. 2. From *merch* comes *merchente*, whence *marchant*. *Merchente* we might naturally suppose to be a participial form (like *mergens*, *mergente*, from *mergo*): but such is not the case. *Ente*, or *ănte*, being in Germ. a duck (*conf.* in Lat. *anas*, *anătis*), contributes accordingly to the formation of many German names of waterfowl, *merchente* among the rest. Thus we have moorente or mohrente, kriechente, tauchente (diver); and in like manner *merchente*, whence *marchant*, waterfowl. The first *e* of merchente is hardened into the first *a* of marchant, just as the ancient *Mercia* used to be called the *March*. The *e* is similarly hardened in the vernacular pronunciation of *clerk*, *Derby*, *Berkley*, *Berks*, &c. (Obs. *marchpane*, almond-bread, is bread made of almonds that come from *Murcia*, on the Mediterranean coast of Spain.)

With the Germ. "merch," *conf.* in Fr. *merge*, "a name for divers water-fowle that use to duck much" (Cotgrave); in med. Latin *mergones* — "ad modum mergonis, qui restrictis alis profunda pelagi petit" (Ducange); and in Ital. *marangone*, a diver (bird or man).

If anyone can show us that some particular kind of waterfowl was specially signified by *marchant*, he will render good service. But it may be doubted whether this can be done. Just as *mulvel* (merlucius) properly signified "poor john," yet stands for any kind of saltfish (*e.g.* "mulvel de salmon et de makerel"), so *merchente* has properly a specific meaning (*Mergus albellus*), and yet *marchant* stood probably, like *merge*, "for divers water fowles that use to duck much."

In like manner the Fr. *plongeon*, a plunger, was properly "the water fowle called a ducker," but it was also "a generall name for water fowle which use to ducke often" (Cotgrave).

Modern zoology very properly restricts its terms to particular objects; but the zoological nomenclature of our forefathers was far less precise.

"*Gnof.*" —

"Whilom there was, dwelling in Oxenforde,
A rich gnof, that gestes helde to borde."
Cant. Tales, 3187-8.

The derivation of *gnof* or *gnoffe* has given considerable trouble to the critics, who seem disposed to view the term as signifying a miser or curmudgeon. This, as far as we can decide conjecturally, is probably the sense in which Chaucer employs the term; but a difficulty still remains, respecting the etymology of *gnof*.

Gnof appears to be a word of Jewish-German origin, properly signifying a *thief*. From the Hebr. גָּנַב the Jews have *gannov*, a thief. (See the *Handlex. der jüdisch-deutschen Sprache*, under גנב.) — *Gannov*, giving the German pronunciation to the *v*, becomes *gannof*, easily shortened into *gnof*.

It will, however, be perceived by the attentive reader, that in the couplet cited above the metre of the second line requires that *gnof* should retain in a measure the character of a *dissyllable*, which it possessed in its full form, *gannof*. In the pronunciation of words commencing with *gn*, the Germans often introduce the sound of a vowel, perceptible though slight, between the first two letters; witness *g-nade*, *g-neiss*, *g-nug* (for *genug*), &c. So *g-nôf*.

Thus *gnof* is only partially abbreviated in this passage from *gannof*. The Jewish-German, however, abounds with instances of abbreviation. The term for a Gentile who has been circumcised is *jidscht*, properly *jüdischt* (made a Jew of). *Jüdischt*, however, has been abbreviated, and is pronounced *yitcht*.

In farther illustration of the Jewish-German forms of the verb גנב, it may be remarked that the Jews, among themselves, often mingle words of Hebrew origin with whatever modern language they speak. Thus, a pedlar robbed of his wares would say, "Ganz mein s-choro [סחורה] ist *geganfft* geworden" (All my merchandise has been stolen!)

Gnof seems to have passed from its original meaning of *thief* to that of *miser*, through the intermediate signification of *extortioner*, which appears in the lines cited by Todd in his *Illustrations*:

> "That gnof, that grub, of pesants blude
> Had store of goud, yet did no gude."

Thomas Boys.

MILTON.

The Cambridge publishers, Macmillan and Co., announce as in preparation an elaborate "Memoir of Milton and his Times," to extend to three volumes, from the pen of Professor Masson. There are points in the poet's history still requiring elucidation, and perhaps by *ventilating* the subject in "N. & Q." some interesting facts may be elicited. First, let me notice a passage in Symmons's Life:—

> "For the fact of his (Milton's) second wife dying in childbed we have the testimonye not only of Philips, but of Milton himself, who, in the sonnet on her death, makes a direct allusion to its cause; and yet Mrs. Foster (the poet's grand-daughter) affirmed that this lady died of a consumption, at a period of more than three months after her lying-in." (*Life of Milton*, 3rd ed. p. 448.)

Mrs. Foster's testimony has been confirmed by the undoubted evidence of parish registers. Milton's marriage to Katherine Woodcock is recorded in the register of St. Mary Aldermanbury, under the date of November 12, 1656. The baptism of the only child of this union is registered in the parish of St. Margaret, Westminster, on October 19, 1657: "Katherin Milton, d. to John, Esq., by Katherin." (Cunningham's ed. of *Johnson's Lives*, vol. iii. p. 423.) And the burial of Mrs. Milton is registered in the same parish under February 10, 1657–8, the death of the mother thus occurring between three and four months after the birth of the daughter. A search in the same register would probably disclose the date of the death of Milton's first wife, Mary Powell; and the register (if existing) of the parish in Oxfordshire, including Shotover, might give the dates of her birth and marriage. Symmons also states (p. 335.) that a copy of the *Defensio Secunda*, "with a compliment from its author, was presented to the Protector by Andrew Marvell, whose letter to his friend on the occasion was first published by Dr. Birch." It is clear that Birch and Symmons were wrong in supposing that the presentation was made to Cromwell: Bradshaw was the party; and as the letter illustrates Milton's sensitiveness as an author, and his desire to stand well with Bradshaw, I may be allowed to quote part of it:—

> "Honored Sir—I did not satisfy myself in the account I gave you of presenting your book to my Lord, although it seemed to me that I wrote to you all which the messenger's speedy return the same night from Eton would permit me; and I perceive that by reason of that haste, I did not give you satisfaction neither, concerning the delivery of your letter at the same time. Be pleased, therefore, to pardon me, and know that I tendered them both together. But my Lord read not the letter while I was with him; which I attributed to our dispatch, and some other business tending thereto, which I therefore wished ill to, so far as it hindered an affair much better, and of far greater importance—I mean that of reading your letter. And to tell you truly mine own imagination, I thought that he would not open it while I was there, because he might suspect that I, delivering it just upon my departure, might have brought in it some second proposition, like to that which you had before made to him by your letter to my advantage. However, I assure myself that he has since read it, and you that he did then witness all respect to your person," &c.

The allusion here is to a letter written about four months before by Milton to Bradshaw, which was found in the State Paper Office in 1826, and first published by Todd. It is not in Milton's hand, though sealed with his armorial bearing, the Spread Eagle (see my account of it in "N. & Q.," Oct. 13, 1855); and in this communication the poet recommends Marvell as a person "of singular desert for the State to make use of." As Bradshaw is said to have, in his will, recognised Milton as a kinsman, leaving him a legacy of 10*l*., the style of address in this letter, taken in connexion with the subsequent one quoted above, is worthy of notice:—

> "My Lord—But that it would be an interruption to the publick, wherein your studies are perpetually imployed, I should now and then venture to supply this my enforced absence [allusion to his blindness] with a line or two, though it were my onely business, and that would be noe slight one, to make my due acknowledgments of your many favours; which I both doe at this time, and ever shall," &c.

This deferential mode of address shows, I think,

that the relationship was very slight, while the acknowledgment so warmly expressed strengthens the supposition that Bradshaw had exerted himself to obtain for Milton his appointment of Latin Secretary to the Council.

As Mrs. Foster has been proved to be correct in one instance, it becomes a more interesting question whether she can be relied upon in her statement, that Milton refused to have his daughters taught to write. This she professed to have derived from her mother, the poet's youngest daughter, Deborah, who, of course, could not be ignorant of the fact. That Deborah Milton could write in 1675 is proved from her signature of that date to her receipt for the 100*l.* received from her stepmother, the poet's widow, but she may have learned whatever penmanship she possessed without her father's consent, or after quitting his house, which she did four or five years before his death. Mr. Keightley, the latest and best biographer of Milton, has already informed the readers of "N. & Q." (Aug. 25, 1855) of the signatures of Milton's daughters. The eldest, Anne, could not write even her name; the second, Mary, misspelt it ("Millton"), but Deborah's handwriting, he says, is good. Perhaps *tolerable* would be more correct; and Deborah seems to have misspelt her wedded name Clarke — "Clarkk," though it is corrected in the receipt, no doubt to make it correspond with the signature on the same paper of her husband, Abraham Clarke, who wrote a good hand. Now, could Deborah Milton have been her father's amanuensis? Aubrey says she acted in that capacity, but no other contemporary that I am aware of — Philips, Elwood, or Toland — mentions the circumstance, and it is one worthy of investigation by Mr. Masson. Mr. Marsh of Warrington (who possesses the signatures of Milton's daughters, and has had fac-similes of them engraved) had satisfied Mr. Keightley that Deborah was not one of the writers in the Cambridge MSS. Indeed the whole of those MSS., with the exception of three pages, are in the handwriting of the poet, and Deborah, as Mr. Keightley remarks, was not six years old when the last poem in the collection, the sonnet on the death of his second wife, was composed. *Paradise Lost*, we know, was completed in 1665, when Deborah was only thirteen years of age, and we may safely assume that she had no hand in the *prima cura* of the great epic. There remains still the MS. of the *Treatise on Christian Doctrine*. The first part of this MS. is proved to be in the handwriting of Daniel Skinner: —

"And in the subsequent and far greater part of the MS.," says Todd, "the hand of one of Milton's female amanuenses, always believed to be that of his daughter Deborah, is so obvious, in copying sentences, as to have readily occasioned the willing admission of many, Mr. Lemon has informed me, who have compared the sonnet of Milton which is in Trinity College, Cambridge [the sonnet on the death of his second wife], with the present Treatise, that the writer of these sentences is certainly one and the same person. With the recollection of this handwriting, when I was first favoured with a sight of the Treatise, I could not but consider the appearance of it as an attestation to the authenticity of the theological system."

I can only say that my own impression was decidedly the reverse. The sonnet is in an upright, formal, Italian hand; the MS. of the Treatise much less exact or pretentious; and certainly no two specimens of penmanship can be more dissimilar than that of the sonnet and the signature of "Deborah Clarkk." The latter was not engraved when Todd wrote, and it will be the duty of Mr. Masson to compare it, like Peter's shoulder-knot in the *Tale of a Tub, totidem literis*, with the "sentences" in the *Christian Treatise*. There are two or three hands in this work — interlineations, corrections, and small slips of writing pasted in the margin; and if any one of these can be identified with the handwriting of Deborah Milton, the fact cannot be considered an uninteresting item in the biography of the immortal poet. It is obvious also that, in the list of Milton's friends and associates, there is room for illustration on the part of the new biographer, to whom we must all wish cordial success.

I take this opportunity, in reply to T. ("N. & Q.," Dec. 26, 1857), to state that Pope's last letter to Swift, dated March 22, 1740, will be found in Scott's *Swift* (ed. 1824), vol. xix. p. 246.

R. Carruthers.

Inverness.

ORIGIN OF THE WORD SUPERSTITION.

How comes it that this most interesting and remarkable word has been so much neglected? Even Dean Trench carefully passes it over.

The word is, of course, ultimately referrible to *supersto*, the various meanings of which may be reduced to two, — that of *surviving*, and that of *being in excess*, being *over-scrupulous, over-exact.*

The derivation universally received is connected with the latter sense, and is thus embodied in the words of Voss: *Quando in cultu ultra modum legitimum aliquid superest, sive quando cultus modum rectum superstat, atque excedit.**

The obviousness and simplicity of this derivation have been its recommendation, and have served to make it so popular: besides, it is not to be denied, even though we do not accept this as the *origin* of the word Superstition, that this secondary sense did, from an early period, colour and inform the word, till at length it superseded the *primary* sense, and was received as the true

* This etymology has the preference of St. Isidore of Seville, who gives two besides, one being that of Lucretius, and the other a yet more trivial one; but he makes no mention of Cicero's.

germ and original *idea* of Superstition. On the other hand, the true origin of the word being recondite and complex, and connected with a local and obscure fact or form of Superstition, it became lost: that is, the *particular instance* of Superstition, respecting the relations between the Dead and the Living, which, as a type and representative, gave name to the whole class of vain, ill-grounded, fanatical Religion, became forgotten; and Scrupulosity, Idle Ceremony, that superfluous care and fidgetty anxiety which overestimates trifles, and is cumbered with much serving, &c.—being a necessary concomitant, or rather, fundamental Principle of *all* Superstition; and being comprehended under the same word, which also signified *Surviving*, we can easily see how this *general principle* swallowed up the obscure and isolated particular instance which really originated the word.

We owe to Cicero the true origin of the word, but he gives it in such a curt, unsatisfactory manner, that much obscurity hangs over it: —

"Non enim philosophi solum, verum majores nostri Superstitionem a Religione separaverunt. Nam qui totos dies precabantur et immolabant ut sui liberi Superstites essent, Superstitiosi sunt appellati; quod nomen latius patuit." — *De Natura Deorum.*

"Not only Philosophers, but all our forefathers dydde ever separate Superstition from true Relygion: *For they whiche prayed all day that theyr Children mought overlyve them, were called* Superstitious; whiche name afterward was larger extended."—*Old Trans.*

Lactantius objects to this derivation; for, he says, we all wish and pray for the same thing ourselves, and cannot be called superstitious for doing so: he says the word got its meaning *from the Worship of deceased parents and relatives, by the Superstites or Survivors; or from men holding the memory of the Dead in superstitious veneration:*

"Superstitiosi vocantur, non quia filios suos superstites optant (omnes enim optamus); sed, aut ii qui superstitem memoriam Defunctorum colunt, aut qui parentibus suis Superstites colebant."

Cicero and Lactantius, then, agree in connecting the word with some visionary notion respecting the relations between the Dead and the Living who *survive* them. The question now arises as to *what* the notion was.

1. Was it, that the Living could benefit their Dead relatives or friends, whom they survived?

2. Was it the doctrine of Vicarious Death and Atonement;—viz. that a man by voluntarily dying could preserve the life of, and cause to survive, the person or persons for whom he laid down his life?

3. Was it the Deification of the Departed; or the Worship of the Manes of the Dead by their Survivors?

Lactantius is rather too hasty in rejecting what Cicero asserts as matter of fact, simply because he, Lactantius, cannot assign any conceivable motive for such a proceeding (if it be anything extraordinary and beyond what is natural to all men) — and Cicero furnishes no clue, but nakedly states the fact.

Now it so happens (account for it as we may), that there *was* an idea prevalent among the Ancients that it was a disgraceful and unhappy thing not to leave a descendant, and die childless. Moreover, to *survive one's children* was considered the greatest of misfortunes. Cf. Plautus, *Mil. Glor.* i. 1., *Ita ut tuum vis unicum gnatum tuæ superesse vitæ, sospitem et superstitem, &c.* Cf. *Alcestis*, Eurip. verse 290.

The first idea, I think, may be traced to the Promise made with regard to the Seed of the Woman, which exercised so powerful an influence upon Jewish minds, and lingered long amid the Traditions of the Gentiles.

The second idea, which is that we have to do with chiefly, had reference, I think, mainly to *the rites of sepulture*. The Ancients believed that the Manes of unburied men were restless and unhappy, and haunted the earth; and in this point of view they deemed it unfortunate not to have a child to close the eyes after death, and to perform duly the last solemn rites: accordingly they even adopted children with this view, rather than die without survivors.

This may not seem a very satisfactory solution of the matter, as it might be asked, Why should one's own children be absolutely required? could not others perform the last rites? The question then still remains: Why was it considered so terrible a misfortune to survive one's children? It is obvious that there was something more at bottom than the mere natural feelings.

The origin of the word Superstition was, in any case, some mysterious belief respecting the relations between the Dead and the Living — the deceased and those who survived them — the World that is seen, and the World that is not seen.

As for the use of Prayers *to* the Dead*, or Prayers *for* the Dead, among the Ancients, I shall not dwell on it now, but pass on to the Doctrine of Vicarious Sacrifice.

The Ancients believed that the Death of one person might be prevented by that of another. From hence came the custom of those Devotements we read of, made for the lives of a friend, a nation, or a prince.† Horace alludes to this in the exquisite Amœbæan Ode *Ad Lydiam:* Lydia says of her dear Ornytus: —

"Pro quo bis patiar mori,
Si parcent puero fata superstiti."

* "When a Father mourned grievously for his Child that was taken away suddenly, he made an Image of him that was then dead, and worshipped him as a god, ordaining to those under him Ceremonies and Sacrifices. Thus, in process of time, this wicked custom prevailed, and was kept as a law."— *Wisdom*, xiv. 15, 16.

† See my Note on Longfellow's *Golden Legend.*

Cf. Terence, *Andria*, Act III., Sc. 2. 7., *Heaut.* v. iv. 7.; Martial, b. vii. *Epig.* 95. (I am not quite sure that it is the 95*th* Epigram.)

The subject of Superstition (whether under that name, or that of its Greek equivalent, Δεισιδαιμονία), its nature and causes, &c., have been carefully defined, ably and thoroughly sifted. It would be easy to quote, or refer to, a thousand writers, from Theophrastus and Plutarch to Hooker, thence to Voss, Bp. Hall, Butler, Coleridge, &c.; but I gain nothing to my present purpose by so doing, and in no way tend to increase knowledge. On the other hand, I have never met in these, or in *any* writers, the true origin of the word as given by Cicero, followed up, or even alluded to.* It seems to me one of those Waifs and Strays of Knowledge which it is peculiarly the mission of "N. & Q." to recover and reclaim. EIRIONNACH.

ELYNOR RUMMIN AND THE GRANGERITES.

Of all the engraved portraits in Granger's lists none was so hopeless of attainment as the one thus chronicled,—temp. Hen. VIII., class xii.:—

"Elynor Rummin (or Eleynour of Rumming), an old, ill-favoured woman, holding a black pot in her hand; a wooden print; frontispiece to one of Skelton's pieces, called by her name; under the print are these lines (very rare),—

"'When Skelton wore the laurel crown,
My ale put all the ale-wives down.'" (4to.)

Now it seems that George Steevens, the commentator on Shakspeare, heard that a copy of Skelton's verses with the portrait was preserved in the library of Lincoln Cathedral; and having prevailed on Sir Richard Kaye, the Dean, who would not let it out of his possession, to bring it to London, a copy was there made at the Dean's house in Harley Street, from which Richardson, the print-seller, had an engraving made. The circumstance was commemorated by Steevens in the following lines, which enumerate the several most ardent amateurs of that once favourite mania — the illustration of Granger:—

"ELEONORA REDIVIVA.

"To seek this nymph among the glorious dead,
Tir'd with his search on earth, is Gulston fled;—
Still for these charms enamoured Musgrave sighs:
To clasp these beauties ardent Bindley dies:
For these (while yet unstaged to public view),
Impatient Brand o'er half the kingdom flew;
These, while their bright ideas round him play,
From classic Weston force the Roman lay;—
Oft too, my Storer, Heaven has heard thee swear,
Not Gallia's murdered Queen was half so fair;
'A new Europa!' cries the exulting Bull,
'My Granger now, I thank the Gods, is full.'
Even Cracherode's self, whom passions rarely move,
At this soft shrine has deign'd to whisper love.
Haste then, ye swains, who Rumming's form adore,
Possess your Eleanour and sigh no more."

See Dibdin's *Bibliomania*, and Nichols's *Literary Anecdotes*, ii. 660.

Prince Eugene has been named as the first collector of portraits in Europe, and the Earl of Oxford in England; but Anthony à Wood, in his account of Elias Ashmole, speaks of seeing in his library a large thick paper book, near a yard long, containing on every side of the leaf two, three, or more pictures or faces of eminent persons of England and elsewhere, printed from copper cuts, pasted on them, which Mr. Ashmole had, with great curiosity, collected, &c. (Nichols, *ubi suprà*, p. 160.) One collector told a person at Cambridge (with more candour than characterises the brotherhood), "my collection must needs be large, for it rests on six points: 1st, I buy; 2nd, I borrow; 3rd, I beg; 4th, I exchange; 5th, I steal; 6th, I sell."—*Ibid.*

N. B.—Sir R. Kaye was Dean of his college from November 19, 1783, to his death, December 25th, 1809. Y. B. N. J.

BOOTS, A COUNTERPART TO THE "GREASED CARTRIDGE AFFAIR."

A book which I have just been glancing over with considerable interest, because so full of curious particulars in relation to the vicissitudes to which some individuals in the humble ranks of life may be exposed, affords the following rather important item of information at the present moment; while the appearance of the passage in such pages as those of "N. & Q." cannot but secure it a better chance of being useful to the future historian of this new Indian rebellion than were it sent to any of the mere news-sheets of the day.

The work from which the extract is taken comes from a Dublin printer (though being doubtless a reprint from the Scotch or English press), and bears the date of 1791; the title, which is very long, being as follows:—

"Travels in various parts of Europe, Asia, and Africa, during a Series of Thirty Years and upwards. By John Macdonald, a Cadet of the Family of Keppoch, in Inverness-shire; who, after the ruin of his Family in 1745, was thrown when a Child upon the Wide World; the Ways of which, with many curious, useful, and interesting particulars he had occasion to observe; and has taken care, by means of a regular Journal, to record, while he served, in various departments, a great number of Noblemen and Gentlemen, English, Scotch, Irish, Dutch," &c.

As part, therefore, of the Asiatic experiences of the said John Macdonald, dating probably in the year 1769 or 1770, the writer says:—

"In December, Commodore Sir John Lindsay arrived at Bombay, with the King's ships of war under his com-

* The passages both from Cicero and Lactantius are, of course, to be found (among a host of references) in large Dictionaries, such as Du Cange and Facciolati.

mand. . . . . According to custom, at Christmas, the Governor gave a dinner to all the gentlemen in the island, about two hundred and fifty, and the same on the first day of the New Year, and all we English servants waited, for there were a great many in Sir John Lindsay's fleet. We all dined together, and each had two bottles of wine allowed him. . . . At this time an evil thought came into the mind of General Pimble, I believe for himself as well as for others. He wanted all the officers to wear *boots* on duty. It was against the caste or religion of the Gentoo officers to eat beef, or *wear their skins*, even calf or sheep skins. Some of the principal officers waited on the General, to tell him they could not possibly comply with his order to wear boots that were made of the skins of those creatures, which was entirely against their caste or religion; if they did, they would lose their caste, and be deprived of the company of their relations. The General insisted that they should wear the boots, or give up their commissions. They got three days to consult with their friends, and return an answer. They put up prayers to God; and hoped that God of his goodness would not impute the sin to them or their children, but to the person who was the cause of their wearing boots of skins of those beasts, which was entirely against their religion. The prayers were put up in the pagodas at Bombay. They told him they had determined to wear the boots, according to his desire. 'Since,' said they, 'God has sent you from Europe to give us disturbance concerning our religious principles, and to deprive us of our friends and company, and the benefits of our religion, we will submit to God and your Excellency.' So they took leave and went home. In three weeks the General was smitten with dropsy, and never recovered."

Now, what will the reader of the present day think of the conclusion of this statement? John Macdonald seemingly repeating it from his own belief, as well as in confirmation of the belief of the Hindoo himself — and thus that God had so punished the general for such wanton interference with the faith of others.

And now, in conclusion, may I ask if there are any of the readers of "N. & Q." who have it in their power to communicate the facts of the subsequent portion of the life of John Macdonald? the end of the volume bringing his story to the year 1778, he having just got back to Madrid from England, where he had a wife and child.

J. D. D.

Minor Notes.

Merchant Taylors. — The following Note made on the back of a loose sheet of MS. *temp.* Commonwealth, gives an account of a feast at Merchant Taylors' Hall:

"There was lately held at Marchant Taylors' Hall y^e^ cockney feast of y^e^ better sort of citizens borne w^th^in y^e^ walls, at 5^l^ a man club. It proved so great a feast by y^e^ care of y^e^ citty cooks and caterers y^t^ the like has not beene seen in the citty. There dined 1000 in one room and 300 in another."

Cl. Hopper.

Casts of Seals.—As a private collector of ancient seals, I have already experienced the great advantage of exchanging gutta-percha casts of those I have for others, by which many an important gap in my collection has been filled up, and missing links in a series supplied. I have already to acknowledge my great obligations to "N. & Q." in this matter, and through its columns would now express my wish to exchange gutta-percha casts of old *Scottish* seals for similar ones connected with *Ireland*, as I only possess one or two yet belonging to that country, and would be happy to have others, to vary my collection, and render it more interesting and instructive. Aliquis.

Cocker's Arithmetic.—The thirteenth edition of this work is said to be "carefully corrected with additions." 12mo. It is "printed at Dublin for John Hamilton, at the Corner of Christ Church Lane in High Street, and Sam Fuller at the Globe in Meath Street."

On the back of the title Mr. Fuller has given a list of his "new" publications, consisting principally of reprints of English productions, such as *Moll Flanders*, Garth's *Dispensary*, &c. The last paragraph but one announces that "Chapmen" are "kindly used," and "furnished with such things as they want at reasonable rates." At the end is a list of these chap-books, but they are almost entirely from the sister kingdom, and nothing occurs in the shape of an Irish popular story to excite the curiosity of modern bibliomaniacs. What a subject for speculation would the "Wonderful History of Fin Maccoul" in verse have been!

The copy of Cocker in the Library of the Faculty of Advocates is the fifty-third edition. Its popularity down to a comparatively recent period is remarkable. During the parliamentary career of Joseph Hume, his political opponents never failed to quote Cocker against him. Arthur Murphy, in his clever farce of *The Apprentice*, makes Wingate, the father, insist that his son, a stage-struck hero, should throw aside the bard of Avon. "You read Shakspere! get Cocker's Arithmetic; you may buy it for a shilling upon a stall; the best book that ever was wrote." J. M.

Tram-ways: —

"In 1800, Mr. Benjamin Outram, of Little Eaton, in Derbyshire, used stone props instead of timber for supporting the ends and joinings of the rails. As this plan was pretty generally adopted, the roads became known as 'Outram roads,' and subsequently, for brevity's sake, '*tram*-roads.'"—*Life of G. Stephenson*, p. 61.

J. Eastwood.

Cromwell's Grandson. — On looking over the *Historical Register* for the year 1723, I was struck with the following notice in the chronological diary: —

"Sept. 3rd, Mr. Richard Cromwell, an Attorney of Clements' Inn, and Grandson of the vile Usurper Oliver Cromwell, marry'd by Dr. Edmund Gibson, Bishop of London, at the Chapel in the Banquetting House, White-

hall, to Mrs. Thornhill, daughter of Sir Robert Thornhill, Bart."

It seems to me a curious incident, that the grandson of Oliver Cromwell should be married in the very place where his grandfather caused the head of Charles I. to be struck off.

I suppose this Richard was son to the eldest son of Oliver Cromwell. Did his descent give him the privilege of being married at Whitehall?

W. D. H.

A Hint to Paper Manufacturers.—Why are not all papers made *fire-proof*, especially *writing-paper*, either by the solutions of chloride of zinc; or the liquid sulphuret of calcium, or of barium; the same being afterwards steeped in a solution of sulphate of iron? *Bank-notes*, and papers used in drawing up wills and legal documents, should be so treated always, considering how many *valuable* documents are yearly lost. This hint should not soon be forgotten by the manufacturers, as the cost is but trifling. J. Bruce Niel.

"*Coke upon Littleton*" *turned into Verse.*—The anecdote given by Lord St. Leonard's, in the tenth Letter of his valuable *Handy Book on Property Law*, is perhaps better told in the MS. note-book now before me, of a contemporary of Lord Chancellor Hardwicke, to whom, whether correctly or not, the joke is attributed, as follows:

"When a young Barrister he had excited the jealous feelings of a certain Judge of Assize, whose nephew he eclipsed at the Bar, and whose chief oratory consisted in '*Hark ye, d'ye see, I'd have you to know*,' with which words his charges were constantly interlarded. Taking an opportunity once in public company, he rudely addressed Mr. Yorke thus: 'As you are so clever a man, Mr. Yorke, at everything else, I should suspect you must be a Poet. Have you published anything in that way?' 'Never, my Lord, but I have a work by me which you will think an odd one. It is *Coke upon Littleton* turned into Verse!' Being very much pressed by his Lordship for a specimen, he gave the following:

"'The man that is seized of an estate in fee
Need fear neither wind nor weather;
For hark ye, d'ye see, I'd have you to know,
'Tis his and his heirs for ever.'"

S. H. H.

Queries.

SIR WILLIAM GORE, LORD MAYOR OF LONDON.

Sir William Gore was Lord Mayor of London in 1709. His father was an attorney, and had the estate of Sandon Chapel, Esher, Surrey. Who was his grandfather, and where does he join in to the pedigree of Gores, which goes back to Queen Elizabeth's time? In the church at Tring, where Sir Wm. Gore resided, is a handsome monument to him and Lady Gore. In the inscription it is said, but erroneously, that he was the third Lord Mayor of London of that name and family. Sir John Gore of Gilston, Herts, was the first Lord Mayor, and was knighted at York, by Charles I., in 1640, and Sir Wm. Gore was the second and last. In his will he leaves a legacy to his cousin, Wm. Gore of Tewin, in Herts, whose pedigree is the same as the one above mentioned as going back to Q. Elizabeth's time. Sir Wm. Gore and John Gore held courts at Sandon Chapel, which were at last held by Sir William only, who conveyed that estate to John Gore of Godalming, Surrey, who is buried with Joanna his wife in the church at Esher. I have not been able to find the will of Wm. Gore, Sir William's father, at the Prerogative Office, Doctors' Commons. There is a very perfect pedigree of the Gores of Barrow Court, Somersets., who took the name of Langton, in Sir Richard Hoare's *History of Wilts;* and at the bottom of that pedigree the Gores of Esher are mentioned, in a note, as descended from a branch of the same family. There is also a very perfect pedigree of Sir Wm. Gore's family, which only begins with Sir William, in Clutterbuck's *Hist. of Herts*, in which county many branches of the family were seated. Genealogus.

Minor Queries.

Lady Lester.—Some years ago I saw her picture in a book (I think that it was a royal quarto), where she was named as one of the beauties of the Court of Queen Anne. Since then I have never been able to meet with it. Lady Lester was a maid of honour, and the widow of Sir John Dantre. Is the book known? Who was Sir John Dantre? and who was the second husband of Lady Lester? H. H.

The Tales of the Fairies.—Who wrote

"The Tales of the Fairies, or the Comical Metamorphoses with the wonderful Operation of a Fountain in the Gardens of Patagonia in restoring lost Virginity"? London, printed in the year 1764. 12mo.

No printer's name. The copy before me was in the library of Richard Graves, the author of a once popular romance, the *Spiritual Quixote*, and a great friend of Shenstone. The Tales have much humour, but are not remarkable for delicacy. J. M.

Ovid's Tristia.—There was published by Arthur Bettesworth at the Red Lion on London Bridge in 1713, 12mo., a translation of the *Tristia*,

"Containing five books of mournful Elegies, which he sweetly compos'd in the Midst of his Adversity, while he lived in Comos, a city of Pontus, where he died after seven years' Banishment from Rome. Newly translated into English by T. P."

There is a frontispiece—a very rude production—containing a wretched portrait of Augustus Cæsar at the top, and the unhappy Ovid leaning

on his own coffin, apparently singing his Mournful *Elegies*, at the bottom. The explanation on the back says: —

> "Beneath, poor Ovid rests his weary head
> Upon his Coffin, when all hope was fled;
> And thereupon his wreath of bays doth lye,
> To show he did in Pontus banish'd die."

Who was this T. P.? The only copy I ever saw is the one presently before me. It was a presentation copy from William Paterson to his intimate and "most beloved" friend Andrew Ramsey, and bears an inscription to that effect dated April 1, 1723. May the donor not have been a relation of T. P., the translator?

When did booksellers give up the use of signs? Bettesworth's sign on London Bridge was "The Red Lion;" Baldwin's in Paternoster Row was "The Rose;" and Wither's in Fleet Street "The Seven Stars;" Fabian, "The Bible" in St. Paul's Churchyard; Swalle, the "Unicorn;" Brown, the "Black Swan" without Temple Bar; Hindmarsh, the "Golden Ball;" Welby, the "Greyhound," Paul's Churchyard; Flasket, the "Black Beare" in Paules Churchyard. A complete list, chronologically arranged, of London Booksellers and their signs would be interesting. The Scotch booksellers do not appear generally to have used signs. J. M.

Depth of Mud. — The writer of the pleasant papers, "Down among the Dutchmen," in *Household Words* (Nov. 7, 1857, p. 450.), says: —

> "Often does the long Norwegian stat-tree, full forty feet in length, slip down utterly in the gruelly compost at the first stroke of the pile-driver, and is lost altogether."

Something like this may be seen nearer home. After the drainage of Whittlesea Mere, Huntingdonshire, in 1852–3, farm-buildings were erected in various parts of the Mere. Of course, its soundest portions were selected for that purpose; but everything had to be constructed upon piles: and I frequently saw a thirty-foot pile driven down into the quivering mud-bed, and then slip out of all reach. What is the greatest known depth of mud? Cuthbert Bede.

Bird's-eye View of Towns. — Several ancient bird's-eye views of towns are given in topographical works, and others are spoken of as existing in the British Museum, the Bodleian, and other libraries, and quaint old paintings of our cities and towns as they existed in the sixteenth century are sometimes referred to in such works as hanging on the walls of the town-houses. Many of each sort which I have seen were so exceedingly interesting, that it has often struck me as being singular, in these illustrated book-making days, that a work on the subject has not been published, giving a series of such striking bird's-eye views of our various towns in olden times, either as woodcuts or in lithograph, with descriptive letter-press. The suggestion is, I think, an important one, and I hope to see it carried out, as the result, I am satisfied, would be most satisfactory.

Edinburgh Pamphlets. — At the sale of the late Lord Cockburn's library, about 200 volumes of pamphlets relating to Edinburgh were sold. As they would probably be purchased for some public institution in that city, it would be interesting, for the sake of reference, to know where they now are, and I doubt not your correspondent T. G. S. will be able to furnish this information.

Aliquis.

Original Plan of Alexandria. — When Alexander the Great founded the city in Egypt which he named after himself, it is said that he planned it after the fashion of a Macedonian cloak. What was the shape of the latter? β.

Giving and taking Umbrage. — When did this phrase first come into use? Dr. Binkes in 1701 speaks of it as a novelty:

> "This gave great umbrage (as the modern phrase is); suspicions and jealousies ran high, when the clergy found the very right of their synodical assemblies to be called in question by men of character in the world."—*Expedient Proposed*, page 6.

William Fraser, B.C.L.

Alton, Staffordshire.

Philosopher's Stone: Mary Rante. — In 1678 Gabriel Clauderus published in 4to. at Altenburgh a treatise *De Tinctura Universale et vulgo Lapis Philosophorum dicta.* This work is understood to be of rare occurrence, at least in England. There is in it the following singular paragraph: —

> "Cæterum, quæ Petrus Borellius in Bibliotheca sua chymica anno 1654 Parisiis et anno 1656 Heidelbergæ edita, meminit Mariam Rante Anglam, statuisse ac prædixisse Lapidem Philosophorum, anno millesimo sexcentissimo sexagesimo primo, in vulgus lore notissimum."

Can any light be thrown on this notable prediction, or information given as to the family to which this mysterious Mary Rante belonged? Perhaps she may have been an Englishwoman who married a foreigner. J. M.

The Wemandeses. — In the *Familiar Letters of Love and Gallantry*, published by Briscoe, 12mo., n. d. p. 111., is the following passage:

> "I would not have my rivals in your friendship, the Congreves, the Drydens, the *Wemandeses*, &c."

Query, Who are the last named?

Edward F. Rimbault.

Heraldry: Nautical Arms. — On a shield, an anchor entwined with a cable; supporters, two mermaids. Crest: on a helmet, surmounted by a wreath, a ship with a single mast, without sails. Motto: *Deus dabit vela.*

The foregoing arms appear on the gravestone of a merchant of Bridlington, Yorkshire, 1671, besides his family arms. I shall be glad if anyone can inform me whether there was, or is, any mariners' company, company of merchant-seamen, &c. to which they belong? C. J.

Meaning of Coron. — In John Lambert's Answers to the Bishops' Articles, as printed in Foxe's *Acts and Monuments*, ed. 1563, under Article 16, occurs the following passage: —

"Christ's law, that in Psalm xi. for the pureness thereof is called 'Argentum igne examinatum, purgatum septuplum,' *i. e.* silver *coron* and fined, often and many sithes [times] through fire."*

I should feel much obliged to any of your readers who would explain what is meant by "*coron:*" it answers to the word "examination" in the Latin, which is quoted from the Latin Vulgate. Has it any connexion with *corona*, as a mint or assay mark? In Du Cange, v. *Moneta*, is a long list of coins, distinguished by such descriptions as—d'argent fin *à la Couronne:* in one instance, *Coronne:* d'argent fin au soleil, &c.

J. P.

Portcullis. — When was this officer first appointed, who first held the office, and what led to the selection of the title of Portcullis? T.

Inlaid Books.—Is any one particularly noted as excelling in this branch of art? I have recently met with some specimens which are beautifully executed, but I suspect they are done by an amateur, and not by a tradesman. Perhaps some of your readers can give me the address of a clever workman. Cato.

Oriel College.

The Prince of Orange's Dog.—Sir Roger Williams, in his *Actions of the Lowe Countries* ("printed by Humfrey Lownes, for Mathew Lownes, 1618") 4to., p. 49., gives an interesting account of a camisado, or night attack, by Julian Romero upon the camp of the Prince of Orange, in which the Prince's life was saved by a dog:

"For I heard the Prince say often, that as hee thought, but for a dog he had been taken. The camisado was given with such resolution, that the place of armes tooke no alarme, untill their fellowes were running in with the enemies in their tailes. Whereupon this dogge, hearing a great noyse, fell to scratching and crying, and withall leapt on the Prince's face, awaking him being asleep, before any of his men. And albeit the Prince lay in his armes, with a lackey alwaies holding one of his horses ready bridled; yet at the going out of his tent, with much adoe hee recovered his horse before the enemie arrived. Nevertheless one of his Quiries was slaine taking horse presently after him; and divers of his servants were forced to escape amongst the guards of foote, which could not recover their horses. For truth, ever since, untill the Prince's dying day, he kept one of that dog's race; so did many of his friends and followers. The most or all of these dogs were white little hounds, with crooked noses, called Camuses."

The fashionable lap-dog of the days of the first two Georges was the ugly little Dutch pug. It was also customary to decorate them with *orange*-coloured ribbons. Query, Is the origin of this fashion to be traced to Sir Roger Williams' anecdote? Edward F. Rimbault.

Defaced Coins. — I well remember, some years ago, reading the details of a process by which coins, obliterated by age and constant use, might be easily deciphered. So far as my memory goes, the coin was dipped into burning sulphur, or something of that description, and through the film so produced upon the coin the original image was distinctly visible. Can anyone explain the process more correctly? T. Hughes.

Chester.

Captain Ja. Peacock.—Attached to the declaration of the generals at sea, and the captains under their command, published in the *Perfect Diurnal* of April 25—May 2, 1653, and reprinted in the *Cromwelliana*, occurs the name of Captain "Ja. Peacock." Who was he? Where can I find any particulars about him as to his birth, family, arms, if he bore any, &c.? Edward Peacock.

The Manor, Bottesford, Brigg.

Sign of "The Honest Lawyer." — I have seen an inn sign representing a man carrying his head under his arm, and called the "Honest Lawyer." What is the meaning and origin of this? I have asked many people, but never received but one answer,—"I don't know." Can any body say, "I do know?" If so, I wish he would kindly enlighten Archæologist.

Portrait of Graham of Claverhouse. — Is any painted likeness known to exist of John Graham of Claverhouse, Viscount Dundee, excepting the one that formerly belonged to Sir Walter Scott, and is probably now at Abbotsford?

It is said that an engraving was made from this picture, and that Sir Walter wrote some poetry to be engraved beneath it. I cannot hear of the existence of any such engraving, and the verses do not occur in any of the collected editions of his works that I have examined.

Glis p. Templ.

John Chadwick.—In making out my family pedigree, I have some difficulty in tracing the birthplace and parentage of my great-grandfather John Chadwick; and with a view to ascertaining those facts, I shall be obliged by your insertion of a Query to that effect.

He is traditionally said to have come from a

[* Canon Townsend, in his reprint of Foxe, has omitted the word "coron."—Ed.]

place called Nabsend in Yorkshire (the same place as is called Neepsend, near Sheffield,) to King's Lynn; and the first mention I find of him here is as a witness to an assurance of an estate in Lynn, dated May 17, 1731; and, from his crest of a martlet, I imagine him to be the *fourth son* of the *first house;* but the first house, or rather those with whom he is connected in that house, are at present veiled in obscurity, and I shall feel much indebted to any correspondent who can trace this John Chadwick's *antecedents*. I find also in 1737 he marries in this town (Lynn), where his family, both of his first and second wives, are readily traceable; and I am anxious to trace *his father and mother, and his place of birth*, for the purposes of my family pedigree. John Nurse Chadwick.

King's Lynn.

Plantagenet Residence in Gillingham. — Some of the earlier Plantagenet kings occasionally resided at a palace, or royal hunting-seat, in the Forest of Gillingham, Dorset. Will some of your correspondents favour me with references to any charters or records in which mention is made of it?* Quidam.

Minor Queries with Answers.

Archdeacon Corrie of Calcutta. — This gentleman is believed to have died in England some twenty-eight or thirty years ago. Information as to his place of birth, preferments, and date of decease will be acceptable. Where was he buried? T. Hughes.

Chester.

[Daniel Corrie was born on April 10, 1777; his father was vicar of Osbournby, co. Lincoln, and afterwards rector of Morcott, co. Rutland. In 1799, he was entered at Clare Hall, Cambridge; ordained deacon, June 13, 1802, and priest, June 19, 1804; and was for a short time curate of Stoke Rochford. Having been appointed a chaplain to the Bengal establishment, he arrived in India towards the close of the year 1806, in the twenty-ninth year of his age, where he met his old college companion Henry Martyn. He first laboured at Chunar, and afterwards at Cawnpore, Agra, and Benares. In November, 1812, he married Miss Myers, who died in December, 1836. In 1823, Bishop Heber conferred on Mr. Corrie the archdeaconry of Calcutta. When Madras was erected into a bishopric, Archdeacon Corrie was appointed the first bishop, and was consecrated on June 14, 1835, by the Archbishop of Canterbury and the Bishops of Lichfield, Carlisle, and Bangor. Bishop Corrie died on Feb. 5, 1837, and was buried in St. George's Cathedral, Madras, within a few feet of the spot where, six weeks before, he bent over the remains of his affectionate partner. A long biographical notice of the Bishop is given in the *Christian Observer*, July, 1837, p. 479., which, however, does not furnish any particulars of his parentage, birth, or education; but his *Memoirs* have been since published by his two brothers.]

[* Has our correspondent consulted Hutchins's *Dorsetshire*, iii. 196—200, which contains a good account of this forest, with references to ancient records?" — Ed.]

Milton's "Comus." — In Bishop Newton's *Life of Milton*, prefixed to that poet's works, he says, on the authority of Sir Henry Wotton, that it was printed at Oxford, at the end of Mr. R.'s *Poems*, "but whether Randolph the poet or who else is uncertain." In Sir Henry Wotton's letter of April 10, 1638, Sir Henry, writing to Milton in allusion to *Comus*, says, —

"For the work itself I had view'd some good while before, with singular delight, having received it from our common friend, Mr. R., in the close of the late R.'s poems printed at Oxford," &c.

Now, I have Randolph's *Poems*, printed at Oxford, 1638, in the original binding, collected and published by his brother Robert Randolph; true, there is a leaf or two wanting at the end, but no perceptible hiatus for a poem of the length of *Comus*. Who, then, was the Mr. R. alluded to? The inference fairly points to Randolph's *Poems*, sent by his brother. Randolph died in 1634, aged twenty-nine. Was there an edition of his *Poems* published before 1638? If not, I repeat, who was the Mr. R. mentioned by Wotton?

M. E. Berry.

[This Query has been anticipated by Mr. Todd in his edition of *Comus*, 8vo., 1798, p. 4. Mr. Todd says, "I believe Mr. R. to be John Rouse, Bodley's librarian. *The late R.* is unquestionably Thomas Randolph, the poet. But who has ever seen a copy of this edition of Randolph's *Poems* with *Comus* at the end? I think this perplexity may be thus adjusted. Henry Lawes the musician, who composed *Comus*, being wearied with giving written copies, printed and published this drama about three years after the presentation, omitting Milton's name, with the following title: "*A Maske presented at Ludlow Castle*, 1634, on Michaelmasse night, before the right honorable the Earle of Bridgewater, Vicount Brackly, Lord President of Wales. London, printed for Hymphrey Robinson at the signe of the three Pidgeons in Paul's Churchyard, 1637." 4to. Now it is very probable, that when Rouse transmitted from Oxford, in 1638, the first or quarto edition of Randolph's *Poems* to Sir Henry Wotton, he very officiously stitched up at the end Lawes's edition of *Comus*, a slight quarto of thirty pages only, and ranging, as he thought, not improperly with Randolph's two dramas, *The Muse's Looking Glass* and *Amyntas*. Wotton did not know the name of the author of *Comus*, till Milton sent him a copy, 'intimating the name of the true artificer,' on April 6, 1638. This, we may presume, was therefore the *Comus* which Wotton had seen at the end of Randolph." The copy of Lawes's edition of *A Maske* in George Steevens's library, lot 972., sold for 1*l.* 3*s.*, and on a fly-leaf are the following MS. notes: "I take this edition of the Maske, the first published work of Milton's, to be much the scarcest of his original poetical pieces. J. Bowle." "Mr. Warton observes that Lawes's edition of *Comus* is seldom to be found. See his edition, p. 121." It contains a plate of Ludlow Castle.]

Friars Mendicant, Bull against. — In the year 1317 (10 Edw. II.), a Bull was issued by Pope John XXII. against certain Friars Mendicants who preached rebellion in Ireland. Where shall I find this Bull *in extenso?* Enivri.

[In Cocquiline's *Bullarum Privilegiorum ac Diplomatum*

Romanorum Pontificum Amplissima Collectio, published in 14 vols. fol. at Rome, between the years 1739 and 1762, and which contains no less than forty-four Bulls *in extenso* of Pope John XXI. ("dictus XXII."), one only refers to Ireland, namely, the twenty-fourth in order. The title is as follows: "Mandatum Archiepiscopis et Episcopis Angliæ, ut eos publice denuncient excommunicatos, qui contra Sedis Apostolice prohibitionem Hiberniam Armis impetere, cœdibusque, et rapinis miscere ausi fuerant." This Bull was published in the fourth year of John's pontificate, and bears date December 27, 1319. Vide tom. iii. p. 177.]

Dancing in Churchyards. — In St. Alphage Churchyard, Canterbury, there was a few years since a tombstone bearing an epitaph to Agnes Halke, who died A.D. 1502, as follows:

> "In this churchyard was so her chance,
> First, after the hallowing of the same,
> Afore all others to begin the dance,
> Which to all creatures is the *loth* game."

Can you throw light upon the practice herein described, of dancing in churchyards, "after the hallowing of the same?" It must have been considered of some importance to have been recorded in an epitaph. J. Brent.

[Our correspondent has misapprehended the allusion conveyed in the above lines. In the celebrated curious series of engravings called "The Dance of Death," of course the king and the queen begin the dance, then follow the bishop, the lawyer, the lover, &c., and ends with a child; or, as we read in *Pierce Plowman's Visions*, —

> "Death came driving after, and al to dust pashed
> Kyngs and Kaisars, Knights and Popes."

Agnes Halke appears to have been the first person interred in the churchyard of St. Alphage "after the hallowing of the same." In a figurative sense she *led* the Dance of Death; "which to all creatures is the loth game." The allusion is curious, as indicating the period when a churchyard was added to the ecclesiastical building in question, and the better practice of burying without instead of within its walls was adopted.]

Brandegose Bell. — In Boys's *History of Sandwich* it is stated that "the sexton formerly had an annual allowance of 4*s.* from the Corporation for ringing at this (Sandwich) church 'Brandgose' bell at one, and the 'curfu' at eight o'clock." In another paragraph it is termed "Brandegoose bell." What is the meaning of this term? T. N. B.

Chester.

[Brandgose is a Teutonic word signifying "wild goose," the name given to the bell in question. Boys says in his *History*, p. 311., "when the Mayor comes into the hall, a bell at St. Peter's, *called Brandegoose* bell, shall begin to ring," &c.]

"*Palsgrave.*" — Whence is the name borrowed in the following passage of the *Hind and Panther transversed*, where the City and Country Mouse are riding through London?

> "But now at Piccadilly they arrive,
> And, taking coach, t'wards Temple-Bar they drive;
> But, at St. Clement's church, eat out the back,
> And, slipping through the *Palsgrave*, bilked poor hack."

"*Bayes.* Many a young Templar will save his shilling by this stratagem of my mice.

"*Smith.* Why, will any young Templar eat out the back of a coach?

"*Bayes.* No, egad! But you'll grant, it is mighty natural for a mouse."— See Scott's *Dryden*, vol. x. p. 94.

J. E. J.

[In Palsgrave Court, in the Strand, near Temple Bar, there was a tavern having for its sign the head of the Palsgrave, the husband of Princess Elizabeth, only daughter of James I. Here Prior and Montague make the Country Mouse and the City Mouse bilk the hackney coachman. — Cunningham's *Hand-Book of London.*]

Replies.

PLAYS AT PUBLIC SCHOOLS.

(2nd S. v. 75.)

The quotation made by the Rev. Mackenzie Walcott from Dr. Hessey's notice of Merchant Taylors' School, in reference to dramatic performances, induces me to offer you a farther Note which I have made on this subject. The "Tounley" of Dr. Hessey's note is the reverend gentleman who, just ninety-nine years ago, produced the still popular farce of *High Life below Stairs*; a farce at one time erroneously attributed to Garrick. This was rather a descent from the style and subject of old Merchant Taylors, — of Chapman, or of Wilde, or of tuneful Shirley, a greater dramatist than Wilde.

For a long period the faces and opinions of the head-masters of Merchant Taylors were fixedly set against the iniquity of plays and players; but when young Buckingham, a former pupil of the school, wrote his *Scipio Africanus*, and the piece was announced for representation at the theatre in Lincoln's Inn Fields, the masters grew interested in the success of the piece and the honour of the school, and they sent the boys into the most licentious of the London pits, to clap the tragedy. This was in 1718. The performance of Scipio by Quin gave rise to a fondness for theatricals in the school. This only slowly, and not very satisfactorily, developed itself, by a reverend head-master himself becoming the author of a farce. The fashion flickered and went out for a while, but it was revived in 1762-3, and Terence was enthroned on the stage of Merchant Taylors. Some of the results of this enthronement are worth noticing. Dr. Hessey speaks of a portion of the *Phormio* being played "more privately" than the *Eunuchus*, in the year of the revival. But Garrick was present, and he was so pleased with the delivery of the prologue, by Sylvester, that he enticed the boy to turn actor. Poor Sylvester never did much, but he was willing to do anything; and his readiness to act every character, from Hamlet to Harlequin, was subsequently immortalised by the younger Bannister, in the well-known sketch

of *Sylvester Daggerwood*. Dr. Hessey records the acting also of Ruggles' *Ignoramus*. On the last occasion the satirical songs of Ruggles were sung by the boys to sacred airs by Handel, Soper, and Hasse! It is said that the mothers of some of the singers had to regret, like Niobe, that the gods had made their children vocal.

A greater actor than Sylvester passed from Merchant Taylors' School to the stage, namely, Woodward; inimitable Harry! who kept the stage during nearly fifty years of the last century, 1730—1777, and who never seemed older. Woodward, like Liston, always thought that tragedy was his *forte*. Perhaps he too had been bitten by Quin's Scipio. However this may be, Harry could never speak a serious line in his life without making the hearers laugh. His wit, his vivacity, his drollery, and his unsurpassable impudence, used to be the themes of old play-goers at the commencement of the present century. His Bobadil was, perhaps, never equalled; and his Marplot and Touchstone ranked next in degrees of perfection. Among the characters originally represented by Woodward, many, preserving his "points" traditionally, have survived to within the recollection of the most of us. I will only mention Flash, in *Miss in her Teens*, Dick in the *Apprentice*, Mrs. Cole in the *Minor*, Lofty in the *Good-natured Man*, and Captain Absolute in the *Rivals*. I trust that Merchant Taylors will not despise the memory of Harry Woodward as an old pupil. He cannot claim equality with modest Bishop Andrews, or learned Dove, or Archdeacon Wren, or controversial Hutton, or pious Juxon, or Davenant the commentator, or Will Quarles, or well-read Calamy, or Peter Heylin, or earnest Wheatly, or the physician Cline, or the conquering Clive; but he was a better fellow than Titus Oates, or Ezekiel Hopkins, or Luke Milbourne, the antagonist of Dryden, the first and last of whom especially reflect no credit upon Merchant Taylors. Harry Woodward, at least, was on the first rank of the profession which he followed, and I hope a word, to assert as much, is not misplaced in a Note touching on plays and players at public schools.

J. Doran.

EARLY ALMANACKS.

(2nd S. iv. 106.; v. 37.)

I have before me the MS. Catalogue of the library of a person of some local celebrity who lived in the seventeenth century. It is most methodically arranged, and shows the printed volumes to have exceeded a thousand, besides a large number of pamphlets, distinguishing their respective sizes and the prices at which they were either bought or published. As their owner was an adept in astrological science, his large collection of Almanacks, a separate list of which is appended to the Catalogue, may thus be accounted for. As there seems to be some question about the antiquity of works of this character, I have transcribed the list for the benefit of those who feel any interest in the matter. It is manifestly quite untenable that the first English almanack was published in 1673; and it will be noticed that the Almanack by —— Swallow, alluded to as dated 1668, occurs in this list with the date 1644. But with regard to the dates in general, it is obvious that we cannot draw any conclusions from them in reference to the time when the works were first published.

"*Almanacks.*

8vo. Richard Allestree. 1621—40.
8vo. John Booker. 1638—67.
8vo. Thomas Bretnor. 1615—19.
8vo. Nicolas Culpeper. 1651—56.
8vo. John Gadbury. 1657—70.
8vo. Henry Jesse. 1646—57.
8vo. William Lilly. 1645—81.
8vo. Nathaniel Nye. 1645.
8vo. Fferdinando Parkhurst. 1648.
8vo. Edward Pond. 1605—43.
8vo. John Russell. 1660—1.
8vo. Richard Sanders. 1655—71.
8vo. —— Swallow. 1644—66.
8vo. John Tanner. 1657—69.
16mo. Robert Triplet. 1611—28.
8vo. Vincent Winge. 1649—69.
16mo. Dirck Rembrantsz. 1664.
8vo. William Andrews. 1655—58.
8vo. Samuel Ashwell. 1646.
8vo. James Baston. 1657.
8vo. Ferdinand Beridge. 1654.
8vo. Joseph Blagrave. 1658—65.
8vo. James Bowker. 1668.
8vo. William Crooke. 1652.
8vo William Dade. 1634—63.
8vo. —— Dove. 1646—66.
8vo. —— Fly. 1657.
8vo. William Foster. 1662.
12mo. Thomas Gallen. 1657.
8vo. William Gibbons. 1655.
8vo. Walter Gray. 1605.
8vo. Henry Harfleet. 1656.
8vo. Arthur Hopton. 1611.
8vo. Thomas Jackson. 1655.
8vo. Sarah Jinner. 1658—60.
8vo. G. Johnson. 1659.
8vo. George Markham. 1656.
8vo. Fr. Misson. 1660.
8vo. Robert Morton. 1662.
8vo. John Neve. 1634—43.
8vo. Jeffery Neve. 1624.
8vo. George Offorne. 1625.
8vo. Matthew Pierce. 1634.
8vo. Samuel Perkins. 1634.
8vo. Francis Pigot. 1654—59.
8vo. Protestant Almanack, 1668—9.
12mo. Schardanus Riders, 1652—70.
8vo. J. S. 1669.
8vo. Arthur Sofford. 1634.
8vo. Thomas Street. 1653—56.
8vo. John Swan. 1657—64.
8vo. Thomas Trigge. 1662—69.
8vo. John Vaux. 1634—60.
8vo. Samuel Westley. 1669.

8vo. George Wharton. 1659—66.
8vo. John White. 1613—41.
8vo. R. White. 1654.
8vo. Thomas Wilkinson. 1659.
8vo. Jeffery Wilson. 1634.
8vo. William Woodhouse. 1607.
8vo. John Woodhouse. 1634.
8vo. W. Lilly and K. Coley. 1682—89."

Culpeper's, Lilly's, Gibbons', Misson's, Morton's, Street's, Wharton's, Lilly and Coley's, are priced 6*d.*; Blagrave's, 5*d.*; The Protestant, 7*d.*; Rider's, 1*s.* 5*d.*; and all the rest 2*d.* W. S.

Hastings.

There is in my possession a black-letter copy of the *Rauens Almanacke* for the year 1609, professing to be written by "T. Deckers," which though not exactly answering to the modern idea of an almanack, yet in its opening sentences shows that these useful articles are of a much earlier date than any as yet assigned by your correspondents: —

"At the beginning of euerie Almanacke, it is the fashion to haue the body of a man drawne as you see*, and not onely baited, but bitten and shot at by wilde beasts and monsters. And this fellow, they that lye all the yeare long (that is to say, those that deale in Kalenders,) call the Man of the Moone, or the Moone's Man," &c.

My copy, otherwise perfect, wants the title-page, so that I cannot say where it was published: the prefatory Epistle ends thus: —

"And thus because much fowle weather is toward (if my Calender tel no lyes), and that I am loath to haue you stād in a storm, I bid you farwell, dated the I. Ides of the first month of this first great Platonicall and terrible yeare 1609.—T. Deckers."

J. Eastwood.

I fear that the notices of your correspondents on this subject are calculated to mislead young antiquaries. Almanacks and Calendars are of a much earlier date than is there noticed. It must be obvious that from the earliest times, since the invention of feast, fast, and saints' days, the worshippers must have had a guide, especially in those that are moveable. This led the monks in all their service books and mortuaries to prefix an Almanack and Calendar. The first enlarged Almanack that I have seen is *The Shepheard's Kalendar*, of which several editions were printed in the fifteenth century. The months severally commend themselves: thus —

"Called I am Janyuere the colde,
In Christmas season good fyre I loue,
Yonge Jesu, that sometime Judas solde,
In me was circumcised for mans behoue.
Three kinges sought the sonne of God aboue,
They kneeled downe and dyd him homage with loue
To God their Lorde that is mans owne brother."

* Above is the well-known diagram of a naked man surrounded by the signs of the Zodiac.

Every day is dedicated to some saint, except March 14 and September 7.

Guides to Lawyers as to term and saints' days, such as Magna Charta and early statutes, were preceded by an Almanack. One is now before me printed by Pinson in 1519. Even the Abridgements of our early Chronicles by Grafton and Stowe contained an Almanack; and in many they gave directions to the country fairs. All our early English Bibles, with the exception of Coverdale's, 1535, 1536, and 1537, are preceded by Almanack and Calendar, from the first Tyndale, 1537, to the present authorised version. The extensive series of Bibles called Genevan, Puritan, or Breeches, from 1568 to 1584, contain Almanack and Calendar. Many of these abound in singular information, in the nature of a tablet of memory (copied from the splendid edition of the Genevan text, royal folio, by the King's Printer, 1583), *inter alia*: —

"Jan. 1. Noah began to see the tops of the mountains.
6. Christ was baptized.
22. Duke of Somerset Beheaded.
27. Paul was converted.
Feb. 17. Noah sent the Dove out of the ark.
18. Luther died.
March 16. Lazarus was raised from Death.
22. Mary Magdalen anointed Christ.
25. Christ was crucified.
April 1. Noah opened the cover of the Ark.
14. Man [manna] ceased.
18. The Israelites passed the Red Sea.
May 1. Moses numbered the People.
5. Christ ascended into heaven.
17. Noah entred the Ark.
June 27. Noah's ark was lifted up.
July 6. The Josias of our Age, Edward the Sixt, died.
8. John Hus was burnt.
17. Moses broke the tables of stone.
Aug. 1. Aaron died.
27. Religion reformed according to God's expresse trueth in the Citie of Geneua, 1535.
Sept. 7. Our Soueraigne Ladie Qveene Elizabeth borne.
8. Jerusalem utterly rased.
Oct. 11. Zwinglius was slaine, 1532.
Nov. 10. Martin Luther was borne, 1483.
Dec. 16. Ezra commanded the Israelites to leaue their strange wiues.
25. Steuen was stoned to death.
27. Saint John died, aged lxxxix yeeres.
28. Herod slewe the Innocentes."

In this the saints' days were greatly abridged.

In Bagford's Collections (British Museum) there are many rare Almanacks: —

"No. 5937. ¶ Almynack and Pronostication of the yere of oure Lord M.CCCCC. and xxx, a large sheet very full of Saints' days, by Gaspar Laet the yonger, Doctor yn Physic (the Moore of his day). Emprented at Antwerpe by me Cristofel of Raremunde. This has the Arms of England, the same as in Tyndale's Testaments, 4°, 1536, and 'the declaratiō of this almyune about the tyme for bloud lettinge.'"

Part of an Almanack, date lost, with the following prophecy: —

"The most mighty and redoubted King of Englāde,

Henry, whose reuolucyon began in June the yere passed, shall in the beginnynge of this yere prospere in ioy and myrthe conueniently, he shall treate of thinges concernyng the church, Jupyter beynge in the opposicyon of the hous eclypsall, and the eclips passed in the signe of his ascendent. Virgo nyghe to the same degre promyseth some melancoly. But Jupyter beynge in a good aspecte of the descendent lesseneth the effecte, his grace will not be greatly inclined to warre. The realme of Englande shall be prosperous in merchaundyses, substaunce and vytayle, with some discorde, stryues, hate, and envy amonge the people."

"No. 52. An Almanack, 1551, large sheet. Imprinted at London by John Turck. This is in type similar to that used in Days Becke's Bible, 1549."

The principles of the Reformation were promoted by the publication of Almanacks. In 1549 Coverdale published —

"A faythful and true pronosticatiō vpō the yeare M.CCCCC.XLIX, and parpetually after to the worldes ende, and an almanack for euer."

Another was under the title of —

"A Spirituall Almanacke wherin euery Christē man and womā may se what they ought daylye to do, or leaue vndone. Not after the doctrine of the Papistes, not after the lernynge of Ptolomy, but out of the very true and wholsome doctryne of God, shewed vnto vs in his worde."

A history of Almanacks from the earliest to the present day would be highly interesting, — not omitting a penny book Almanack, published Nov. 1856, which plainly foretells that the rebellion in India would take place in 1857. George Offor.

WOMEN RECEIVING THE LORD'S SUPPER IN GLOVES: THE "DOMINICALE," THE PENITENTIAL, THE VEIL.

(2nd S. v. 48. 98.)

I. "Durant les deus premiers Siecles nous ne lisons point que l'on observast aucune ceremonie à recevoir le Sacrament: mais dans les Siecles suivans, les Cômunians le recevoient avec les mains disposées en forme de Croix. Les hômes avoient les mains nues, et *les fêmes les avoient couvertes d'vn linge blanc.*" — Drelincourt, *Du faux Visage de l'Antiquite*, Génève, 2nd ed. 1666, p. 146.

II. "*The Synod of Antisiodorum* (*Auxerre*). This was not a Council of Bishops, but only a Synodical assembly of Abbots and Priests of the Diocese of *Tours*, held in the year 578, by *Aunacharius* Bishop of *Tours*."

"The five and forty Constitutions which were made in it, are signed by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons."

. . . . . .

"The six and seven and thirtieth (Constitutions) forbid Women to receive the Eucharist with the naked hand, or to touch the Linen-cloth which covers the Body of our Lord."

. . . . . .

"The two and fortieth orders Women to have the *Dominical* for receiving the Communion. Some have thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declared in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, That if they have it not, they shall wait till another Sunday to receive the Communion." — Du Pin's *Ecclesiastical History*. English translation, London, 1693, vol. v. p. 152.

III. "*Theodorus of Canterbury*. *Theodorus*, bred a Monk of *Tarsus*, was ordained Bishop by Pope *Vitalian*, and sent in 668 into *England*, to govern the Church of *Canterbury*. He was well entertained by King *Egbert*, who had sent to *Rome* to desire a Bishop to be sent to him. He laboured much in the establishing of the Faith and the Church-discipline in *England*."

"He is the First that composed a Penitential among the *Latins*, made up of Canons, taken out of the Councils of the *Greek* and *Latin* Church. This Book was soon spread all over the West, and many undertook to make such like Works, which in process of time became very common and very bad."

Of the "Fourteen Titles or Chapters" which, more or less genuine, remain of the above, —

"the Seventh Chapter is of Women's Functions in the Church or Monastery. They are forbidden covering the Altar with the Corporal, laying the Oblations on the Chalice upon the Altar, &c." — "But they are permitted to receive the Eucharist upon a black Veil, according to the use of the Greeks; they may make the Oblations (that is, the Loaves offered upon the Altar), but not according to the practice of the *Romans*." — *Idem*, vol. vi. p. 45.

S. H. H.

St. John's Wood.

"RULE BRITANNIA."

(2nd S. v. 91.)

M. Schœlcher having incidentally remarked in his paper that Arne "knew, liked, and admired Handel," I called to mind that, in M. Schœlcher's *Life of Handel* (p. 326.), a conversation is quoted from the *Somerset House Gazette*, in which the speakers are Handel, Arne, and Pupasch, and which M. Schœlcher inclines to receive as genuine. I can, however, assure him that it is purely imaginary. *Ephraim Hardcastle* was the pseudonym used by the late Mr. W. H. Pyne, an eminent water-colour artist, and author of a work in 2 vols. called *Wine and Walnuts*, in which are several of such "Imaginary Conversations." In the first volume there is a conversation which extends over fourteen pages, and in which the interlocutors are Handel, Roubilliac, and Henry Fielding. I may add that I was well acquainted with Mr. Pyne, who evidently delighted in such inventions; without, however, the least idea or wish that they should be taken for anything else, although he would doubtless have considered it as a compliment.

M. Schœlcher will excuse me if I point out, that in his first quotation from Dr. Burney, relative to the air *Giustino*, the words "*alla moderna*" are omitted: the plain English of those words being, that Handel had modelled on the Italian masters.

Again, in the second quotation, only Dr. Burney's *note* being given, the general reader must think that "*Cedo alla sorte*" was composed by

Handel, being really Gallupi's. (See "N. & Q.," 2nd S. iv. 498.).

I know that these omissions have nothing to do with the purpose for which M. Schœlcher quotes in reply to Mr. Husk; but they have everything to do with the question of Handel's exclusive property in the close of "Rule Britannia."

The case, it may be submitted, is this: that the more the question is sifted, the more it will be perceived that *the right of property in a fine air is not a question of parallel passages at all.* It is a question of improving the passages themselves, and then of combining them into *a more beautiful, and consequently more enduring form*, than they had ever before received; and on those grounds Dr. Arne's property in "Rule Britannia" is fully assured. An air merely made up of passages from others by one who lacked these powers of finishing the details, and combining the whole into a beautiful form, would be simply a thing "of shreds and patches," while Arne's song is especially remarkable for its unity and strength.

Alfred Roffe.

Music consists of spirit, matter, and form. The *spirit* of a great composer has its distinct existence, the rhythm flowing from the actual beat of the man's heart, the peculiarity of his nervous and mental constitution; *Rule Britannia*, as a whole, is not *Handel's spirit*. It lacks his strength—his fire—the *pulse* of his thoughts. The *matter* of a tune consists in its ideas—actual *passages*, which may be new or old. A catena of parallel passages is of slight value in testing the originality of a composition as a whole. The *form* with a great composer may be taken as his *adopted type* or mode of expressing his thoughts, and is in a great measure the result also of bodily temperament. Arne's form is not Handel's form. It is always clear, often vulgar. Handel is often very indistinct, never vulgar. Arne's eyes were close together; his features large and prominent, but all huddled together, and his body all angles. So is his music. Handel had large, long eyes, apart from each other, a great head, but delicate features; so varying no painter could catch them, and a body always in a roll; and such is his music. *Rule Britannia* is not the *idiosyncrasy* of Handel; not the expression of his mental and corporeal constitutions.

H. J. Gauntlett.

Replies to Minor Queries.

Nell Gwynne (2nd S. v. 106.)—Luttrell's *Diary*, vol. i. pp. 397. 420., informs us that as early as March, 1686–7, Mrs Ellen Gwyn was dangerously ill, and her recovery much doubted, and that she died Nov. 14, and was buried Nov. 17, 1687, at St. Martin's. The parish registers of St. Martin's are very perfect, and it is singular they had not been referred to, if there were any doubts of the date of her death. Luttrell also notes, under July, 1679, "About this time Mrs. Gwyn, mother to Madam Ellen Gwyn, *being in drink*, was drowned in a ditch near Westminster."

With respect to portraits of pretty Nell caution should be taken in ascertaining their authenticity, for it has been too much the custom of attributing to her the portrait of any beauty of that period. I will give you an instance: there is a picture at Burton Hall of a lovely girl with a *particularly innocent* expression of face, painted by Sir Peter Lely. It has always, within the recollection of the family, been called Nell Gwyn, and the belief was so strong that many years ago the Duke of St. Albans offered to purchase it. I discovered some time back a copy of this picture at Waldershare, where it is called Lady Lewisham, who afterwards married Francis Lord North, but the anachronism of both the style and dress proves this an error. Since this I have become aware of two other duplicates, at Lees Court and at Rockingham Castle, and have now ascertained that it is a portrait of Lady Arabella Wentworth, daughter of the celebrated Earl of Strafford, and sister of Ann Lady Rockingham. The presence of the portraits in all these mansions is easily accounted for. The families of Lord Monson, Lord Sondes, and Mr. Watson are all lineally descended through the Rockinghams from Lord Strafford, and by an alliance with the same (Rockingham) family, the Waldershare property came to the Guilfords. The loveliness of the original must have been the inducement for so many portraits having been taken of her.

Monson.

Ignez de Castro (2nd S. v. 97.)—As A Desultory Reader retains his incog., will he be pleased to accept through the friendly medium of "N. & Q." my best thanks for his obliging courtesy in not only allowing me the inspection of the play to which he drew my attention, but sending it to me with my own name inscribed upon the title-page? If I knew how it would reach him, it would give me pleasure to forward him a copy of the English translation from the Portuguese of Nicola Luiz.

E. H. A.

Haxey Hood Throwing: Boggons (2nd S. v. 94.)—I am greatly indebted to W. H. Woolhouse for his interesting account of the custom, its origin, and ceremonies; not the less satisfactory because it tallies so closely with the oral information given me. W. H. W. would add to the obligation if he could throw any light on the etymology of that strange and uncouth designation, "Boggons," applied to the twelve officials.

A. E.

General Martine (1st S. xii. 453.)—The following extract from Knighton's *Private Life of an*

Eastern King may probably interest some of your readers: —

"Let us pass from the Emanbarra to Constantia — a whimsical pile of buildings of vast extent, erected at great expense by General Martine, a Frenchman. Having entered the Company's service towards the end of the last century as a private soldier, he was afterwards transferred to the army of the Nawab of Oude, and rose step by step to the rank of general, amassing enormous wealth as he rose. He was a prudent and successful cockfighter, and Saadut Ali, the reigning Nawab of those days, was fond of betting with him. General Martine left 100,000*l.* to found a school for orphan children in Lyons, his birthplace, a similar sum for founding a similar institution in Calcutta, and an amount nearly equal for a third in Lucknow. Each of these institutions is called La Martinière as directed by the founder, and all are flourishing and useful. Constantia, his residence, to the public, as a serai or caravansery. It was called, I was told, after his first love, a French maiden, whom he had left behind him in France, and who died long before he attained to wealth and honours. To prevent the Nawab from confiscating the building and estate, the general was buried, by his own direction, beneath it, for a Mussulman, however unjust, will respect a grave. His tomb, in a sort of crypt beneath, is shown to visitors. A white marble bust of him stands on a sarcophagus, supported by two figures of sepoys coloured. The whole is in execrable taste. When the general died, his furniture was sold by auction, and the Company's agents purchased the chandeliers and lustres of Constantia to decorate the Governor-General's palace in Calcutta. They got them a dead bargain, for the King of Oude would not bid against the Company, and the Honourable Company was delighted with its sagacity. No Yankee pedlar could have done the thing better. When one has said that Constantia is vast and whimsical, all has been said about it that needs be said. Some part of the grounds reminded me of the gardens of Versailles, particularly a sheet of water in the form of a cross, with groves of clipped trees on either side; but on the whole, though it is apparent that vast sums have been spent to produce the result one sees before him, yet that result is altogether bizarre and wanting in harmony." (pp. 117, 118.)

E. H. A.

Quotation (2nd S. v. 110.) —

> "Suns that set and moons that wane
> Rise and are restored again."

Cowper, "'On the Shortness of Human Life,' translated from the Latin of Dr. Jortin." (*Works* by Bohn, vol. v. p. 398.). Zeus.

The Cakes of the Indian Mutiny (2nd S. iv. 195.) —L. F., who inquires respecting the account of the Chupaties or little cakes transmitted by the Chokedars through Oude in the spring of last year, will find it in "N. & Q." (2nd S. iii. 365.), in an extract from *The Times* given by Mr. J. Graves. It was then supposed to refer to the cholera.

William Fraser, B.C.L.

Alton, Staffordshire.

The Lotos-flower and the Sipahis (2nd S. iv. 161. 195. 221.)—I have heard it definitely asserted by a person well acquainted with India that the *Lotos*, which was said to have been handed from one Sipahi to the other before the mutiny, and which has been explained sometimes as a Brahmin symbol and sometimes as a Mahometan one implying the resurrection of Mahometan power, was not a flower at all, but was the Lota or small brass cup used by the natives. It was filled, I was told, with the sacred water of the Ganges, and was then handed from one conspiring soldier to another, as that upon which the most solemn oath that a native of India can take was to be taken. These Lotas or brass cups of sacred water, by misprint or misunderstanding, were converted into the Lotos-flower, which has puzzled the readers and writers of "N. & Q." Corroborative or other information on this point is desirable. William Fraser, B.C.L.

Alton, Staffordshire.

Andrew Wood, D. D. (2nd S. iv. 349.) — This clergyman is a totally distinct individual from the Bishop of the Isles (as you correctly alter Messrs. C. H. and Thompson Cooper's Bishop of "Sodor and Man"). The *Scottish* Bishop, Andrew Wood, was son of Rev. David Wood, "a minister," and nephew, maternally, of the courageous Bishop of Moray, John Guthrie of Guthrie in Forfarshire (whose descendants still possess the estate): who, after being successively Incumbent of the parishes of Spott and Dunbar, both in the county of Haddington and diocese of Edinburgh, was promoted to the Bishopric of The Isles in the year 1676, and thence translated to the see of Caithness in 1680. At the Revolution of 1688–9 he was deprived, along with the rest of the diocesan bishops of Scotland, but appears to have retained his living of Dunbar,—which benefice he had received a royal dispensation, of June 2, 1677, to hold together with the bishopric of The Isles, —until the period of his death, which occurred at Dunbar in 1695, in the seventy-seventh year of his age, and nineteenth of his episcopate. These dates prove his birth to have taken place in 1619, the same year in which the *Shropshire* Andrew Wood received his degree of D.D. at Cambridge.

A. S. A.

Barrackpore, E. I., Dec. 24, 1857.

Ximenes Family (2nd S. iv. 190. 258.) — I forward the underwritten inscription upon a tombstone in Sidmouth churchyard for the information of your correspondent F. C. H.

> "Here are interred
> the remains
> of
> Daniel Ximenes, Esq^r.,
> late of Rose Mount in this Parish,
> who died August 21, 1829,
> aged 68 years."

W. S. Heineken.

Sale of the late Lord Dundrennan's Library (2nd S. iv. 344.)—It is possibly no new information to Mr. Maidment (one of the first literary

antiquaries of the day) to know that Lord Dundrennan's library brought in 1851 the sum of 2396*l.* 5*s.* I may also add that his well-known contemporaries' (Lords Cockburn and Rutherford) libraries sold, the former, in 1854, for 1962*l.* 7*s.* 6*d.*, the latter, in 1855, for 6886*l.* 0*s.* 6*d.*

The sums at which known bibliomaniacs' libraries have been sold may be curious. I append three: —

	£	s.	d.	
Isaac Reed's	4,386	19	6	in 1807.
P. A. Hanrott's	22,425	7	6	in 1833.
J. W. K. Eyton's	2,693	15	6	in 1848.

I have got various other catalogues priced and named, but no addition given. S. Wmson.

Culter (2nd S. v. 67.) — It seems extremely improbable, besides being contrary to analogy, that *culter* should have anything to do with *terra*; for it stands in the same position with *magister*, acc. *magistrum*, and the neuter substantives *plaustrum, lustrum*, &c. Besides, what does it mean? A knife, or the part of the plough that *cuts* the earth. And *colo* appears to be connected with the Greek κολαπτω, cut. The simplest equivalent would then be cutter; and how near the Latin form it is. Tau.

Hitchin.

The English Militia (2nd S. v. 74.) — The Wiltshire militia was one of the regiments that went to Ireland in 1798, but whether it was under the command of Thomas Earl of Ailesbury, K. T., who, as Baron Bruce, had been appointed colonel on its first enrolment in August, 1758, or whether he had then been succeeded by Henry, first Earl of Carnarvon, I do not recollect. The latter nobleman held the command to the time of his death in 1811, when the regiment was given to Charles Lord Bruce, son of the Earl of Ailesbury, who was still living. Patonce.

Michael Scott (2nd S. iv. 332. 441.) — In addition to the communication of T. G. S. your correspondent B. will find a Life of Michael Scott in a volume entitled *The Eminent Men of Fife*, by James Bruce, Edinburgh, 1846. 12mo.

S. Wmson.

Grammar Schools, their Usages and Traditions (2nd S. v. 99.) — It was a custom at a King Edward's Grammar School in Craven, when I was there fourteen or sixteen years ago, to provide, every 26th day of March, a large quantity of the best Turkey figs and a bun for each boy. After the annual recitations, &c., the latter were distributed, and the figs, showered about in handfuls by one of the masters, were *scrambled for* by the boys within the school. The sum thus applied was, I believe, left originally to encourage cock-fighting.

A. E.

Great Events from small Causes (2nd S. *passim.*) — The following extract from *Lacon, or Many Things in Few Words*, by the Rev. C. C. Colton, may form another link in the chain of causes and events already recorded in the pages of "N. & Q.": —

"In the complicated and marvellous machinery of circumstances, it is absolutely impossible to decide what would have happened, as to some events, if the slightest disturbance had taken place in the march of those that preceded them. We may observe a little dirty wheel of brass, spinning round upon its greasy axle, and the result is, that in another apartment, many yards distant from it, a beautiful piece of silk issues from a loom, rivalling in its hues the tints of the rainbow: there are myriads of events in our lives, the distance between which was much greater than that between this wheel and the ribbon, but where the connection has been much more close. If a private country gentleman in Cheshire, about the year 1730, had not been overturned in his carriage, it is extremely probable that America, instead of being a free republic at this moment, would have continued a dependent colony of England. This country gentleman happened to be Augustus Washington, Esquire, who was thus accidentally *thrown into* the company of a lady who afterwards became his wife, who emigrated with him to America, and in the year 1732, at *Virginia*, became the envied mother of George Washington the Great."

Query, Upon what authority is this anecdote related? John Pavin Phillips.

Parish Registers (1st S. x. 337.) — The following are copied from the registers of Great Staughton parish in Huntingdonshire: —

"1571. Sepulta fuit Margareta pigrina barbata 14° die Januarij.

"1591. Sepultus Matheus Stookes olim Bedellus Cantabrigiæ, die 18° Novēb.

"1618. Sepulta Jana Poole anicula, 20 die Januarij.

"Lucy Cosen, widdow, was married to Jo. Cosen (brother to her former husband) the 15th daie of December, 1659, at St. Neots, by the mynister of the towne, and at seaven of the clocke in the nighte."

Joseph Rix.

St. Neot's.

Jewish Rabbis (2nd S. v. 109.) — Your correspondent Tyro will find the fullest information as to the Jewish Rabbis and their writings in the learned work of Johan-Bern de Rossi, intitled *Dizionario storico degli Autori Ebrei e delle loro Opere*, Parma, nella reale stamperia, 2 tom., in 8vo., 1802. William H. Morley.

Football at Westminster: Paul Sandby (2nd S. v. 69.) — In your number for January 30, your correspondent J. H. L. requests information respecting a drawing by Paul Sandby, which he supposes represents the Westminster boys playing at football in St. James's Park. From his account of the drawing, and my own acquaintance with the artist's works, I am inclined to think that the drawing referred to is a view of the Eton boys, in the playing fields near the College there, as Paul Sandby was a frequent resident at Windsor, and devoted his talents especially to sketches in that neighbourhood. If your correspondent does not

wish to purchase the drawing, perhaps he would oblige me by letting me know where it is to be seen, as I occasionally purchase the works of my venerable relative, and at all events should like to look at the one to which he refers. W. S.

Industrious Fleas (2nd S. v. 115.) — Jaydee is doubtless right in the main, as to the deception practised in this exhibition, but he rather underrates the labour of training the actors. The curious on this point would do well to read an article styled "Intellectual Fleas," which is to be found in *Household Words*, vol. xiii. p. 599. — the number for July 5, 1856. Erica.

Princess Charlotte de Rohan (2nd S. iv. 189.) — This unfortunate princess, the *fiancée* of the Duc d'Enghien, was eldest daughter of Charles-Armand-Jules de Rohan, Duc de Rochefort et Montauban; she was born Oct. 25, 1767, and was consequently nearly five years older than the Duc d'Enghien: she never married, and died May 1, 1841, in the seventy-fourth year of her age. Her name at length was *Charlotte-Louise-Dorothée*; and her only sister, the Princess Clementine of Rohan Rochefort, widow of the Marquis de Quierrieu, died in the year 1850, aged sixty-four.

A. S. A.

Barrackpore, E. I., Dec. 24, 1857.

Miscellaneous.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Lockhart's Life of Scott. Vol. V. of 10 vol. Edition.
Pope's Works. By Wharton. Vol. VIII. 8vo. 1822.
Wesley's Works. Vol. XIV. 8vo. 1813.

Wanted by *S. Markes*, Falcon Street, Ipswich.

Dallaway's Sussex. Vol. I. Bensley. 1815.
Cosin's List of Catholics and Recusants. 1745.
Lewis Jenkins' Memoirs of Duke of Gloucester.
Hawkins' Life of Kenn. By Round.
Genealogical History of the Croke Family. By Sir A. Croke. 2 Vols. 4to.
Life of William III. By Lord Dungannon.
New Light thrown upon the History of Mary Queen of England. 1771.
Letters to and from Swift, from 1714 to 1738. Exshaw. Dublin. 1741.
Ditto ditto ditto Faulkner. Dublin. 1741.
Any Dublin edition of Swift's Letters of that or of an earlier date.
Any Dublin edition of Pope's Letters, not later than 1735 or 1736.
Dennis' Essay on Criticism, 1711.
Narrative of Dr. Norris concerning Frenzy of J. D. 1713.
Lewis' Miscellany. 1730.

Wanted by *J. F.* at Street Brothers, 11. Serle Street, Lincoln's Inn Fields.

Macrobius.
Meursius De Archontibus.

Wanted by the *Rev. F. Parker*, Luffingcott, Devon.

Melmoth on the Great Importance of a Religious Life Considered. Edited by Charles Purton Cooper, Esq. 8vo. 1849.

Wanted by *James Yeowell*, 13. Myddelton Place, E. C.

Notices to Correspondents.

We are again compelled by want of room to omit many papers of great interest, and also our usual Notes on Books.

Oxoniensis. *The Epigram on* Barber's Monument to Butler *was written by Samuel Wesley, and will be found in his* Poems, 4to., 1736, p. 42., *as follows:* —

> "While Butler, needy wretch, was yet alive,
> No generous patron would a dinner give:
> See him when starved to death and turned to dust
> Presented with a monumental bust.
> The Poet's fate is here in emblem shown:
> He ask'd for bread, and he receiv'd a stone!"

K. H. S. (Cambridge). *Thanked, though anticipated.*

J. F. L. *will see that his last communication has been anticipated.*

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LONDON, SATURDAY, FEBRUARY 20. 1858.

Notes.

THE CANDOR PAMPHLETS.

(*Continued from* p. 123.)

The opinion of Lord Mansfield and the Court of King's Bench, in respect to the law of libel, still occupied public attention, and was from time to time brought under consideration of Parliament; and during these discussions the Candor pamphlets were reprinted, and went through edition after edition.

At length, in 1770, the filing of five *ex officio* informations against booksellers brought the subject once again into fierce discussion; and then, in anticipation of proceedings in Parliament, out came *Another Letter to Mr. Almon in Matter of Libel*, dated Aug. 5, 1770, with a *Postscript* of thirty pages. This was quickly followed by *A Second Postscript*, separately published. It may be just worth while to notice that all the former pamphlets had been published by Almon, but that this *Second Postscript* was published by Miller; although the title-page sets forth that it was written "by the Author of that Letter."

There can be little doubt that this Letter and Postscript were by Candor. We have the same sort of indirect acknowledgment;—thus, "when I first entered of the law," "long retreated from the battle of the bar," "when I was formerly of *Gray's Inn*;" and to strengthen other proofs, all the Candor pamphlets are advertised at the end of the *Second Postscript*, and no other books or pamphlets. Internal evidence is, however, conclusive. The principles advocated are the same; the *personal* feelings of the writer the same — the same strong feelings, and for the same reasons, against Mansfield throughout — the same doubtful commendation of Hardwicke, with like qualifications — the like approval of judges publishing their opinions; the writer would have it made a duty of office — the same disposition to sneer at the Scotch, at Hume and his History — the same ostentatious condemnation of libels and libellers — scorn of noisy patriots, Horne, &c. — the mobility and their hobby-horse Jack of Aylesbury — scorn of Sandwich and his hypocrisy in dragging the *Essay on Woman* before the public. It was when the question of *ex officio* informations was under discussion, Nov. 27, 1770, that Burke referred to *Another Letter*.

"I will say nothing on light rumours," said Burke; "but will any one tell me they are light rumours? Will the pamphlet published last summer tell me that? Was that a mean and contemptible performance? and has it made no execution with the public? It is written by a person of great professional knowledge. Sir, he has watched the movements of a certain great person with as much vigilance as we watch the Constitution. Will they say that such a book should walk through the public without enquiry? In reading it, good God! said I, that a man of these talents should not have been a member of either House of Parliament! If he had he would have been active. How he would have despised all favorites of the people; all friends of tyranny! He would have opened the grievance; he would have probed it to the bottom."

The last trace that I find of this great constitutional writer is in a *Summary of the Law of Libel*, by Phileleutherus Anglicanus, addressed in four Letters to H. S. Woodfall, and originally published in the *Public Advertizer*, and subsequently collected and published by Bladon, 1771.

This *Summary* professes to be written by a speculative, not a practising lawyer. By a lawyer certainly, and I have little doubt by Candor. Internal evidence is strong, though always open to dispute; but Almon says (*Scarce Tracts*, i. 274.), in a note on Libels and Warrants, "the author [of L. & W.] wrote several observations" upon the trial of Almon in 1770, and he quotes from these "several observations," and the passage quoted is taken from the fourth of the letters by *Phileleutherus Anglicanus* (p. 22.). Though Almon does not in that place mention the *Summary* by name, and does not, by note or comment, say who was the writer, even though he republished the Letters in *Scarce Tracts* (vol. iv.), this extract and statement proves that he knew, or believed, they were written by "Candor." It may be an additional evidence of the parentage of these four Letters and of the Candor pamphlets, that he, Almon, published the four immediately after *Another Letter*, in vol. iv. *Scarce Tracts:* and it must be considered conclusive, as in the *Memoirs of Almon*, though not avowedly written by Almon, the whole letter from which the extract is taken is quoted, and stated to have been written by the author of the Letter on Libels (p. 73.).

With a few speculative words on the authorship I shall conclude. D. E.

THE RAWLINSON MANUSCRIPTS.

An interesting article appeared in *The Athenæum* of 30th ult. suggesting the publication of a Catalogue to the Rawlinson Manuscripts in the Bodleian, so that this mass of curious historical and biographical information may be made available to antiquaries and literary inquirers. Cambridge has made accessible the rich treasures of Thomas Baker, by the publication of an *Index* to his Manuscripts, and Mr. Coxe has acquainted us with the contents of most of the college libraries at Oxford in his useful *Catalogue;* but Dr. Rawlinson's munificent collection, for now above a century, has been comparatively unavailable to literary students for want of a comprehensive Catalogue. It appears that an Index was compiled, but never printed; for Mr. John Price, librarian of the

Bodleian, in a letter to Mr. Gough, dated Nov. 10, 1779, says, "We have a MS. catalogue of most of Rawlinson's manuscripts, &c.; but when it will be printed I cannot say. The revenue of our press, by some late determinations in parliament, has sunk very much, and will not admit our undertaking any unsaleable works. Thus, I fear, our Catalogue will remain unprinted, at least for some time."

To Dr. Rawlinson the friends of literature are under lasting obligations as a collector of old manuscripts, many of which he preserved from destruction by invariably purchasing all that were offered for sale. About fifty volumes of Pepys's MSS. which remained at York Buildings, were ultimately lost to Magdalene College, Cambridge, but were fortunately obtained by Dr. Rawlinson, and included in his bequest to the Bodleian. Rawlinson's MS. collections for the continuation of Wood's *Athenæ Oxonienses* enabled Dr. Bliss to enrich the last edition of that useful work with much valuable matter; and the additional minutes or memoirs to the *Life of Anthony Wood*, from the year 1673 to 1695, were taken from a MS. written by Rawlinson from Wood's pocket Almanacks. In this collection also will be found the literary correspondence of that learned ritualist, Charles Wheatly, which some day or other may be thought worthy of publication. To Rawlinson we are indebted for that interesting Diary, *Reliquiæ Hearnianæ*, the Doctor having paid one hundred guineas to the widow of Dr. William Bedford for this curious document and Hearne's other manuscripts. Here, too, are to be found collections for a history of those remarkable men—the Nonjurors—which seem to have escaped the researches of Mr. Lathbury when he wrote his *History of the Nonjurors*.* One of Rawlinson's earliest and favourite pursuits was that of Topography, and like a wise student he not only made *Notes*, but printed his *Queries* for circulation among the literary brotherhood. As long as Curll kept to this line of literature, it is not to be doubted but that he received considerable patronage and assistance from the Doctor.†

Dr. Rawlinson died at Islington on April 6, 1755, and was buried in the north aisle of St. Giles's church, Oxford. In his will, dated June 2, 1752, he says —

"I do give and bequeath unto the Chancellor, Masters and Scholars of the University of Oxford, whether by that or by any other name, title or distinction legally reputed or known, and to their successors; all and singular my manuscripts in whatsoever language or of whatsoever kind, whether bound or unbound or on paper, vellum or otherwise (save and except all private papers and letters; and also, all books, slips, papers, or writings of accompts, or relative thereto) to be reposited and placed in the Bodleian library; there, or in such other place as they in their discretion shall deem and conclude most proper for the public utility, use, and benefit of the said University and its members; and also of all others, properly and with leave resorting and applying thereto with a view to the public good. And I do request and desire the Chancellor, Masters and Scholars aforesaid to keep the same separate and apart from every other collection, and to be particularly careful thereof, more especially of those relating to themselves, and extracted from their public registers; of which they will find I have made large collections."

In the Fourth Codicil he farther adds —

"Whereas I have made large collections wrote in books, and have had other papers communicated to me by persons now living and by others since dead, and have also copies of University registers, all relating to my continuation of Wood's *Athenæ Oxon.* and *History of the City of Oxford*, and greatly improved by me with several drawings of publick buildings relating to the latter, and have also made collections for an account of the clergy and laity non-compliers after the year one thousand six hundred and eighty-eight, and have also purchased several little pocket volumes mostly bound in parchment or vellum, and wrote or collected by the late Mr. Thomas Hearne; I do hereby give the same to the University of Oxford: and also my manuscript note books of my travels contained in eight or more pocket Volumes; and do order and direct they be separated from the rest of my manuscripts given to the said University, and that they be closely and together locked up in one or both of my red Russia leather trunks, and with the rest of my manuscripts sent to Oxford, and the key or keys thereof to be delivered to and kept by the Vice-Chancellor of the University for the time being; the trunks to be kept in some dry place he shall appoint, and not to be opened till seven years after my decease."

Having occasion a few years since to consult the Rawlinson collection, I made a Note of several papers which passed under my eye; but meagre as is my list, its publication may probably be of some utility to those engaged in historical and literary researches.

Rawlinson MSS. A.

Nos. 1. to 67. Secretary Thurloe's Papers, 1638 to 1660.

193. The Duty of the Principal Officers of His Majesty's Navy jointly considered. By the Earl of Northumberland, dated Nov. 14, 1640.

275. Letters and original papers to Dr. W. Wake, Bp. of Lincoln, afterwards Abp. of Canterbury.

289. Alphabetical List of Early English Printers, with the dates of their Works, in the handwriting of Thos. Rawlinson. Also a great number of original and other documents of various kinds between the leaves.

* The lovers of English literature are greatly indebted to the Nonjurors; for to the labours and researches of Dr. Rawlinson, Thomas Hearne, and Thomas Baker, *Coll. Joan. socius ejectus*, we must add those of Dr. George Hickes, Jeremy Collier, Charles Leslie, Henry Dodwell, and Thomas Brett. There were giants in those days; what are we with our *Parlour*, *Cabinet*, and *Family* libraries?

† Since the above was written, I find that the Rev. F. C. Hingeston has discovered among the Rawlinson MSS. (Poet., 118.) a copy of Capgrave's *Life of St. Katharine*, probably written at the end of the fifteenth century, and which belonged at one time to Sir Henry Spelman, who has written on the fly-leaf at the beginning a curious introductory notice. See Capgrave's *Chronicle*, xxix. and 335., just published under the direction of the Master of the Rolls.

302. Papers relating to the Old and New East India Companies.

305. Original Papers relating to the Bermudas.

311. Papers relating to the Rebellion of Scotland, 1715.

312. Original Papers relative to Jamaica (during the governorship of Lord Archibald Hamilton), and other West India Islands.

313. Journal of a Voyage to and from Bengal, 1733, &c.

314. Naval Courts Martial, 1673—79.

315. Itinerarium Mundi: A Memorial of certain Voyages, Journies, &c., performed in England, Holland, France, Spain, Italy, Turkey, East India, China, St. Lawrence, Sumatra, Denmark, Prussia, Polonia, &c. By Peter Mundy.

316. Capt. Jenifer's Journal from London to Lisbon, 1672.

317. S. H. Wallop's Account of Ireland from Sept. 1588 to 1591.

318. Sir John Narborough's Journal of Voyages, 1669-71.

334. Sea Journal, and Memoirs of the East India Trade. — Description of the Diamond Mines in Borneo. — Of Drugs, &c.

335. Sea Journals of Capt. Francis Drake, &c., to the East Indies, &c.

336. Papers about the Customs—the Jews—Shipping—Hidden Treasure — Abuses of Pious Gifts — Registering Lands—Popery — Lands for Superstitious Uses—English Linen Manufacture — Value of Land in Cornwall — Poor Debtors — Law Charges — Melting Coin — Dissenting Clergy.

337. A Table of all the printed Precedents of Pleadings, Writs, and Returns of Writs, &c., contained in the Book of Reports, methodically digested by John Allen.

338. A Treatise by Aleyn Chartir, called Quadrilouque, or Tetralogus.

366. An old English Poem in 7 Parts: viz. 1. Of Man. 2. Of the World. 3. Of Death. 4. Of the Pains of Purgatory. 5. Of Judgment. 6. Of the Pains of Hell. 7. Of the Joys of Heaven. [Said to be Rich. Hampole's Prick of Conscience.] *

378. Albertus de Ferrariis De Horis Canonicis.

379. A Sceptical Discourse concerning the Everlasting Torments of Hell. By N. N.

382. The Second Exhortation of H. N. [Henry Nicholas?] concerning the Seven Sacraments.

383. Johannis de Burgo, Liber de VII. Sacramentis; dictus "Pupilla Oculi."

397. A most familiar Explanation of the Assembly's Shorter Catechism. By Joseph Alleine. 8vo. Lond., 1682, with interleaved MS. notes. 4to.

400. Considerations concerning the Advancement of Trade. 2. On the Advantage of the East India Trade to England.

435. A Discourse concerning Episcopacy between a Conformist and Nonconformist: in form of a Dialogue. Part II.

441. Peter Smart, Prebend of Durham. Answer to the York Censure; with another Answer interleaved. Parallels of Articles — Objections gathered out of the Articles exhibited by Mr. Cosins and his fellows, with Answers to the same. Answers given in to Parliament from G. Stanhope, H. Wickham, and P. Hodgson, in consequence of P. Smart's declaration exhibited in Parliament — Objections and Answers — Index — Heads of things handled in the Sermon.

443. Sermons preached by H. Prichard from 1701, at various times. Vol. I.

457. Pepys's Answers to certain Observations made upon the Proceedings of the Officers of the Navy about the management of the late War: dated Nov. 27, 1669.

458. Orders for the Government of the Navy to prevent Abuses by the principal Officers and other subordinate Ministers.

459. Answer to the above.

460. Papers about a Wet-dock at Chatham.

461. Admiralty Letters from 9 Aug. to 7 Jan. 1653-4. —Navy Accounts from 4 July 1654, to 19 Feb. 1654-5.

462. Instructions of Algernon, Earl of Northumberland, to the Navy, 1646.

463. Discourses of Marine Affairs between the Admiral and a Sea-Captain. In Six Dialogues.

464. A Collection of loose papers of Enquiry into the State of the Navy and Management at the Navy-board preparative to Pepys's representation thereof to Charles II., 1684, and to James II., 1685-6.

465. Patents, Commissions, Warrants, Orders in Council, Instructions to the Officers of the Navy-board, and of the Navy, from 1660 to 1716.

466. Papers relating to the Purchase of Lands for the Purpose of fortifying Portsmouth, Chatham, and Harwich. — Papers about the duties of the Navy Officers.

467. Capt. John Wood's Voyage of Discovery of a Passage by the N. E. to Japan and China; containing the Journals of the Speedwell and of the Prosperous.—Observations on the Voyage, and Description of the Land.

468. Earl of Sandwich's Narrative of a Sea-fight with the Dutch, 1665.

485. A Detail of Events during the Reign of King James, while Somerset was in favour.

486. A Friend to Cæsar: a Proposal for the Payment of His Majesty's Treasure granted by Parliament for Expences, Ordinary and Extraordinary.

488. An Unhappie View of the whole Behaviour of my Lord Duke of Buckingham at the French Islands: secretly discovered by Colonel William Fleetwood.

489. The History of Henry III., by Sir John Speed.

490. Copies of the Acts of the Parliament of Scotland, called the Black Acts.

491. Valor Beneficiorum Eccles. Hibern. *temp.* Hen. VIII., Eliz., Jac. I., Car. I.

Dr. Richard Rawlinson was a younger brother of that eminent antiquary, Thomas Rawlinson, from whom Addison is said to have drawn his character of *Tom Folio*, in No. 158. of *The Tatler*. Thomas was also a great collector of books, and himself a man of learning, as well as patron of those who were so. His manuscripts took sixteen days to sell, commencing on March 4, 1733-4.

J. Yeowell.

13. Myddelton Place, Sadler's Wells.

* "Nassyngton," in marginal note.

FULGENTIUS ON THE STATE OF RELIGION IN ENGLAND.

While searching lately a heap of MSS. relating to the state of religion in England, among Sir Roger Twysden's collections, I stumbled upon the following extract of a letter from Fulgentius.

There is no superscription, so that I cannot decide upon the party to whom it was addressed — perhaps to Sir Roger himself, for he certainly was in correspondence with Fulgentius — or it may have been addressed to Biondi, who was a correspondent both of Fulgentius and Sir Roger, and

likewise a personal friend of the latter. The expression "da voi" would rather point to an English correspondent. Be this as it may, the letter is very interesting, as illustrating the feeling at Rome, just at that critical time, with regard to Laud's tendencies; and there may haply be some truth in the facts at which Fulgentius glances.

LAMB. B. LARKING.

"*Ex literis P. Fulgentii*
Servitæ alumni Patris Pauli.
Venetiis, 5 Novembris, 1638,
sua propria manu scriptis.

"La Fama, che sempre piu accresse quanto viene piu di lontano, ci porte, que anco da voi, in quei pacifici regni, si cominci turbare, per causa di Religione et si armi contra Scozzesi: cattivi principii si sia vero que rompa la quiete, rispetto di Religione quale e durata 'in hoc concussi orbis motu,' senza che l' hebbi potula turbare interesse tanto grande quanto vedere la figlia et poi sorella e ripoti ridotti a fortuna privata. Le voglio raccontar una vanita, ma tanto publica in Italia che viene creduta non come profetia ma come historia. Perche il Papa visto di 71 anni, con 14 luochi per Cardinali per qualunque modo mai sié lasciato indur a far promotione cosa piu non occorsa che non si accomodino li Nipoti. La fama sparge, che e perche vuole metterci l' arcivescovo di Canturberi con altri prelati Inglesi, essendo sul maturarsi il negotio de la conversione del Re, et Regno; et questo non si dice gia tra' l volgo ma da grandi, et mi e incontrato sentirne parlar da un gran Prelato.

"E perche mi venne detto essere negotio arduo, da non spedirsi cosi tosto che' l Papa donnesse percio diferir la promotione, mi fu adotto contanto impeto che non so, che il Papa ha alla Corte dei Inglesi un Prelato che lo tratto. Et il Re un suo apresso il Papa; che la Regina l' ha gia concluso, che il Cardinale Barberino ne ha espressa rivelatione con tante altre facende che mi fu forza crederli senza volevo sentirni chiamar in Tribunale per Fantasia. Ho assad, &c.

"Diu^mo Cord^mo Ser.

"I. FULGENTIO.

"Ven^t, 5, 9^bris, 1638."

PRICE OF WHEAT.

I cut the following table out of a local newspaper, some months ago, for the purpose of forwarding to "N. & Q." Should it find a nook therein, and a place in the Index, it will be convenient for reference. K. P. D. E.

"*A Table showing the Yearly Average Price of Wheat per Quarter from* 1641.

"The following table was compiled under the direction and superintendence of Mr. Henry S. Bright, of Hull (the regular weekly correspondent of the *Mark Lane Express*), and published by him in the year 1854:

A.D.	s.	d.	A.D.	s.	d.	A.D.	s.	d.	A.D.	s.	d.
1641	57	1	1695	47	1	1749	32	10	1803	58	10
1642	62	2	1696	63	1	1750	28	10	1804	62	3
1643	59	10	1697	53	4	1751	34	2	1805	89	9
1644	61	8	1698	60	9	1752	37	2	1806	79	1
1645	51	8	1699	56	10	1753	39	8	1807	75	4
1646	42	8	1700	35	6	1754	30	9	1808	81	4
1647	65	5	1701	33	5	1755	30	1	1809	97	4
1648	75	6	1702	26	2	1756	40	1	1810	106	5
1649	71	1	1703	32	0	1757	53	4	1811	95	3
1650	68	1	1704	41	4	1758	44	5	1812	126	6
1651	65	2	1705	26	8	1759	35	3	1813	109	9
1652	44	0	1706	23	1	1760	32	5	1814	74	4
1653	31	6	1707	25	4	1761	26	9	1815	65	7
1654	23	1	1708	36	10	1762	34	8	1816	78	6
1655	29	7	1709	69	9	1763	36	1	1817	96	11
1656	38	2	1710	69	4	1764	41	5	1818	86	3
1657	41	5	1711	48	0	1765	48	0	1819	74	6
1658	57	9	1712	41	2	1766	43	1	1820	67	10
1659	58	8	1713	45	4	1767	47	4	1821	56	1
1660	50	2	1714	44	9	1768	53	9	1822	44	7
1661	62	2	1715	38	2	1769	40	7	1823	53	4
1662	65	9	1716	42	8	1770	43	6	1824	63	11
1663	50	8	1717	40	7	1771	47	2	1825	68	6
1664	36	0	1718	34	6	1772	50	8	1826	58	8
1665	43	10	1719	31	1	1773	51	0	1827	58	6
1666	32	0	1720	32	10	1774	52	8	1828	60	5
1667	32	0	1721	33	4	1775	48	4	1829	66	3
1668	35	6	1722	32	0	1776	38	2	1830	64	3
1669	39	5	1723	30	10	1777	45	6	1831	66	4
1670	37	0	1724	32	10	1778	42	0	1832	58	8
1671	37	4	1725	43	1	1779	33	8	1833	52	11
1672	36	5	1726	40	10	1780	35	8	1834	46	2
1673	41	5	1727	37	4	1781	44	8	1835	39	4
1674	61	0	1728	48	5	1782	47	10	1836	48	9
1675	57	5	1729	41	7	1783	52	8	1837	55	10
1676	33	9	1730	32	5	1784	48	10	1838	64	4
1677	37	4	1731	29	2	1785	51	10	1839	70	6
1678	52	5	1732	23	8	1786	38	10	1840	66	4
1679	53	4	1733	25	2	1787	41	2	1841	64	5
1680	40	0	1734	30	9	1788	45	0	1842	57	5
1681	41	5	1735	38	2	1789	51	2	1843	50	2
1682	39	1	1736	35	10	1790	54	9	1844	51	3
1683	35	6	1737	33	9	1791	41	7	1845	50	9
1684	39	1	1738	31	6	1792	43	0	1846	54	9
1685	41	5	1739	34	2	1793	49	3	1847	69	5
1686	30	2	1740	45	1	1794	52	3	1848	50	6
1687	22	4	1741	41	5	1795	75	2	1849	44	6
1688	40	10	1742	30	2	1796	78	7	1850	40	4
1689	26	8	1743	22	1	1797	53	9	1851	38	7
1690	30	9	1744	22	1	1798	51	10	1852	41	0
1691	30	2	1745	24	5	1799	69	0	1853	53	3
1692	41	5	1746	34	8	1800	113	10	1854	72	7
1693	60	1	1747	30	11	1801	119	6	1855	74	9
1694	56	10	1748	32	10	1802	69	10			

PETER DE TRAZAYLLE.

On Friday, January 29, 1858, was a sale by auction, by Mr. S. Mills, of the live and dead stock and other effects of the late Peter de Trazaylle, Esq., on the premises, Hurst Green, Salehurst, Sussex. Whilst driving in the neighbourhood of the place of sale that day, I heard

the following anecdotes of this celebrated individual, which may not be considered uninteresting to your readers; upon which, too, I append a Query.

Peter de Trazaylle was a French officer, and one day, whilst in pursuit of the Duke of York, during the campaigns in Holland, overtook his Royal Highness on the banks of a river his horse refused to swim across: instead of taking the Duke a prisoner, he, traitorously to his own country, exchanged animals, and then followed the Duke to the British lines. For this service he received from the government a pension of 800*l.*, which he enjoyed to his death.

Query, What river, and which of the Holland campaigns?

As far as I could learn, upon his reaching England, he settled at Salehurst, cultivating a small farm in a very eccentric manner. Dreading danger from the revolutionary leaders in Paris, he fitted up his residence in a peculiar method with tubes, so that the smallest noise, the pat-fall of a cat in any of the rooms, could be conveyed to his own bed-chamber; in which too, close by his pillow, he had a contrivance so adapted as to throw an instantaneous light over every object therein.

The effects sold were extraordinarily heterogeneous; amongst which may be enumerated a curricle, with pole and leather hood, of the fashion of the commencement of the present century; old iron hoops, at least, it was said, three tons; hops of the growths of 1846, 7, 8, for which he had never been able to obtain the prices he wanted. Amongst his eccentricities may be mentioned that he locked up for twenty-two years a pony, because one night it broke the bounds he assigned it; and another horse which jibbed one day with him, he served similarly, sentencing him in the following words: "Ah, ah! my good fellow, if you will not go now, you never shall go again." This animal, and his fellow sufferer, which never had done a day's work, were both broken-winded through eating only dry food.

Alfred John Dunkin.

Noviomagus.

FLY-LEAF SCRIBBLINGS.

1. From York Breviary in Sion College, fifteenth century:

"Ihū for thy passion
Grante us for syn contrition,
Shrift and Satisfaction,
And of all Synnis remission,
Or that we hem wrynde,* (mynde?)
And in all vices and tribulation
Be our Sucour and Salvation;
And grante us all thy benedictions
And blisse withouten ende.

"Robertus Gilbarm, Rector Eccle."

* The first two letters of this word may be wrong.

2. Cure for fever, &c:

"Scribe in tribus oblatis: in primo Pater est alpha et oo, in secundo Filius est veritas, in tertio Spiritus Sanctus est remedium, et da febritanti per tres dies ante accessionem, ordine quo scribuntur, et si adhuc non proderit, repete iterum atque iterum, et tunc Sanus fiet aut nunquam."

"Item contra febres:

"Divide pomum in tres partes; in prima scribe + on Ihū + on leo + on filius. In secunda + on ovis + on Aries + on agnus. In tertia + on Pater + on Gloria + on Veritas, et postea da febritanti ad comedendum."

These I take to be of the beginning of the fourteenth century. They and the following are from an early English written book of the Proverbs of Solomon.

"Kari (?) asserunt quod si mulier radicem filicis cum vino bibat, eam concipere non permittit. Filix est Gallice Feuger de chene et Anglice Everfern."

3. From English MS., fourteenth century:

Noli { facere / Credere / dicere / concupiscere } omnia quæ { potes / audis / Scis / Vides."

4. From a copy of Kettlewell's *Practical Believer*, which I have:

"Ex dono Rev. Johi Kettlewell (to present owner)
"J. W."

At the end is "Ralph Hopton's booke; 1693," to which some friend has added,

"This is not R. H. as above his booke, Butt James Wass of Romonby,"

showing that borrowers then, as now, did not always remember to return one's books. J. C. J.

Minor Notes.

Selden's Table-Talk.—If the following be not elsewhere recorded, it seems worthy of preservation in "N. & Q.":

"The House of Parlament once making a question, whether they had best admit Bp. Usher to the assembly of divines, Mr. Selden said, they had as good inquire, whether they had best admit Inigo Jones, the King's Architect, to the Company of Mous-trapmakers," &c.—From Antony Wood, Hearne's *Lib. Nig. Scaccarii*, App. xi.

F. S. A.

Statue of William III.—In Windele's very interesting *Notices of the City of Cork, Gougaun Barra, Glengariff, and Killarney* (of which a new edition, I believe, is soon to appear, and which is well worthy of being reprinted), I have met with the following particulars:

"In the County Grand Jury Room [in Cork] is a wooden statue of William III., the history of which is not a little curious. It originally represented his father-in-law, James; but on his downfall the statue was dishonourably flung aside, having however been first, for the sins of the original, decapitated. For several years it

had been neglected under the stairs leading to the offices, until the rebuilding of the old Court-House (King's Old Castle) in 1806, when it was once more placed on a pedestal in the Grand Jury Room, and the lost head replaced by that of William. From the old it was removed to the new Grand Jury Room, by order, in 1836." — P. 21.

This is not the first instance of the statue of one man being made to represent another. ABHBA.

City Swords. —

"There are four swords belonging to the citizens of London. 1. The Sword of State, borne before the Lord Mayor, as the emblem of his civic authority. This is the sword which is surrendered to the Sovereign at Temple Bar, when she comes within the City of London. 2. Another is called the Pearl Sword, from the nature of its ornaments, and is carried before the Lord Mayor on all occasions of ceremony or festivity. 3. The third is a Sword placed at the Central Criminal Court, above the Lord Mayor's chair. 4. The fourth is a Black Sword, to be used in Lent, and on days of public fasts, and on the death of any of the Royal Family." — *City Press.*

ANON.

Longevity.—The obituary column of the *Morning Post* of this day (Jan. 30, '58.) appears to me to present something very remarkable. Out of the thirty-five deaths therein recorded, with the ages given, there will be found under sixty years of age twelve, of the remaining twenty-three

Upwards of 60 and under 70 - - - -	5
70 and under 80 - - - - -	7
In 80th year and upwards - - - -	9
One (female) 95 years - - - -	1

And for climax the following entry:

"On the 8th inst., at Bishop Lydiard, near Taunton, Somersetshire, Mrs. Elizabeth Miles, in her one hundred and twelfth year - - - - 1

23

ANON.

Tenby (Pembrokeshire), Response to an old Tradition.—In *The Times* newspaper of Feb. 10, it is stated that: —

"The fishermen of Tenby have been fortunate enough to discover an excellent bank of codfish off that town, and so productive is it proving that they are taking an enormous quantity of fish. It appears *that it is a bank which formerly proved most valuable, but which had been lost.* In consequence of the increased take, the wholesale price has fallen as low as 1*s.* each, sometimes for fish weighing 30 lbs."

In that somewhat rare book, Norris's *Etchings of Tenby*, 1812 (p. 82.), this bank of cod is referred to: —

"There is a tradition of some extraordinary Bank or Rock at Sea, called Will's Mark, on which the greatest abundance, and every variety of fish, was formerly taken. *This spot is now no longer to be found.* The loss is said to have been a judgement on Tenby for some enormity perpetrated by its inhabitants. So severe is the punishment, that every native is incapacitated from all future discovery for ever. Strangers have occasionally been directed to it by chance or sagacity," &c.

There is a curious MS. among the papers of the corporation, quoted by Norris, which evidences the solicitude with which the town of Tenby formerly noted the bearings of the rock; nor is this to be wondered at, when, to quote the MS., "there hath been such abundance of God Blessings in fish on the said Rock as that the town of Tenby and the Key therein were first builded by the benefit of the fish that were taken thereon." And farther, "that there is about it Millwell, Ling, Congers, Breams, Gernets, and all kinds of Sea fish, God's plenty thereof, and fowls do flock about it very much in the Summer."

J. CLAUDE WEBSTER.

Middle Temple.

Minor Queries.

"*Respublica Solipsorum.*" — In Dr. Isaac Barrow's *Works* (Lond. 1687, vol. iv. p. 110.) there is what is entitled "Oratio Sarcasmica in Schola Græca." This is in fact a hearty scolding of his audience for not attending the lectures which, during the past year, he had delivered as Professor of Greek. He says, —

"Ever since, at the beginning of last year, when I made my speech, you bade me a long farewell, I have sat solitary in this Professorial chair (even if I lie in this I am quite sure that none of you can contradict me as an eyewitness), like Prometheus bound to his rock, or like the Supreme Judge in that *City of Men-by-themselves*, which a certain person lately invented: Vel ut arbiter supremus in illa (quam non nemo nuper excogitavit) *Republica Solipsorum.*'"

This seems to imply that some one had lately published a fiction with the title *Respublica Solipsorum.* Can you or any of your readers tell me anything of such a book? W.

Launching Ships Sideways. — Can any reader of "N. & Q." give an account of the inventor, or the origin, of this method of getting vessels afloat? It is said to have been first done at Boston in America. A. A.

Poet's Corner.

The lost Lake. — In the last number of the *Archæologia Cambrensis* the position of a lost lake, referred to by Leland (by Llanybyther, Carmarthenshire,) is identified. Query, When, and by whom, was the excavation made which dried up the said lake? LLWYD O LLANGATHEN.

Laws and Cobwebs. — There is a familiar comparison of laws to cobwebs, where great flies break through, and small ones are caught. Can any of your readers give me a reference to the original of this simile? A LAWYER.

Burial in Lead. — An interesting discussion, as to the earliest known instance of *burials in lead*, occurred the other day at a party where I was present. No satisfactory conclusion was unfortu-

nately arrived at. The Editor and the correspondents of "N. & Q." have enlightened me on many subjects, and no doubt they can with regard to this. Oxoniensis.

Robertson's Sermons.—What is the meaning of the passage I have marked with Italics? Is "eye" a misprint for "edge?" To soften the edge of an instrument would be equivalent to blunting it; but such a quaint mode of expression is very unlike the plain and clear style of Mr. Robertson:—

"The conscientious churchman complains that his delicate scruples, or his bold truthfulness, stand in the way of his preferment; while another man, who conquers his scruples, or *softens the eye of truth*, rises, and sits down a mitred peer of parliament."—*Sermons*, by the late F. W. Robertson, 1st Series, 3rd Edit., 1856, p. 239.

Jaydee.

"*Dinna ye hear it?*"—I have some difficulty in understanding one part of the story about the corporal's wife, Jessie Brown, hearing the advance of Havelock's Highlanders to the relief of Lucknow. The story, as given by "the lady of an officer," goes on to say:—

"Suddenly I was aroused by a wild unearthly scream close to my ear; my companion stood upright beside me, her arms raised, and her head bent forward in the attitude of listening. A look of intense delight broke over her countenance; she grasped my hand, drew me towards her, and exclaimed: 'Dinna ye hear it? dinna ye hear it? Ay, I'm na dreamin', it's the slogan o' the Highlanders!' And again, 'Courage! courage! hark to the slogan,—to the Macgregor, the grandest of them a'.'"

Now, the difficulty which I feel is, whether Jessie Brown's intensely acute ear caught the sound of an "ancient word of courage"—the war-cry of the Macgregors—"*O' ard choille*"—or whether it is the pibrach, perhaps the "Macgregor's Gathering," that the writer means? I am unaware that ancient slogans are in use among any Highland troops of the present day; and I am quite certain that the war-cry of the Clan Gregor is not the grandest of all the Highland slogans. I am inclined to think that the writer of the narrative has used *slogan* and *pibrach* synonymously, although no two things can be more different. R. S. F.

Psalm-singing by the early Nonconformists.—What is the meaning of the following resolution, which I met with in a church-book belonging to a congregation of Independent Dissenters?

"*Feb. 17th*, [16]95.—Then concluded upon: That Bro. P . . . ll should be appointed to sing the praises of God in this Church of Christ."

Joseph Rix.

St. Neot's.

Stipendiary Curates represented in Convocation.—The following extract from a petition presented, or intended to be presented, to the Convocation elected in 1818, throws some light upon this difficult and important question, which is likely to engage the attention of the Upper House in the ensuing sessions. The petition is contained in a pamphlet by the rejected candidate, the Rev. J. Dennis, B.C.L., who contested the diocese of Exeter in 1818:—

"It is intended at the ensuing meeting of Convocation to present a petition for the appointment of a committee to try the merits of the election of two proctors for the Diocese of Exeter, on the following grounds:—

. . . . . .

V. That another candidate was also returned as duly elected who had not a majority of lawful votes.

VI. That the candidate who was rejected had the majority of unquestioned votes.

. . . . . .

IX. That the votes of Stipendiary Curates were received as valid, though the law authority declaring them illegal was openly read in the court, that class of the clergy, from not having contributed to subsidies, having never acquired the right of suffrage at the election of Proctors.

. . . . . .

XV. That immediately on the close of the poll, the rejected candidate notified his intention of petitioning Convocation to vacate the election."—*Convocatio Cleri*, by Rev. J. Dennis, B.C.L., Parker, Oxford, pp. 17, 18.

What is the authority for the statement that stipendiary curates vote in the diocese of Ely?

William Fraser, B.C.L.

Alton, Staffordshire.

John Peacock.—In the late Dr. Bliss's edition of the life of Anthony Wood, edited for the Ecclesiastical History Society, the following occurs under the date of June, 1685:—

"While the said convocation was celebrated, the university troop of horse met in Canditch before the Theatre, and thence went to Broken Hayes, where they were trained by the earle of Abendon, col. Jo. Peacocke," &c.

Who was this John Peacocke? Where can I find any particulars about him as to his birth, family, arms if he bore any, &c.?

Edward Peacock.

The Manor, Bottesford, Brigg.

Sir Thomas Overbury.—Where can I find authority for the following description of Sir Thomas Overbury, given in a *Popular History of England* now publishing?

"Those about him (Carr, favourite of James I.) were almost wholly English, and his affairs were principally in the hands of one Sir Thomas Overbury, a man of an evil look, and said to have had a countenance shaped like that of a horse."

A. E.

Skull and Butterfly as a Crest.—Whose crest is a skull with a butterfly on it, with this motto, *Que sais-je?* Archæologist.

Heraldic Query.—Arms: Azure, three sinister gauntlets, or. Crest: A bull's head couped issuing from a marquis's coronet, with a mullet for

difference. Whose are these? The arms alone are those of Vane, Lord Bernard; but I cannot reconcile the coronet. J. B. S.

Madame St. Anne Holmes. — In the *Life of Southey* (vol. v. p. 59.) there is mention made of a French translation of *Roderick* by M. Chevalier de Sagriel. The work was dedicated to Madame St. Anne Holmes, at whose suggestion the translation had been made. Can you give me any information regarding this lady? Mr. Southey, in his letter dated January 26, 1821, says: —

"She is rich, and has lived in high life, and writes a great deal about Sheridan, as having been intimate with him in his latter years."

X.

Corrupt Reading in Cicero, de Officiis, iii. 15. —Dean Alford, in a note on Rom. v. 7., writes:

"The distinction here made between δίκαιος and ἀγαθός is also found in Cicero, *de Off.* iii. 15., 'Si vir bonus is est qui prodest quibus potest, nocet nemini, recte justum virum, bonum non facile reperiemus.' (But some edd. read 'istum virum bonum.')"

Now, the reading given in two editions I possess (the one vol. ed. of Noble, 1850, being one), both considered good, is "sive vir bonus is est, qui prodest, quibus potest, nocet nemini, certe istum virum bonum non facile reperiemus." I confess myself totally incapable of understanding the Dean's reading, or of making sense out of it when taken in conjunction with the context. Can any reader of "N. & Q." help me out of my difficulty? F. J. Leachman, M. A.

Largest Parish in England. — What is the largest parish in England in point of acreage? I have heard that Kendal in Westmoreland is, the extent of which is 36,000 acres.* Oxoniensis.

J. Toldervy. — In Mr. C. J. Stewart's Catalogue of Books, distributed with No. 109. 2nd S. of "N. & Q.," is "A Collection of upwards of 40 Pieces against the Principles and Practices of the Quakers, by G. Keith, J. *Toldervy*, &c., 1654, 1700." Can any reader give me information respecting Toldervy, his family, birth-place, profession, &c.?

J. K.

Medal of Prince Charles Edward. — A relative of mine is in possession of a silver medal which he believes to be extremely scarce. It is one of the young Pretender. On the obverse appears his profile, with the legend and date: "Carolus Walliæ Princeps, 1745." The reverse exhibits Britannia resting on a shield, with the crosses of St. George and St. Andrew, waiting the approach of a ship. Legend, "Amor et Spes," and "Britannia." The present owner of this medal, who has had it for many years, received it from a gentleman who told him he got it from the great-grandson of Charles Edward's secretary, whose name he thinks was *Dillon*. And the story of the medal was this: — The Prince, on his way to Scotland, was closely pursued by an English man-of-war; and, fearing to be captured, all the medals on board except three, which the secretary preserved, were thrown overboard. Y. S. M.

Poem Wanted. — When I was a child, "long long ago," I recollect reading in a newspaper what, as I recollect, was an unfinished poem, and was stated to be Campbell's. I cannot find it in what professes to be a collective edition of his poems, long since published. It began thus: —

"Oh Judith, had our lot been cast
In that remote and happy time,
When shepherd swains, thy fathers pass'd
From dreary wilds and deserts vast,
To Judah's happy clime,

"My song, amidst the mountain rocks,
Had echoed oft thy rural charms,
And I had fed thy father's flocks,
Oh Judith of the raven locks,
To win thee to my arms."

Where is it to be found, and who was the author? It certainly sounds like Campbell's.

Senex.

Plato on Spirits. — In a pamphlet on spirit-rapping, entitled *An Enquiry into Spiritual Agencies*, published at New York in 1851, is the following:

"The ancients, from Pythagoras downward, held that though the Supreme Deity was exempt from passions, the air was full of minor demons who had souls like ours, and incorruptible and immortal bodies, but who were, like us, soothed by gifts and flattery, and irritated by neglect. So taught Xenocrates and Chrysippus, according to Plato."

Does Plato state this, or did the writer *guess?* From the style of his book, and some other bits of learning, I do not think *he* read it in Plato. A. P.

Petrarch's Translators.—Doubtless among your numerous readers will be found some admirers of the poet Petrarch. Such of them as may be obliging enough to communicate any sources of translations, beyond those mentioned below, will confer a service:

Anonymous, 1777.	Macgregor (Capt.).
Ditto, Ox., 1795.	Merivale.
Charlemont.	Morehead.
Chaucer.	Nott.
Dacre (Lady).	Petrarca, 1803.
Harrington's Nugæ.	Wallaston.
Hunt (Leigh).	Woodhouselee.
Jones (Sir W.).	Wrangham.
Lofft's (Capel) Laura.	

W. (1.)

[* According to the *Parliamentary Gazetteer*, the extent of Kendal parish is 68,360 acres. Anciently the parishes of Winandermere and Grasmere were parts of Kirkby-in-Kendal parish. This district was once famed for the bravery of its bowmen:

"There are the bows of Kentdale bold,
Who fierce will fight and never flee."
Battle of Flodden, i. 17.]

Alien Refugees. — In *Literæ Pseudo-Senatus Anglicani Reliquorum Perduellium nomine ac jussu conscriptæ a Joanne Miltono*, printed 1676, in a letter entitled "Senatus Populusque Anglicanus amplissimo Civitatis Hamburgensis Senatui," occurs, —

"Vos autem uti eos his de rebus benigne audiatis, tam de Cochrano cæterisque sceleris illius sociis, quam de iis qui nuper in *concionatorem impune adhuc impetum fecerunt* supplicium sumere velitis, aut e finibus exire jubeatis. Neque pulsos atque exules Tarquinios amicitiæ opibusque Populi Anglicani anteferendos existimetis. Westmonasterio dat. August 10, 1649."

Cochrane seems to have pretended some commission from the Stuart, and to have been concerned in the abduction of some English merchants at Hamburg by pirates; but I presume the word "Concionatorem" means Speaker, and refers to some attack on the then head of the English Government. I should be glad to learn to what it refers. It seems our republican ancestors did not regard the right of asylum in other states.

J. H. L.

Narcissus Luttrell. — In a copy of Sir W. Davenant's *Works*, in the library of the British Museum, is a fly-leaf with this autograph, "E. Luttrell ex dono Narcissi Luttrell." Who was this E. Luttrell? I have seen somewhere in print a letter, without name, addressed to Narcissus Luttrell, and dated July 15, 1691, respecting the battle of Aughrim. Is there any conjecture as to the writer? Cl. Hopper.

Barristers' Wigs and Gowns. — Since the establishment of the County Courts, some of the attornies, calling themselves advocates, have adorned themselves with wigs and gowns, so that the vulgar are led to believe them counsel learned in the law. Will any of your readers kindly inform me if attornies, or other persons not admitted to the Bar, are by any statute or rule prohibited from adopting such costume? and if not, whether they thereby lose their statutable qualification of "Gentlemen?" seeing, that before an attorney is admitted a member of the Bar, the Inns of Court require him to be off the Roll of Attornies.

M. A.

Valentines. — Valentines seem to be quite the rage this season, judging from the display in the shop windows. When were they first sent? and are there any early specimens known to be in existence? Orson.

General Wolfe Anecdotes. — Between sixty and seventy years ago, a Captain George Drake (supposed to have been a member of the Drake family of Malpas in this county) made a considerable collection of anecdotes relating to General Wolfe.

Is anything now known of this collection of anecdotes? — the particulars of which, if they have not already appeared in print, would doubtless be read, and with great interest, by all admirers of this brave commander. T. W. Jones.

Nantwich.

Fuller's "Worthies." — At the sale of George Steevens's curious library, in May, 1800, is the following lot: —

"1799. Fuller (Thomas) *Worthies of England*, a very fine copy in russia, with the portrait by Loggan, and Index, a most extraordinary and matchless book; the late Mr. Steevens having bestowed uncommon pains in transcribing every *addition* to render it valuable, written in his peculiarly neat manner, fol. London, 1662."

It sold for 43*l.* Who is the present fortunate possessor of this valuable work? J. Y.

Minor Queries with Answers.

Peter Burman's "Oratio." — In a pamphlet against the Methodists, published 1771, entitled *Righteousness Over-much*, it is said —

"The Calvinist clergy took offence at Peter Burman's *Oratio pro Comedia*, and tried to deprive him of his Professorship. They wrote against him, and he replied; but, as they could not write Latin, the controversy was carried on in the barbarous dialect of the country, which is not intelligible on dry land. The oration is so good that we may conclude he had the best in the jargon, especially as he held his office."

I do not find the *Oratio* or the controversy mentioned in the ordinary biographies of P. Burman. Can any of your readers assist me? S. F.

[The *Oratio* is in the British Museum. It is entitled Petri Burmanni *Oratio pro Comœdia, Publice in auspiciis Academicarum Recitationum, quibus Terentii Fabulæ explicantur, habita*, A.D. xiv. *Septembris*, MDCCXI. Trajecti ad Rhenum [Utrecht], ex officina Guilielmi vande Water, Academiæ Typographi, MDCCXI. 4to.]

Lambeth Degrees. — Has the Archbishop of York the privilege of conferring degrees, in like manner with the Archbishop of Canterbury? Are such degrees recognised in any way by the Universities? Would the latter, for instance, incorporate a person having a Lambeth degree, and receive him *ad eundem?* Patonce.

[The Archbishop of York has not the power of granting such degrees; the Archbishop of Armagh has. If any graduate of either University obtain a higher degree by favour of the Primate of all England, the University to which he belongs is bound to give him the position and place of such higher degree, just the same as if obtained from its own Senate. There is, we believe, no instance of the admission *ad eundem* of any Cantuar graduate to either Oxford or Cambridge. Should, however, any Oxford M.A. be made D.C.L. or D.D. by the Archbishop, and he apply to Cambridge for an *ad eundem*, as he would be Doctor at Oxford, so he must be admitted Doctor at Cambridge.]

Milbourne Family. — The arms of Sir John Milbourne, Knt., citizen and draper, Sheriff of

London in 1511, and Mayor 1521, are sculptured on the almshouses founded by him for decayed drapers in 1535, and are thus blazoned: (Sable) on a bend between two leopards' heads (or) three crosses pattée (sable) on a chief (argent) as many escallops (of the field). Near this, on a lozenge-shaped shield, are (I presume) the arms of Sir John's wife . . . . a chevron between three birds . . . . The carving is much defaced, and I cannot therefore say what birds are intended to be represented; certainly not martlets, as traces of claws are visible. I should be glad to know the name of the family into which Sir John married, and whether he had issue by the marriage. Sir John Milbourne is stated to be the son of John Milbourne of Long Melford, co. Suffolk, but I have been unable to obtain any corroborative information. J. J. H.

Lee, Kent.

[Sir John Milbourne was twice married; the Christian name of his first wife was Margaret, that of the second Joan. See Strype's *Stow*, ii. 74. From the following extract quoted by Herbert (*Hist. of Twelve Great Companies*, i. 444.), it appears his second wife was the widow of John Chester: "July 21, 1518. Ald. John Milborn and his lady, 'late the wife and ex'trix of John Chester, whilst he lived, draper of London, gave a Beryall-cloth, of the value of 1e marks, for the wele of the soul of the said John Chester in especiall, and all other his good friends in generall." Dame Joan his wife, and Nicholas and William Chester, her brothers, are also noticed in a will quoted in the *Report of the Charity Commissioners*, xxvi. 396.]

St. John's Monument at Bletsoe. — An epitaph is inscribed on a monument on the south wall of the north transept of the church at Bletsoe in Bedfordshire. I should be glad to know to whom it refers. On the monument are the kneeling figures of a knight in plate armour, and a lady in the usual dress of the sixteenth century; behind him are the kneeling figures of five sons; behind her those of four daughters. There are three shields of arms containing numerous quarterings. It is of course the monument of one of the ancient family of St. John, to which Bletsoe has belonged for several centuries; the present Lord St. John is Baron St. John of Bletsoe. The transept in which this monument is placed has for hundreds of years been their burial-place. Oxoniensis.

[This monument is intended for Sir John St. John, father of Oliver, the first Lord St. John, whom he lived to see created a peer. From the inscription (printed in Lysons' *Bedfordshire*, p. 59., and *Gent. Mag.*, lxix. 745.) it appears that the Countess of Richmond brought him up with her grandson King Henry VIII., who made him guardian of his daughters, the princesses Mary and Elizabeth, and that he died in the office of chamberlain to the latter, when queen.]

Consecration of English Bishops, 1855, 1856.— Who were the consecrators of Bishops Weeks of Sierra Leone (May 17, 1855) and Villiers of Carlisle (April 13, 1856)? I require the information to complete my MS. continuation of Perceval's Lists. The place of the above consecrations might also be mentioned at the same time. A. S. A.

[Dr. J. W. Weeks was consecrated Bishop of Sierra Leone on the Feast of the Ascension, May 17, 1855, at St. Mary's, Lambeth. The consecrators were the Archbishop of Canterbury, the Bishops of London, Oxford, and Winchester. The Hon. and Rev. Dr. Henry Montagu Villiers was consecrated Bishop of Carlisle on Sunday, April 13, 1856, in the Chapel Royal, Whitehall. The consecrators were the Archbishop of York and the Bishops of Manchester, Ripon, and Chester.]

Orator Henley. — Where can I find any particulars with reference to that curious preacher of the last century Orator Henley? He "held forth," I believe, in the Oratory in Clare Market; and I have some recollection of a paper on him in one of the Messrs. Chambers's numerous publications. The publishers, however, have had the goodness to search for it and have been unable to discover such an article. Maybe some correspondent of "N. & Q." may have a more distinct remembrance of it than I have. T. H. P.

[For particulars of Orator Henley consult D'Israeli's *Calamities of Authors*, vol. i. pp. 151—184., 12mo. 1812; *Retrospective Review*, vol. xiv. p. 206.; Wright's *England under the House of Hanover*, vol. i. pp. 103—106. 114.; Nichols's *Anecdotes of Hogarth*; Nichols's *Leicestershire*, vol. ii. 259*—261. 423.; and most of our Biographical Dictionaries. For notices of his unpublished Works, see "N. & Q." 1st S. xii. 44. 88. 155.]

Heraldic Visitations. — I shall be greatly obliged by a correct list of all the heraldic visitations. In the first volume of *The Patrician* (p. 112.) is a list which has probably misled others as well as myself. Its want of accuracy may be judged of from this one fact, namely, that purporting to give a complete list, the total number mentioned for all England is 161; of which 64 are marked as not being in the British Museum. I find, however, on reference to the fly-leaf in Sims's *Index* in the Museum, that no less than 137 visitations for distinct years have been indexed by Mr. Sims. Seventeen of those indexed by him are by Mr. Burke stated *not* to be in the Museum; and Sims's list contains very many which are omitted by Burke. The *years* are given on the fly-leaf of the copy of Sims in the Museum, in manuscript, and I took a copy of that list. Y. S. M.

[The most correct list of Heralds' Visitations yet printed will be found at pp. 161—177. of Sims's *Manual for the Genealogist*, lately published. Mr. Sims there mentions 312 distinct visitations as being in the British Museum alone; very few of these are, however, *originals*, but contemporary copies, and consequently of nearly equal authority.]

Replies.

DON JUAN.

(2nd S. v. 13. 56.)

Curiosus asks, "Where is the first representation of *Don Juan?*"

Assuming, I suppose, that the Querist meant his question to take the following form:—"When and where was *Don Juan* first represented?"—your correspondent, Delta, replies (p. 56.), "*Don Juan* was by J. B. Poquelin de Molière," &c. &c. According to M. Bret, the latest and best commentator on Molière's plays, the *Commédie Don Juan, ou le Festin de Pierre*, was first performed at the Théâtre du Palais Royal, in Paris, in 1665. But if Curiosus intended to ask,—as seems to me to be probable,—for information relative to the time and place of the first performance of the original Spanish drama, the subjoined account, from the Preface to the *Libretto*, or book, of the *Opera* of *Don Giovanni*, as given for the first time in London in April, 1817, may perhaps be a satisfactory answer to his inquiry:—

"This drama was first represented on the stage at Madrid as a comedy, under the title of *El Burlador de Sevilla, y Combidado de Piedra* (*The Joker of Seville and the Guest of Stone*), early in the 17th century, by its author, Gabriel Tellez. It was soon translated into Italian by Cicognini, and also by Giliberto, and performed with so much success in that language, not only in Italy, but even in Paris, that Molière, being strongly solicited by his company of comedians to write an imitation of it, produced *Le Festin de Pierre*, a comedy in five acts, in prose, which was first given in 1665. It was shortly afterwards put into verse by T. Corneille, who added two scenes, and thus it long continued to be performed on the French stage.

"In 1676, Shadwell, the poet-laureate, introduced the subject into this country in his tragedy, *The Libertine*; but he drew his hero so wantonly and unboundedly wicked that the piece, though written with vigour, was soon laid aside, is now forgotten, and *Don Juan* only for awhile appeared on the English stage in a pantomimic form.

"About the middle of the last century Goldoni added one more to the list of dramas founded on the history of the same licentious Spanish grandee, under the title of *Don Giovanni, o sia, Il Dissoluto.* In the preface to this comedy he names Calderon della Barca as the author of the original piece. . . . . He was probably misled and reduced to a conjecture by the disguised name under which the comedy is printed in the Spanish editions.

"This drama in its present state was written and adapted for musical representation by Lorenzo da Ponte, who was engaged for some time at Vienna, and afterwards in London, in the poetical department of the Italian Opera House. He arranged other operas for Mozart, and succeeded as well as could reasonably be expected, if the difficulties which a lyric poet has to encounter are duly weighed in forming an estimate of his ability."

It may not be irrelevant to add, for the farther information of Curiosus, and indeed of all who take any interest in an opera whose renown spread far and wide from the day when it was so splendidly produced in London, to add a few particulars concerning the original drama, from the Preface which has supplied most of the foregoing:—

"Gabriel Tellez was one of the brethren of a religious order in Spain, and is mentioned by Nicolas Antonio in his *Bibliotheca Hispana Nova* as a poet, scholar, and divine of the greatest merit. He wrote under the fictitious name of *Tyrso de Molina*; but that this was only a *pseudonyme* seems to have been unknown even to Voltaire, who, in his *Mélanges de Littérature*, ascribes the comedy to the author under his assumed appellation. M. Bret, in his *Avertissement sur le Festin de Pierre*, is betrayed into the same mistake; and both these critics write the name *Triso* instead of *Tyrso*. In the *Dictionnaire Raisonné de Bibliologie* is also another error respecting the Spanish author; he is there stated to have been a 'Religieux *Italien*.' Tellez died about the year 1650."

The Preface from which are gathered the foregoing particulars is signed W. A., the initials of the Director of the Italian Opera in 1817, and two subsequent seasons. He was enabled to gain the necessary information concerning the literary history of this Spanish comedy through the kindness of the late Lord Holland, who, with that liberality which was a marked feature in his character, made his rare and valuable library at Holland House available to the purpose. The Preface was afterwards translated and printed *in extenso* at Milan, St. Petersburg, and other places, but without any acknowledgment of its English origin.

Alpha.

Athenæum Club.

GHOSTS AND APPARITIONS.

(2nd S. v. 89.)

The following extraordinary account of an apparition may be of interest to your correspondent Pixie, and amusing to the general readers of "N. & Q."; I lately met with it duly registered among the records preserved in the Consistorial Court of the diocese of Cork, when engaged in seeking for information relative to the history of the cathedral of St. Tinn-Barrs, and now send it verbatim from the MS. as it was taken down and deposed before the then Bishop of Cork, Dr. Edward Wetenhall:—

"An account given on examination by Mary Cudmore of a Spectre or apparition which she saw severall times, and particularly on thursday night being the second day of May, 1689, between the hours of twelve and one of the clock or thereabouts, as near as she can compute, in the house of Mr. John Pallfryman in Milstreet in Corke, the sd Mary Cudmore being a Servt. in the family.

"This same Spectre had formerly appeared to her & told her that he was murdered, concerning wch her examinations, together wth the examinations of Mr. Palfryman & his wife, were taken upon oath before the Mayor of Cork, and the ground digged & bones found. But on thursday night being May 2nd. 1689 (after much disturbance wch for many nights before had been made in the house) it again appeared to her as she lay awake in her bed (a candle being lighted & burning in the chamber) and making noe manner of noise nor disturbance it

came to the bed side & the said Mary Cudmore spake to it & received answers to the following effect or purpose —

"*Mary.* I adjure you in the name of God to tell me what you are, or what you came for?

"*Spectre.* You need not adjure me, for I come on purpose to tell you, & you are commonly more afraid than hurt. I am a poor man that came out of England and was up and down here to gett a liveing. This house being a Marshalls, I got in to be a keeper, where in short time, I got about 26 pounds. There was one John Jackson & his wife Joane Jackson being livers in Crosse Lane, wch is now called Wills's lane, who came out of Cornwall (the maid not knowing the names of the English Shires cannot positively remember whether it was Cornwall or some other like place, but she says it was Cornwall or Cornshire or some such word) & owed a debt for wch he was putt into the Marshalls. We had some few words about the fees, for wch his wife and he contrived to murder me.

"*Mary.* The maid asked him if he had hid his money or wt he did with it?

"*Spectre.* He said they took it and that there was a man in Skiddys Castle Lane that was about 5 days in the Marshalls, to whome they gave 3 pound & a twelve shilling piece of Gold to keep their Councill, and, continued he, the day that my bones were takein up, this man was in the Roome, the third man next to the Bishop, standing upon one of the turky work chairs; his colour went and came, wch if God had given you the knowledge of, to have looked in his face it would have discovered him & I myself would have been a witness agst him, but he had one debt to pay, and he has paid it, for he is now dead.

"*Mary.* The maid asked him wt the mans name was?

"*Spectre.* He answered he could not tell, but he described the cloths wch he had on (viz) an old Grey Searge Coat & an old white hatt wth an old paire of shooes & a dirty crevat & he said that a moneth after they had murdered him the woman that did it dyed, & that being disturbed at her wicked action she walked as frequently as he did; he added that his declaring it, would be a means to sett her at rest as he believed. Her husband he said went here hence to the North & from thence to England, where he dyed. He said that about seaven years after he was murdered, there was a Schoolemistress liveing in the house & two younge girls lodging wth her; he took the eldest of ye girls out of the bed from her mistriss & the other & told her this & desired her to discover it; but she neglected to do so, whereupon in a short while she dyed (here the last line of the page is partly broken away apparently from damp) . . . . . and added yt ye maids speaking to him wth so much courage hindered him or else the minister should have dearly suffered; he told her also that he was sensible wt trouble she went through (for she had formerly been beaten in her bed & was so ill that they thought she would dye, & had lost the use of one of her legs, for above a moneth upon its first appearance to her) but yt was chiefly occasioned through her own folly. He said yt ys greatest occasion of his coming now, was to free some certain gentlemen from any suspicion who were ignorant of his death (then he named three certain gentlemen). He also bid the maid pay to his gossip who never demanded it 36 shillings.

"*Mary.* Here the maid asked what his gossips name was, because phaps some other pson might come with a false p'tence & demand the money from her.

"*Spectre.* He answered that noe man else would demand it, she should not enquire after him, till he enquired after her, wch he would certainly do & bid her not desire any bodies help towards the paymt of it, but to pay it herself, tho' she were fain to sell her cloaths to make it up; here he tould her, wt this money was to be paid for, but bid her not to discover it to any pson, onely because some might think it to be worse than it was, he bid her to disclose it to one pson only, and that not wthout a promise, that it should never be told farther, but bid her be sure to pay the money & that it should be made up some other way to her, and this being ended, he said he would never trouble her more.

"*Mary.* Here the maid desired him to tell his own name.

"*Spectre.* He sd his name was Hugh Langford, that he was commonly called by another name, but yt that was his right name; he sd yt if she heard any trifeling noise hereafter, she should not think it was he, for he would never trouble her any more. When he was goeing away he bid her turn her head back, wch she did, tho she had not ye power to do it all ye while before & straightway turning about again, she could see him noe more. Whilst this discourse was between ym the spectre walked to & fro between ye bed & ye table 3 or 4 times."

Amongst the Crosbie MSS. is an original letter, dated Oct. 18, 1688, written in Cork by Counsellor Galway to Sir Thos. Crosbie, in which he gives a curious account of the discovery of the bones, &c., which would form the subject of another communication.

R. C.

Cork.

BELL LITERATURE.

(1st S. ix. 240.; xi. 32.)

Theophilus, translated by Hendrie. 1847.

Amongst his Treatises, in the 85th cap., he minutely describes the founding of Bells. He is supposed to have written circa 1200.

Hombergii. Responsio de superstitione Campanarum pulsibus, quibus placentur Fulmina. Frankfort. 1577.

Feileri, J. Turden Clocke. Leipsic.

Emdenii, J. Clocken, New. 1634.

Spiers; R. P. Mainrad. Tractatus Musicus Compositoris Practicus. Auxburgh. 1746.

Orders of the Company of Ringers in Cheapside. 1603. MS. cxix. in All Souls' Lib. Oxon.

Launay der Glockengiesser. Leipsic. 1834.

Hubbard's Elements of Campanology. Ipswich. 1854.

Quarterly Review, article Church Bells. Sept. 1854.

Several Peals on Bell's Penny Post. 1856—7.

Many Papers on Bells in the Musical Gazette, and Proceedings of the Institute of British Architects. 1856—7.

Changes, Literary, Pictorial, and Musical. By W. F. Stephenson. Ripon. 1857.

Denison on Bells and Clocks, in his Lectures on Church Building. 1856.

Baker on Great Bell at Westminster. 1857.

Brown's Law of Church Bells. 1857.

Lukis's Account of Church Bells. Lond. 1857.

Ellacombe's edition of Beaufoy's Ringers' True Guide. 1857.

Heinrick Otte, Glockenkunde. Leipsic. 1858.

Words to Churchwardens about the Bells.

Words to Rural Deans. Devizes. 1858.

Can any contributor send the names and addresses of any modern Bell Founders on the Continent?

H. T. Ellacombe.

CHILDREN NURTURED BY WOLVES IN INDIA.

(1st S. x. 62.)

In "N. & Q." for July 22, 1854, was inserted an analysis of a pamphlet published by the late Col. Sleeman, which contained several narratives of children nurtured by wolves in various parts of the country of Oude. It was then shown that these stories rest on insufficient evidence, and a suggestion was made that further inquiries after more authentic testimony, and an examination by medical or scientific authorities, were desirable. No further light, in the way either of confirmation or exposure, of these marvellous tales has, however, been since obtained. A late number of the *Illustrated News* furnishes the following account: —

"An English traveller, who visited the menagerie of the King of Oude some years ago, relates his having seen in a cage adjoining that of some tigers a mammiferous animal of the genus *homo*, or something very nearly allied to it: the keeper pointed it out to him as a *junglee ke admee*, or wild man, a biped which for many years had been one of the chief ornaments of the menagerie, and whose habits were perfectly similar to its four-footed companions. Mute as the hyena of the adjoining cage, he never failed, like his neighbour the tiger, to take a siesta regularly after his repast on raw flesh. This denizen of the woods had been found in a wolf's lair in the depths of a forest on the frontiers of the kingdoms of Oude and Nepaul. The wolves, which abound in these countries, often carry off children from the villages, but the little captives do not always fall a prey to the tooth of their captor. Many instances are recorded of children being carried off by a she-wolf to her cubs, all the habits of which (poor humanity!) the little stranger acquired. An officer in the Company's service related to me the following story in connection with these Indian Romuluses, which I give the reader without comment: —

"'In the village of Chupray, to the east of Sultanpore, lived a man and his wife, with their child of three years. In March, 1843, the family went out one morning to work in the fields. The child had a large scar on its right cheek, the consequence of a burn it had suffered in falling into the fire some months before. The parents were at their work, and the child was rolling about on the grass at some distance, when a wolf rushed upon it from the adjacent jungle, seized it by the back, and galloped off with it, in spite of the pursuit and cries of the parents. For several days search was made, under the direction of the father, by his friends and neighbours, but in vain, and at length all hope was abandoned of finding any trace of the lost child. Six years elapsed without the mother (who had lost her husband in the interval) hearing anything of her child. In the month of February, 1849, two sepoys, who had come on furlough to the town of Singramow, near Chupray, left home one fine morning to ramble on the banks of the little river which runs through the village. Sitting by the water-side, and enjoying the breeze, they all at once saw, to their amazement, three young wolves in company with a little boy, steal cautiously out of the jungle to the river, where they quenched their thirst. The sepoys, recovering from their first amazement, ran off in pursuit of the little troop, and succeeded in capturing the child just as he was creeping into a cave where the three wolf-cubs had preceded him. He tried at first to defend himself with his teeth against his captors, but the latter held him tight, and took him to their lodgings, where they fed him for three weeks on raw flesh and game. At last, finding the cost of keeping him too heavy, they resolved to take him to the Kholepoor Bazaar, where some charitable persons had promised to undertake his support. A labourer from Chuprah, who saw the little boy at the bazaar, related, on his return to the village, the particulars of his capture by the sepoys, and thus the story reached the ears of his mother. She lost no time in going to the bazar, and at once recognised on the child's body, not only the scar on the cheek, and that left by the wolf's teeth on his back, but also a mark on the thigh which he had at his birth. Satisfied of the identity of the poor creature, she took him back with her to the village, where all her neighbours instantly recognised the boy. For many months the mother endeavoured by assiduous care to bring her child back to human ways and habits; but her efforts were all in vain, and at last, in disgust, she resolved to abandon him to public charity. The child was then received by the servants of the officer who told me this strange history, and they treated him as they would have done a wild dog. Thus he continued to live for about a year; his body exhaled a very disagreeable odour; his knees and elbows were hardened like horn, doubtless from the habit of walking on all fours, which he had contracted among his companions, the young wolves. Every night he repaired to the neighbouring jungle, and never failed to take his part of the carrion he picked up on his way. He generally walked upright, but took his food on all fours in the company of a dog with which he formed a great intimacy. He was never seen to laugh, nor heard to speak. He died almost suddenly, after having swallowed a great quantity of water.'"

The story of the wild man in the King of Oude's menagerie is not in Col. Sleeman's pamphlet; but that of the child from Chupra, near Sultanpoor, was related to him, and will be found (with the exception of his death) in the article in "N. & Q."

As soon as the present storm shall have passed over Oude, and the country shall have been restored to tranquillity under the British rule; when the pursuits of peace shall have succeeded to the horrors of war; we may hope that some person of scientific attainments quartered in this district may think it worth his while to trace these stories to their fountain head, and to give us the real facts, purged from all alloy of Oriental fiction and credulity.

L.

PAGAN PHILOSOPHER, SIR SIMON LEAGUE, RABIGER.

(2nd S. ii. 150. 416.)

Since answering part of the Query above referred to, I met with *Sir Simon League, the Traveller, a Poem*, Paris, 1832, 8vo. pp. 83. It is the first canto only, and I do not find any trace of a continuation. The author represents himself as a young baronet of ancient family and good estate, handsome, intellectual, and somewhat condescending, as "a man of acres" to travel northwards in cold weather. He is an imitator of Byron in a mild way. His vices stop at flirtation, and his verse never reaches poetry. There is, however,

an air of reality in the journey, which, corroborated by his friend's statement that they went over the cathedral at Upsala together, convinces me that a real man was behind the mask of Sir Simon League, and that he did visit some of the places he has described. One he did not — the Maelstrom, which sucked down before his eyes "a weed-clothed whale" and a ship. I quote one stanza as a fair specimen of the poem. After the ship has been gradually drawn into the vortex, and is beyond help, —

"A simple seaboy fires a signal-gun —
Through the dull booming of this briny hell
Its thunder breaks; their day is well nigh done:
That long reverberation was their knell!
All human aid were vain! their sand is run,
Their latest breath is in their gurgling yell.
A foam-shroud opens! to their graves they go,
Nor hear their gallant vessel grind below."
Stanza 244.

This looks real, but the existence of the Maelstrom is denied in *Household Words*, No. 354. p. 57., and Mr. Bayard Taylor, in a letter on the Lofoden Isles, in the *New York Daily Tribune*, October 6, 1857, says that he made diligent search, and could not find it.

I do not know who is the author of *Sir Simon League*, and I would not tell if I did. I quite agree with what you say (2nd S. v. 76.) about the sale and exposure of private letters, and think a like forbearance is due to authors who do not affix their names to their works, and who, if they prefer obscurity, should be entitled to it for life. Many have written what they do not think good enough to be put with their later writing; some what they feel to be good for nothing at all. The authors of the *Enquiry* and *Sir Simon League*, by printing at Brussels and at Paris, without their names, showed that they did not expect profit, and waited for reputation. They may have become superior writers; they may have written no more. Perhaps Sir Simon has married and returned to his estate, where, surrounded by his family, and winning prizes at the cattle shows, he hopes that his lean poetry is forgotten. Perhaps the author of the *Enquiry*, &c. has risen to be a bishop or a judge, or fallen to be usher in a classical and commercial academy in the country. In these, or in any other case, he would not like to have his blunders, committed in 1834, raked up and tied to his tail in 1858. H. B. C.

U. U. Club.

SEBASTIAN CABOT.

(2nd S. v. 1.)

Having devoted much time to a critical examination and exposure of the errors of Barrett, Seyer, Britton, and other writers on Bristol History and Biography, I naturally read Mr. Markland's paper on Sebastian Cabot with peculiar interest, especially where that gentleman, speaking of Mr. Seyer, observes that he "refers to a MS. Calendar in confirmation of his statement."

I have for a long time regarded these writings (of which all our local historians have made ample use) as exceedingly mischievous documents, so far at least as they relate to Bristol, and deserving to be classed with the forgeries of Chatterton; who, in fact, I have no doubt, was the author of many of them. By deaths and sales in consequence, they had been dispersed, and, falling into various hands, many of them were ultimately purchased by Mr. Seyer; who, believing in their authenticity, incorporated them in his *Memoirs* (not *History*, as Mr. Markland says) *of Bristol*. In my *Fact* versus *Fiction*, just published, I have exposed the utter worthlessness of these MS. records, by quoting Mr. Seyer himself, whose testimony as to their character will suffice to show that little reliance can be placed upon their contents. In the preface to his *Memoirs of Bristol* (vol. i. p. x.) he says: —

"Most of those in Bristol (the manuscripts in question), but not all, *were written within the last* 200 *years*; but they are evidently derived from more ancient copies, *transcribed by various hands*, having generally a great similarity, but *many particular differences*. The originals of them were *probably* the Registers, kept by the Religious in their Convents, particularly that kept by the Kalendaries of Christ Church; *and they have been enlarged, contracted, and altered according to the fancy of each Copyist*."

It is scarcely possible for any writer to have used language more to the purpose, if he had himself wished to prove that the very document from which he quoted could not be relied on. How did Mr. Seyer know from whence these manuscripts were derived, or that they had nearly all been written so recently? or that they had been "*enlarged*, *contracted*, and *altered*, according to the *fancy of each copyist?*" And who is to determine how much was *added* in *enlarging* these writings; or in *contracting* them, how much was *omitted;* or in *altering* them, how far the "*fancy* of each copyist" *destroyed the meaning of the originals?* Mr. Seyer states an absurdity; for he could have known no more about the matter than ourselves, and had much better have taken no notice of such manuscripts at all than to have quoted them, if he was driven, after having done so, to make such an admission. The value, too, of the register "kept by the kalendaries of Christ Church" is greatly diminished by our knowing that the original was destroyed by an accidental fire in 1466; and that its successor, designated the Mayor's Calendar, was not commenced by Robert Picaut, the town clerk, (himself a kalendary,) until he was appointed to that office in 1479; when such events as he and his brethren could remember to have been chronicled in the old record were inserted in the new volume from *memory*

only: hence innumerable errors would very naturally find admission into the new register, which is undoubtedly the case. To one of these manuscript calendars as an authority, Mr. Samuel Lucas refers in a letter addressed last week to a local paper, where he says: —

"Before we indorse the recent historic doubts as to the birthplace of one whom we have hitherto been proud to regard as a Bristolian, I wish to cite a marginal note of R. Eden in a work respecting Sebastian Cabot, and which I copied, if I remember rightly, from an unpublished MS. of the Rev. Mr. Seyer: —

"'Sebastian Cabote *told* me that he was borne in Bristow, and that at iiii yeres old he was carried with his father to Venice, and so returned agayne to Englande with his father after —— yeres, whereby he was thought to have been borne in Venice.'"

Mr. Lucas adds: —

"I have now no means of tracing this note, but *if* authentic, which I have no reason to doubt, it would probably be considered conclusive."

Not quite so, I think, and for the reasons already given in relation to all MSS. possessed by Mr. Seyer. Waiving this point, however, let us see what information upon the subject, direct or otherwise, can be adduced from another quarter.

At p. 173. of his *History of Bristol*, Mr. Barrett, citing Fabian and Stowe, says: "This year (1498) one Sebastian Cabota, a Genoese's son (others say a Venetian) *born at Bristow*, professing himself," &c.; yet, on the same page, with his usual felicitous way of doing things, he contradicts this by asserting from "Peter Martyr of Angleria, (that) Sebastian Cabot (was) *a Venetian born*, whomme yet but in manner an infant his parents carried with them into England, having occasion to resort thither for trade." Now as Peter Martyr says, "Cabot is my friend (see Barrett, p. 174.) whom I use familiarly, and delight to have him sometimes keep me company in my own house," he is more likely to be correct, from his intimate *personal* knowledge of the man, in his statement that Cabot was "*a Venetian born*," than those writers are who, without such *personal* acquaintance, and speaking of him only at second-hand, claim Bristol as his birthplace. Farther on in the same page, Barrett says that Martyr's account of Cabot's voyage, "being given by *his friend and intimate associate*, who might have it from Cabot's own mouth, it is most likely to be true and genuine;" if so, then why should not Martyr's statement, that Cabot was "*a Venetian born*," which also he in all probability "had from Cabot's own mouth," be entitled to the same amount of credit? George Price (City Librarian).

FENCIBLE LIGHT DRAGOONS.

(2nd S. v. 110.)

In complying with the question specified above, it is necessary to advert to the then existing political affairs both of France and this country. On March 25, 1794, his Majesty (Geo. III.), in a message to the House of Commons, accused the French of menacing this country with invasion, and announced his having augmented our land forces, with his determination still farther to increase them, and to destine them for such services as might be deemed necessary. Nor was the domestic state of Great Britain such as could be viewed without apprehension of its tranquillity being disturbed: there were several trials for sedition in Scotland, and one person (Robert Watt) was convicted of high treason, and executed at Edinburgh; and in England we may adduce the State prosecution of Messrs. Hardy, Horne Tooke, and Thelwall, without alluding to others. At this period the National Convention, having abolished monarchy upon the execution of Louis XVI., made Paris one scene of anarchy and bloodshed, and, incredible as it may appear, from fifty to sixty unfortunate creatures were sent to the scaffold daily by the Revolutionary Criminal Tribunal.

All these facts conspired to create a great sensation throughout this country, and roused an immediate feeling of counteraction to such great and impending dangers, both foreign and domestic; and meetings in the several counties were directly called, which were attended by the magistrates and all influential persons, and subscriptions to considerable amounts were immediately contributed, to promote the objects which those assembled had in view.

We are in possession of *collectanea* of matters relating to the county of Surrey, for a period embracing much of the last and the present century, with considerable extracts from newspapers, and which will, for the most part, furnish a specimen of what was effected in other counties. Meetings having been held at Kingston and at Epsom, it was agreed, at an adjourned meeting at the latter place, on Wednesday, April 30, 1794, to raise six troops of Surrey Fencible Cavalry. At another meeting on May 14, subscriptions had come in to the amount of 15,066*l.* 17*s.*, and George Lord Onslow, Lord Lieutenant of the county, laid before the Committee his Majesty's gracious approbation of the offer to raise the Fencible Light Dragoons, to be called *the Surrey Regiment.* Lord Onslow was gazetted as colonel, and head-quarters were at Richmond, where the recruiting was very successful, as well as in the county generally. The regiment was reviewed October 24 following, and shortly after were ordered to Colchester. The next summer they were encamped on Lexden Heath, near Colchester, and here they were sent for express at midnight, on account of riots at Saffron-Walden, on which duty they acquitted themselves to the satisfaction of the Marquis of Cornwallis, and received his warmest thanks in general orders. From camp they were ordered to

Gloucester, and there they were called on to quell riots at Newnham, where the mob had plundered a vessel laden with flour; for which two men were condemned and suffered death.

The number of these regiments was thirty, but being raised for service in Great Britain, and the government wishing them to extend their services to Ireland, and not above twelve agreeing to do so, it was decided to disband them; and the Surrey regiment was disbanded at Staines, Middlesex, on March 27, 1800. This was a very fine regiment, as will appear from the following, extracted from *The Times* of Wednesday, February 26, 1800: —

"On Monday last (the 24th) the Prince of Wales breakfasted with Lord Onslow at Richmond. On this occasion the whole regiment of Surrey Fencible Cavalry was drawn out on the Green, for His Royal Highness's inspection. This regiment is about to be disbanded, and it is the Prince's wish that this fine body of men should enlist into his regiment of Light Dragoons" (the 10th, or Prince of Wales's own regiment of Light Dragoons).

Regnus.

Irish High Sheriffs.

(2nd S. ii. 508.; iii. 76.)

Abhba will find in that great (though lamentably imperfect) repertory of the official history of Ireland, the *Liber Munerum publicorum Hiberniæ*, vol. i. part iv. pp. 155—160., a list of the sheriffs and commissioners (or justices) of the peace for the several Irish counties, *temp.* Caroli II. (1663—1683) compiled from the Records of the Hanaper at the Chancery of Dublin.

At p. 195. of the 3rd part of the same volume there is a farther imperfect list of the high sheriffs during the reign of George III. It extends from 1761 to 1776, and from 1785 to 1815, the intermediate years (1777—1784) being omitted. The succession of high sheriffs is given in the order of counties, arranged alphabetically, from Antrim to Roscommon, with which the list unfortunately terminates, the remaining six counties, from Sligo to Wicklow, being deficient.

I am unable to discover what work of your late valued and lamented contributor Mr. Ferguson is mentioned (2nd S. iii. 76.) by Mr. Ward, under the title of *Exchequer Notes*, as containing "the most perfect known list" of Irish high sheriffs. Would he farther enlighten us whether these Notes have been printed? or, if still in manuscript, where they are to be seen?

A document of such interest would well deserve to be published; deficiencies might be supplied from the offices of the Clerks of the Crown and secretaries of the Grand Juries of the several counties, as well as from the records of the Court of Exchequer and the Hanaper Office in Dublin.

Any farther information on this subject will be acceptable.

While treating of the succession of legal officials in Ireland, I may remark that a very full and accurate list of the chancellors, judges, and other great law officers of the Crown in Ireland, by Constantine J. Smyth, Esq., was published in 1839 (London, Henry Butterworth, 12mo.), with copious indexes, which render it valuable as a book of reference.

I have also in my possession a similar work on the succession of the higher law officers in England, published anonymously in 1685, 12mo. pp. 296. As it is very rare I shall give the title:

"Chronica Juridicialia; or, a General Calendar of the Years of our Lord God, and those of the several Kings of England, from the First Year of William the Conqueror, successively down to this First Year of the Reign of our Most Dread Sovereign K. James II. Together with a Chronological Table of the Names of all the Lord Chancellors, and Lord Keepers of the Great Seal of England, Justices of the King's-Bench and Common-Pleas, Barons of the Exchequer, and Serjeants at Law. . . . . To which is added A Catalogue of all those Arch-Bishops and Bishops who have been intrusted with the most eminent and honorary Places in the Civil State of this Kingdom. London, printed for H. Sawbridge, at the Bible on Ludgate Hill, and T. Simmons, at the Prince's Arms in Ludgate Street, MDCXXXV."

An *index nominum* is appended. Can you inform me who was the author? Mr. Haydn might have consulted both these volumes for his *Book of Dignities* with advantage.

John Ribton Garstin.

Dublin.

[*Chronica Juridicialia* is by Edward Cooke of the Middle Temple. The third edition (1739?) contains a continuation, comprised in an Appendix separately paged. A copy of the first edition, 1735, in the British Museum, contains some valuable manuscript notes by Mr. Charles Bush, formerly Fellow of King's College, Cambridge, and afterwards Clerk of the Records in the Tower, from the Records of which, and his various reading, he has corrected many errors, and inserted a list of the Masters of the Rolls, and other things omitted by the author.]

Replies to Minor Queries.

Whitfield's Eloquence (2nd S. v. 109.) — The Sermon of Whitfield's, to which Dr. Rimbault refers, is printed as the last of his *Sermons on Important Subjects*, No. lxxv. The edition, which I have before me, is published by Baynes, A.D. 1825. The words, which Dr. Rimbault quotes, do not indeed occur precisely in the form nor in the connexion he supposes, but in substance they are the same.

The first paragraph, for example, does not stand at the commencement of the Sermon, but after a long exordium; and is as follows: —

"You all know, that sheep, of all creatures in the world, are the most apt to stray and be lost; Christ's people may justly, in that respect, be compared to sheep;

therefore, in the introduction to our Morning Service, we say, 'We have erred and strayed from thy ways like lost sheep.'

"Turn out a horse, or a dog, and they will find their way home; but a sheep wanders about; he bleats here and there, as much as to say, 'dear stranger, shew me my way home again:' thus Christ's sheep are too apt to wander from the fold; having their eye off the great Shepherd, they go into this field and that field, over this hedge and that, and often return home with the loss of their wool."

It is after a very considerable interval that the next paragraph follows: —

"I remember I heard good Dr. Maryat, who was a good market-language preacher, once say at Pinner's-hall (I hope that pulpit will always be filled with such preachers), '*God has got a great dog to fetch his sheep back,*' says he.——So when Christ's sheep wander, he lets the devil go after them, and suffers him to bark at them, who, instead of driving them farther off, is made a means to bring them back again to Christ's fold."

The closing sentence of Dr. Rimbault's quotation occurs (with slight variation) a little before the conclusion, which is couched in these urgent terms: —

"O that it may be a farewell-sermon to you: that it may be a means of your taking farewell of the world, the lusts of the flesh, the lusts of the eye, and the pride of life. O come, come, come, to the Lord Jesus Christ: to him I leave you.

"And you, dear sheep, that are already in his hands, O may God keep you from wandering: God keep you near Christ's feet; I do not care what shepherds keep you, so you are kept near the great Shepherd and Bishop of souls. The Lord God keep you, lift up the light of his countenance upon you, and give you peace. Amen."

C. W. Bingham.

The Adventures of Wm. Bingfield (2nd S. v. 108.) — Your correspondent is mistaken in supposing that Sir Walter Scott had not seen this book, as the following extract from Southey's *Common Place Book*, iii. 711. will show: —

"'For the kitchen' is all the *Monthly Review* says of it.

"Walter Scott showed me the book at Ashiestiel. It had given him as much pleasure as *Peter Wilkins* had given me."

Of the same class of books is

"The Narrative of the Life and astonishing Adventures of John Daniel, a Smith at Royston in Hertfordshire, containing the melancholy occasion of his travels; his shipwreck on a desolate island; way of life there; his accidental discovery of a woman for his companion; their peopling the island; a description of an engine invented by his son Jacob, on which he flew to the moon, with some account of its inhabitants; his return, and accidental fall into the habitation of a sea-monster, with whom he lived two years; his farther excursions in search of England; his residence in Lapland, and travels to Norway, from whence he arrived at Aldborough; and farther transactions till his death in 1711, aged 97. Illustrated with several copperplates, Lond., 1751, 12mo., 3*s.*"

Of this book the *Monthly Review*, vol. v. p. 518., says, that "John Daniel has rather more nature and morality than Peter Wilkins, and Peter has rather better diction than John." I cannot find either of these books of adventures in the British Museum. Zeus.

Perkin Warbeck (2nd S. v. 110.) — Mr. Hardy's attention having been directed to the Query of A. S. A. touching Perkin Warbeck, he has requested me to reply to it. As I am at present engaged in editing, under the directions of the Master of the Rolls, Bernard André's "Life of Henry VII.," and some other historical materials relating to that reign, any such records as Mrs. Shelley alludes to as being among the series formerly at the Tower would be of the greatest possible interest to me. But I cannot say that I have met with them, nor can Mr. Hardy recall any such to his remembrance. The nearest thing to decisive evidence upon the point appears to me to be the documents printed by Sir Frederic Madden in the article alluded to by your correspondent (*Archæol.* xxvii. 153.), where it is shown that Warbeck himself, on the supposition of his being the true Duke of York, misstated his own age by two years in a letter to the Queen of Spain. He also in the same letter considerably weakens the modern argument, that the murder of the princes was not generally believed by contemporaries, for he distinctly says that his brother Edward V. was murdered, and that he himself was only saved from the like fate by the intercession of a certain lord, whose name he does not mention. I may add that a contemporary poet, in an ode presented to the king on the birth of Prince Arthur, and therefore presumably written long before Warbeck's appearance, asserts the murder of the princes in the most unequivocal terms. Speaking of Edward IV. he says —

"Hic moriens fratri natos commisit utrosque:
Hos male commissos perdidit ille ferox.
Atque ubi de medio dominos geminosque nepotes
Sustulit, assumpsit non sua regna sibi."

I perceive, indeed, that there are still some writers who are inclined to credit Perkins's pretensions; but for my own part, though I once believed in them myself, I confess I have long since viewed the attempt of Warbeck in the same light as that of Lambert Simnel. James Gairdner.

Contrition of the Ancients at the point of Death (2nd S. v. 109.) — Contrition for sin is a sentiment alien to polytheism. The crimes recorded of the classical deities were, in effect, motives for their commission. (Terentii *Eunuchus*, iii. v. 34.; Ovid, *Metam.* ix. 789.; *Trist.* ii. 287.) Nevertheless, Diogenes Laertius (v. 54.) relates of the atheistic philosopher Bion, that on his death-bed he changed his opinion, and repented of the sins he had committed against God. The notion of penitence for offences against the gods scarcely ever presents itself in polytheism. Their offerings and prayers had regard to the conciliation of the dei-

ties, with a view to some prospective temporal benefit; for spiritual or eternal benefits do not seem at all to have occupied the heathen mind. Even the concluding scene of Socrates, depicted by Xenophon and Plato, leaves the result arrived at by Cicero (*De Inventione*, i. 29.), that philosophy can reckon a future state of rewards and punishments, only among the *probabilia*. The cultivated Greek, according to Tholuck, believed in no future state; as, for example, Polybius (xvi. xii. 9.); Pausanias (ii. 5.); and Simonides (Stobæus, 117.) The second Alcibiades [of Plato] is designed to show that prayer itself should be seldom, if at all, addressed to the gods, lest a person should unconsciously pray for great evils upon himself, whilst thinking that he prays for good; and lest the gods should not happen to be in a disposition to grant what he happens to pray for. Particular prayers, as for rain, are objected to by Marcus Antoninus (v. 5.), and Socrates prayed simply for what was good, leaving the gods to decide, as knowing better than himself, what was or was not for his good (Xenoph. *Mem. Soc.* i. iii. 2.). Some of the philosophers decided not to pray at all (Clem. Alex. *Stromat.* vii. 722.). See Tholuck on Heathenism (*Biblical Cabinet*, No. xxviii.).

T. J. Buckton.

Lichfield.

See *The Gods of Greece*, translated from the German of Schiller, by Sir E. Bulwer Lytton.

John Husband.

Berwick.

Jews forbidden to read Ezechiel (2nd S. v. 88. 119.) — The author of *Household Words* is fully borne out in his statement, by the high authority of St. Jerom, who writes thus in his Proemium on Ezechiel, addressed to Eustachium:

"Cujus difficultatem Hebræorum probat traditio. Nam nisi quis apud eos ætatem sacerdotalis ministerii, id est, tricesimum annum impleverit, nec principia Geneseos, nec Canticum Canticorum, *nec hujus voluminis exordium*, et finem legere permittitur: ut ad perfectam scientiam, et mysticos intellectus plenum humanæ naturæ tempus accedat."

F. C. H.

Jews under thirty years of age are warned not to read the first and last chapters of Ezechiel's prophecy. J. H. Leech will find the authority for this in Dr. Gill's *Commentary on the Bible*, and in Calmet's Preface to Ezechiel in his *Sainte Bible en Latin et en Français*, 17 vols. 4to., Paris, 1772; vol. x. p. 510. Mr. Leech might make an interesting Note by the result of inquiries whether the Hebrew Bible is used in Jewish schools, or to what extent the reading of it is encouraged by that nation.

G. O.

Horneck Family (2nd S. iv. 491.) — It is not improbable that Philip was a son of Dr. Anthony Horneck. We have always understood that General Horneck, whose monument is in Westminster Abbey, was also his child. The reverend gentleman's daughter married Robert Barnevelt, Esq., by whom she had three sons. The two eldest died issueless; the third left a daughter, who was the grandmother of the writer of this note. After Mr. Barnevelt's death, his widow married, secondly, Capt. Warre of Isleworth, who died before her.

Philip wrote an ode, a copy of which is in my library, inscribed to the Earl of Wharton, Lord Lieutenant of Ireland. London, 1709. He is styled LL.B. It consists of fourteen leaves. Thorpe had in his Catalogue, 1849, a *Funeral Sermon on the Death of Lady Guildford*, 4to. 1699, by Philip Horneck. He is introduced in the *Dunciad*.

J. M.

Bellot Family (2nd S. iii. 469.) — I think, though these remarks are made with all due deference to your correspondent Mr. Wm. Henry Bellot, that he has made one or two trifling mistakes in regard to the Halls of Great and Little Moreton.

Great Moreton Hall was pulled down some years ago, and in its place the present castellated mansion erected by George Holland Ackers, Esq., the proprietor and Lord of the Manor. The old hall was often called in the neighbourhood Bellot Hall, from the name of its former owners. Their monuments yet exist in a chancel at the end of the *south* aisle of the beautiful church at Astbury, in which parish the estate is situated.

About a mile farther, on the road to Newcastle-under-Lyne, is situated the fine old picturesque mansion *Little* Moreton Hall. It is built of timber and plaster chiefly, and is one of the most interesting structures in the county of Chester, or, in fact, in England. Engravings of it have frequently been published.

This was the property of the ancient family of Moreton of Little Moreton, and the last male descendant in the direct line was Sir William Moreton, Knt., Recorder of London, who died *circa* 1763. He lies buried under an altar-tomb in a chancel at the end of the *north* aisle of Astbury church. On his death, the descendants in the female line assumed the name of Moreton; and the family is yet existing, I think, in the county of Kent.

Oxoniensis.

P.S. Not having a local history at hand, I am unable to supply the exact date of Sir William Moreton's death.

Powell of Fostill (*Forest Hill?*) (2nd S. iv. 70.) — This Richard Powell of 1639 can easily be identified as the father-in-law of Milton. That he resided on his manorial estate at Forest Hill, near Oxford, from 1620—1640 is evident from several records. As regards the old way of spelling Forest Hill, I may mention that in Domesday it is written Fostel; in other old records, Forsthull.

I have searched the register at Forest Hill, and

gather from it that Richard and Anne Powell had six sons and four daughters. But what is more worthy of remark is the discrepancy between this register and the extracts given by Dr. Bliss from the Oxford Matriculation register. In the parish register I do not find the baptism of any *Thomas* Powell entered, but that *Richard*, son of Richard Powell, was baptized June 10, 1621. I also find that *James* Powell was baptized Oct. 5, 1623, which does not tally with the age given from the Matriculation register.

It is just possible that Dr. Bliss may have wrongly transcribed one name or figure, as I perceive to have been somewhat the case with the editor of "N. & Q." in the answer to Mr. James Knowles' Query. The passage quoted from *Wood's Life*, p. 127., is erroneously transcribed by the interpolation of the word "born." Anthony à Wood does not say that he was born at Sandford, but that he simply went over there from Oxford to take note of some of its antiquities.* He was born some thirty years before in a house opposite Merton College. W. F. C.

Mediæval Interments (2nd S. v. 88.) — T. B. will find much information on the subject of mediæval burials in the second volume of Dr. Rock's *Church of our Fathers* (Dolman). He should also consult *Mores Catholici;* but as that work has no index it will be a wearisome task, but he will be repaid by the references he will find to other sources of information. A glance at the authorities quoted by the author of *Compitum*, in the last chapter of the seventh book, will be useful.

The following works contain something to the purpose: —

"Wills and Inventories of the Northern Counties (Surtees Society)."
"Testamenta Eboracensia (Surtees Society)."
"Maskell's Monumenta Ritualia Ecclesiæ Anglicanæ."
"Herbert's History of the London Livery Companies."
"Beacon's Relics of Rome."
"The Index to the Parker Society's Publications."

And all Guild-books and Churchwardens' accounts earlier than 1560.

Two mediæval hearse-cloths or palls exist in London; one in the possession of the Fishmongers', the other of the Saddlers' Company.

I think some ancient biers are yet to be found. I have an impression that I have seen one in a village church in Yorkshire; perhaps Campsal. There was one during the memory of persons now alive in Northorpe church in this county, but it is not to be found now. Edward Peacock.

The Manor, Bottesford, near Brigg, Lincolnshire.

Parochial Libraries (1st S. vii. 193.) — In the parvise, better known as "Dove's Chamber," over the south porch of St. Neot's church, is a parochial library, of which about fifty volumes are "supposed to be Dr. Bray's;" twenty-two were given by the Rev. J. Cole, Rector of the adjoining parish of Eynesbury, and a few more are from unknown donors. The books are chiefly in tolerable condition; the subject, divinity. In a parochial library at Gravely Rectory, near St. Neot's, I saw a few years since an odd volume of Walton's *Polyglott Bible.* Another odd volume, besides a complete set, is in the Beccles parochial library.

Joseph Rix.

St. Neot's, Huntingdonshire.

Button's Epitaph (2nd S. v. 107.) — Closely allied to this is a scrap I have just found on a *Button-hole:* —

"'Which is the deepest, the longest, the broadest, and the smallest grave in this churchyard?' said a pedestrian to his companion, while meditating among the tombs at Esher.

"'Why,' replied he, 'it is that in which *Miles* Button is buried; for it is Miles below the sod, miles in length, miles in breadth, and yet after all, it is but a button-hole.'"

H. T. Ellacombe.

Double Christian Names (2nd S. iv. 376.) — At the contest for a registrar for the North Riding of the county of York, between J. S. Walton and R. W. C. Peirse, Esqrs., in 1829, when 1282 freeholders voted and paired off, there appear to have been no less than 87 with more than one Christian name, and 6 with more than two.

At the contest for a registrar for the West Riding, between the Hon. Arthur Lascelles, T. B. Hodgson, and J. Stephenson, Esqrs., in 1842, when 3801 freeholders voted and paired off, 355 had more than one Christian name, and 10 more than two. C. J. D. Ingledew.

Henley (2nd S. i. 454.) — The inquirer who sought information respecting Henley-on-Thames, may find the names of incumbents from 1521 to 1707, evidently with some omissions, in Browne Willis's MSS., fol. xlv., in the Bodleian. E. M.

Richard Fitz-Ralph [*R. Armachanus*] (2nd S. v. 110.) — "Is it known where this MS. is now preserved? If lost, as I fear, are there any known transcripts of it, and where?"

I was informed by the Rev. Philip Hale, ex-librarian of Abp. Tenison's library, not many months since, that the collection remains intact in the building formerly used as the reading room, 42, Castle Street, Leicester Square. Of the translation by John de Trevisa of the Latin sermon of Radulph, or Fitz-Rauf, Archbishop of Armagh, Nov. 8, 1357, there are, I believe, several copies in various collections. Among the Harl. MSS. 1900; in the library of St. John's College, Cambridge, see *Translations of the Cambridge Antiquarian Society; A Descriptive Catalogue of the Manuscripts and Scarce Books in the Library of St.*

[* We find the passage was correctly transcribed, but Mr. Compositor has inserted the word "born." — Ed.]

John's College, Cambridge, by the Rev. Morgan Cowie, Cambridge, 1843, 4to., p. 77.; in the Chetham Library, Manchester. This copy contains thirteen leaves, beginning "Demeth noght by preface bote rygtfol dom ye deme," Joh. viii. 5.

This learned tract against Mendicant Friars, which has escaped Bale and Pits, is noticed in Dibdin's *Typ. Antiq.*, vol. i. p. 141.

Bibliothecar Chetham.

Miscellaneous.

NOTES ON BOOKS, ETC.

At a time like the present, when the propriety of abolishing the Oaths abjuring the Descendants of the Stuarts, in order to facilitate the admission of Jews into Parliament, is under the consideration of the Legislature, a work which should give the public an authentic history of those descendants is surely one to command general attention. Such a history may indeed be called a desideratum in Anglican literature, for no attempt has hitherto been made to collect an authentic history of the Roman Catholic Branches of this once illustrious and most unfortunate House. The task has, however, at length been undertaken by a gentleman who has displayed great industry in his researches, and produced a volume calculated to interest the genealogist, inform political men, and amuse the general reader. *The Descendants of the Stuarts, An unchronicled page in England's History*; By William Townend, is certainly a well-timed and very curious book.

The new volumes of the collected edition of the Works of Thomas Carlyle contain those two especial favourites of Mr. Carlyle's many admirers, *Sartor Resartus*, first published in *Fraser's Magazine* in 1831, and his *Lectures on Heroes*. "Wondrous indeed is the virtue of a true book," are the author's own words; and these are indeed "true books."

Mr. John Russell Smith has just added to his *Library of Old Authors* two volumes which will be very acceptable to the lovers of our Elizabethan Literature. They are *The Dramatic Works of John Lilly (the Euphuist). With Notes and some Account of his Life and Writings, by* F. W. Fairholt, F.S.A., &c. Lilly, known to all as the author of *Euphues and his England*, and by the influence which that work exercised on the language of the courtiers, was not only esteemed very highly by many of his contemporaries, some of whom did not hesitate to rank him before Shakspeare, but has numbered among his admirers in our own time those lovers of true poetry, Hazlitt and Charles Lamb. Mr. Smith has therefore done good service by republishing his Dramatic Works, and shown good judgment in entrusting the editing of them to Mr. Fairholt, a gentleman who exhibits great care and assiduity in every work he undertakes. This edition of Lilly will add to Mr. Fairholt's literary reputation.

Books Received. — *Bothwell, a Poem, in Six Parts*, by William Edmondstoune Aytoun. *Third Edition, revised.* This historical Monologue has not reached the honour of a third edition undeservedly; for it contains many passages of great beauty, and the author has shown his sense of the favour with which it was originally received by the pains which he has bestowed on its revision.

Catalogue of the Library of the Philosophical Institution of Edinburgh. A most useful and carefully-compiled Catalogue of a library of ten thousand well-selected volumes.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Kars and its Defenders. A pamphlet.
Dunbar's Poems. By D. Laing. 1834.
Mrs. Opie's New Tales. 4 Vols.
John Bull for 1857 (Second-hand).
Selected Epigrams of Martial. Translated into English by Thomas May. 8vo. London, 1629.
London Magazine for the years 1773, 1774, 1775, 1780, 1783.
Vaughan (Henry), Silex Scintillans. 1655.
Ditto Thalia Rediviva. 1678.
Kirke White's Poems, Letters, and Fragments. Edited by Southey. 3 Vols. 8vo. 1807.
Kirke White's Poems, &c. 1802.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "Notes and Queries," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Pope's Works. By Warton. Vol. IX. 1797 (boards).
Ellis's Original Letters. *Second Series.* 4 Vols. 1827 (boards).
Retrospective Review. Nos. 2, 5, and 27.
Ditto *Second Series.* 2 Vols. (boards or parts).
Wanted by *Thomas G. Stevenson*, Bookseller, Edinburgh.

Bailey's Festus. Post 8vo. Chapman and Hall.
Wanted by *Mr. J. Pope*, Bookseller, Hackney.

Raikes' Journal. Vol. I.
End of Gesta Romanorum, *circa* 1473. In double columns, without catchwords, paging, &c. Thirty-eight lines in a page. The watermark is a black-letter P, sometimes upside down.
One page (viz. G. iii.) of Erasmus' Enchiridion Militis Xtiani. Wynkyn de Worde. 1533.
Wanted by the *Rev. J. C. Jackson*, Hackney.

Notices to Correspondents.

Eirionnach. *We have mislaid this correspondent's address, and desire to communicate with him. Will he say where a letter will find him? He is referred to our last vol., pp. 268. 376.*

The Ossianic Society. *We have to repeat for the information of several correspondents, that "the Annual Subscription of 5s." may be paid to the Honorary Secretary, Mr. John O'Daly, 9, Anglesey Street, Dublin.*

F. W. R. *will find a notice by Mr. Singer of the beautiful poem by Malherbe, in which occur the lines*

"Rose elle a vécu ce qui vivent les Roses
L'espace d'un matin,"

in our 1st S. ii. p. 105. *See also a curious Note on the passage in the same vol.*, p. 245.

Blanc Coursier. *Lower's* Curiosities of Heraldry, 14*s.*

Dodo. The List of the Army of William III. *described by Mr. Durrant Cooper, is now in the* London Library, St. James's Square.

B. C. The Warrant for the funeral expenses of Charles I. *to which our correspondent refers is printed in* "N. & Q.," 2nd S. ii. 165.

T. S. (Loughborough) *will find the article respecting a* John Shakspeare *temp. Edw. I. in our* 1st S. xi. p. 122.

G. R. L. *will find, in the first vol. of our* 2nd S. pp. 28. 46., *much illustration of the history of* Hugh Speke.

Lydia; G. *Thanked, but anticipated.*

E. T. *will see a Query about Valentines in the present number almost identical with his own.*

A Lover of Good Books. *There can be no doubt that gas does great injury to the bindings of books.*

P. H. Z. *The eighth Article of the Church of England with due caution styles the Apostles' Creed, "that which is* commonly called *the Apostles' Creed." But although not of the Apostles' immediate framing (says Lord Chancellor King), yet it may be truly styled apostolical, not only because it contains the sum of the Apostles' doctrine, but also because the age thereof is so great, that its birth must be fetched from the very apostolic times.*

M. E. (Philadelphia.) *F. Spence's translation of Lucian was published in 4 vols. 8vo. Lond.* 1684—5. *Dryden thus notices it: "I do not think it worth my while to rake into the filth of so scandalous a version."*

Dodo. *There are three editions of* The Nobility of the British Gentry, *by Sir James Lawrence, in the British Museum.*

Erratum. — 2nd S. v. 94. col. ii. l. 8., for "Lyrical" read "Spiritual."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

[Advertisement.]—Why Burn Gas in Daytime? —Chappuis's Patent Reflectors diffuse the healthful light of day into all dark places.—Manufactory, 69. Fleet Street.

LONDON, SATURDAY, FEBRUARY 27. 1858.

Notes.

THE CANDOR PAMPHLETS.

(*Concluded from* p. 141.)

I shall now assume that these several pamphlets were written by one and the same person, and will bring together, so far as memory serves, the opinions, current among contemporaries, as to who was the writer. Of course, as the subjects discussed were questions of law, the writer, it was presumed, must be a lawyer; and as they were written with great ability, it followed, with the public, that they must have been written by one or other of the great lawyers known to be in Opposition — therefore, and almost as a matter of course, Pratt (afterwards Lord Camden) and Dunning (afterwards Lord Ashburton) were suspected and named. Opinion in favour of Dunning was still farther strengthened when he appeared as counsel for Almon in the action brought against him for publishing *Libels and Warrants*. Walpole, who speaks of *Libels and Warrants* as "the finest piece that has been written for liberty since Lord Somers," adds, it "is *said* to be written by one Dunning, a lawyer lately started up, who makes a great noise." Such mere popular opinions are of little weight.

Almon, the publisher of all the Candor pamphlets, would seem to be the best authority on this subject; but Almon certainly did not know the writer at starting. In proof, on October 19, 1764, the following curious advertisement appeared in the *Public Advertizer*: "This day is published, 'A Letter from Candor to the Public Advertizer,'" to which advertisement the following was prefixed: "The letter dated Octo. 17th was received yesterday. Every request is complied with, and an answer is ready; *where shall it be sent?*" Almon possibly never knew the writer. But he must have known more than the public generally; and though he may not have had evidence sufficient to enable him to speak positively as to authorship, he must have been able, considering how long and how close the connexion between them, to speculate with more probability than other people. Now Almon, in his *Life of Wilkes* (i. 245.), says, "this celebrated tract [*Libels and Warrants*] has been ascribed to many gentlemen. But the real author has not been named. *He was a noble peer.*" In the same work (ii. 95.) he says, this "very celebrated law pamphlet . . . . has been ascribed to several persons; to Mr. Dunning, to Lord Camden, &c., but the real author was *a late Master in Chancery; he had much assistance from Lord Camden.*" Again, in *Anecdotes* (i. 79.) he speaks of *Libels and Warrants* as "one of the best, most able, and most constitutional legal tracts, very generally ascribed to Lord Camden and Mr. Dunning; sometimes distinctly, sometimes united. But a learned and respectable *Master in Chancery* was not *entirely* ignorant of the composition." The contradictions in these statements are not great. Assume that the pamphlet was written by the "late Master in Chancery," Camden is said to have given him "much assistance," and under such circumstances Almon, not speaking critically, might say it was written by "a noble peer," when he ought to have said, "the writer was greatly assisted by a noble peer." That Camden wrote these pamphlets, or gave "much assistance," is not improbable from internal evidence. Camden, then Sir Charles Pratt, was at the time Chief Justice of the Common Pleas, and the writer goes out of his way to commend Lord Somers, a *judge*, for *publishing* his opinions; and, subsequently, very much out of his way to discuss the question of copyright, and of course to enforce Camden's opinion, which was opposed to Mansfield's. The reference to a "late Master in Chancery" is so specific that Almon, I think, must have had some strong grounds for the opinion. Is it possible that "the Master" and Lord Camden were half-brothers? Robert Pratt, Lord Camden's half-brother, was a Master in Chancery, and as he died in 1775, he was "a late Master in Chancery" when Almon wrote.

Another speculative opinion is too curious to be passed without comment. If nothing should result, the inquiry, in its incidental bearings, will repay the trouble of examination.

It has been suspected, and the opinion is advocated by Mr. Smith (*Grenville Correspondence*), that Junius was the writer of the Candor Pamphlets; and Dr. Busby, in his *Arguments and Facts*, has whole pages of what he calls "parallel passages" taken from *Another Letter to Mr. Almon.* It has also been asserted, and by the best writer on the subject, as the result of careful examination, that the author of the letters of Junius was "the celebrated Dunning" (Heron's *Junius*, i. 68.), to whom, as I have shown, the Candor pamphlets were very generally attributed. Mr. Britton's theory also includes Dunning; and Dr. Good, in his *Preliminary Essay*, observes: "Of all the reputed authors of these celebrated addresses, Dunning (Lord Ashburton) offers the largest aggregate of claim in his favour." It is not my intention to hazard an opinion on this vexed question, but merely to state the facts. Against these theories it may be observed that Burke certainly did not know or believe that the Pamphlets and the Letters were written by the same person, for he drew a distinction between the writers,—did not know or believe that Dunning wrote the pamphlets, for at the time when he expressed his regret that the writer was not a member of either House, Dunning was, and had been for two years, seated by his side on the Opposition benches. Further and against the

opinion that the writer of the pamphlets and letters was the same person is the assumed certainty that Candor must have been a lawyer, and the general agreement among lawyers that Junius was not; although the high authority of Lord Eldon may be quoted on the other side, who is reported to have said "that the author of the letters of Junius, if not himself a lawyer, must certainly have written in concert with the ablest and best of lawyers" (Heron, i. 69.).

By a strange *accident* Junius and Candor were early associated, indeed "rolled into one." Burke, in the debate (Nov. 1770) already referred to, alluded to both Junius and Candor; but in the Report drawn up at unusual length by William Woodfall, which appeared in the *Morning Chronicle*, and was subsequently transferred to the *Parliamentary History*, these references were brought together, and what was said of the several writers was made to apply to one of them — Junius. So the question stood until the more careful Reports of Cavendish were published in 1842. It was, indeed, very difficult for persons who read critically to understand what Burke meant, or could mean, as reported by Wm. Woodfall — difficult to reconcile the first part of the description about "rancour and venom," and the all but calling for prosecution, with the admiration for "the knowledge and integrity" with which he concluded. By the light of Cavendish all is plain enough. Burke spoke only and with reprobation of the daring of the great boar of the forest — of Junius; but with admiration of the "great professional knowledge" of Candor.

Another curious confusion I shall now proceed to show, and the facts are interesting equally in relation to Candor and to Junius.

We know that the private letters from Junius to Woodfall, the first assumed to have been written on or about April 1769, were signed C.; on which Dr. Good came to the conclusion that C. "was the secret mark in use between Junius and the printer [of the *Public Advertizer*], to inform each of the identity or receipt of communications;" and he proceeded, on no better authority, to select notices to C. from amongst the "Notices to Correspondents" in the *Public Advertizer*, and to treat them all as hints or signals to Junius; and when it suited his convenience, and the requirements of "3 vols. 8vo.," he inserted letters in the edition of 1812 on this poor authority, and some of them written long before Junius, as Junius, had contributed one line to the newspapers — as early indeed as 1767. Now, as I have shown, or shall show, that amongst the C.'s of 1764 and 1765 was Candor, and as Candor continued a correspondent of the *Public Advertizer* up to 1770 and 1771, I cannot but believe that Candor might put in a better claim to some of them; the more especially as we have evidence, I think, that Junius was so addressed *for the first time* after July, 1769, and then only for four months. His directions to Woodfall in Private Letter (No. 5.) of that date are these, "Whenever you have anything to communicate to me let the hint be thus, 'C. in the usual place.'" Here, to my thinking, is conclusive proof that this "hint" was now (July, 1769) first chosen. Junius we know constantly changed the sign or hint. Within four months — I take Dr. Good's edition as authority — Junius again ordered the "hint" to be changed. In Private Letter No. 12. (Nov. 12) he directs, "Instead of 'C. in the usual place,' say only 'A letter.'"

It is not extraordinary that under Dr. Good's management "our correspondent C." becomes a very important personage in the Junius controversy; and yet, if writers on the subject had but examined for themselves, they would have found, as I have done, that every volume of the *Public Advertizer* contained notices to "our correspondent C." Why, then, did Dr. Good stop in his researches at 1767? In August, 1764, as I have shown, C. was the signal or hint to "Candor." On Nov. 12, 1765, as I shall now show, there is the following: "Our correspondent C.'s letter came to hand last night; and he may depend on its having a place in our next." Accordingly in "our next" appears a letter by Candor, dated Gray's Inn, which very letter became the "Appendix" to the *Letter on Libels and Warrants*. There are many other notices to C. One, however, more significant than usual appeared on Sept. 6, 1767: "Our correspondent C. will observe that we have obeyed his directions in every particular, and we shall always pay the utmost attention to whatever comes from so masterly a pen." We might reasonably suppose that "our correspondent C.," with the "masterly pen," was his correspondent the famous writer of *Libels and Warrants;* but no, says Dr. Good, *it was a man you never heard of* — it was Junius! a man with "a masterly pen" certainly, but whose *first known contribution — first certainly as Junius — appeared not for some sixteen months after this.*

It is impossible not to be struck with some coincidences between Candor and Junius. Both addressed their letters to the *Public Advertizer*, or to Woodfall personally. When Woodfall was frightened, Candor transferred his MS. to Almon, by whom it was published. Junius, in notes to edit. 1772 (ii. 99. 120.) twice gives Almon a friendly puff — once when he refers to a pamphlet which he tells us was "printed for Almon," and again when he quotes from *Another Letter to Mr. Almon;* which quotation, be it observed, appears without one word of praise. Again, though Almon had published all the Candor pamphlets from 1764 to 1770, the *Second Postscript* to *Another Letter* was published by Miller. I

can only suppose that Almon was weary of prosecutions, had become nervous; whereas Miller, though he too had been prosecuted, had no fears. I will add, for the benefit of the speculative, that Junius also knew that Miller had no fears. When he sent his famous letter on this same law of libel to the *Public Advertizer*, he wrote privately to the printer, "If you should have any fears, I entreat you to send it early enough to Miller to appear to-morrow night in the *London Evening Post*. . . . . Miller, I am sure, will have no scruples." Finally, the writers were contemporaries; both wrote for many years anonymously, with general agreement on great political and constitutional questions, and with curious points of agreement on minor matters and in personal opinions; both were bitter against the government; the writings of both were prosecuted by the government; both aroused public attention to a degree unknown before or since; both remained unknown even to their publishers; both died without confessing authorship; and both took such effectual means for concealment that they remain unknown to this day. D. E.

SHAKSPEARIANA.

Shakspeare and his Adulterators. —

"*Biron.* And, when love speaks, the voice of all the gods
Makes heaven drowsy with the harmony."
Loves Labour's Lost, Act III. Sc. 3.

It was Erasmus, I believe, who said that when he read the Scriptures in the naked text, he found them very easy and very pleasant; but that when he afterwards began to study the commentators, then the Scriptures became difficult to him, then he began not to understand them. Though this be eminently true of the sacred writings, it is likewise in great measure true of Shakspeare also.

The two lines quoted above seem, one might think, absolutely to defy misconception, especially when read in connexion with the ten preceding them: yet Warburton, Steevens, Tyrwhitt, Farmer, and Musgrave (how many others besides is unknown to me), have written notes more or less long in explanation; not one of which, I will be bold to say, has hit the meaning. These notes are too prolix for insertion in "N. & Q.;" but any reader, curious to see a knot of learned men groping at noonday, may refer to them for himself. Johnson makes no comment, but faithfully records the ancient reading to be "make heaven," and that reading should not have been altered. Shakspeare was altogether regardless, if not quite ignorant of the thraldom to a mechanical concord which now obtains, and which imparts a certain stiffness of structure, a prim regularity to the freest sentences of the most fluent writer of later times. The only syntax that he appears to have recognised was intellectual, not grammatical; governed indeed by the same principles upon which the laws of grammar are based, agreeable to its spirit, not letter; a syntax of the thoughts he designed to convey, not of their mere verbal vehicles. Thus the word *voicē* is singular, and taken absolutely requires a singular verb; but *the voice of all the gods* is not singular; its sense, I say, is not singular, but plural: therefore it takes a plural verb, *make*. The question, be it observed, is not whether ours or his be the better grammar, but simply whether Shakspeare shall be allowed to express his meaning in his own way; whether, in a word, Shakspeare shall be Shakspeare, or his editor, or annotator, or reader shall be Shakspeare. I am of course aware of the convenient shift by which the critic avoids placing himself in contradiction to Shakspeare — "it is the blundering old folio" — a subterfuge that amounts to this; — because the old folio is not free from errors, therefore it may evermore be made the passive drudge, or hobby-horse, by turns, to defect of learning, dulness of apprehension, counterfeit antiquity, and jaunting self-conceit. I quote a few instances of Shakspeare's use of the concord exemplified by restoration of his genuine text in the above passage, with a view to silence gainsayers; and only a few, although they might be multiplied almost indefinitely, lest some twelve months hence a fresh race of Shakspeare-botchers should make them a pretext for further corruption of his writings; or a young-Adam, new-old commentator, creep forth to practise on the credulity of an unbookish age, that at length nothing of Shakspeare should be left but *disjecta membra poetæ*; his remains so mangled that one could not say "this is Shakspeare;" or this noblest monument of the English tongue be subjected to that last indignity, be emasculated by critics into a "reading-made-easy" for themselves and boarding-school misses.

"*Cas.* Antony,
The *posture* of your blows *are* yet unknown."
Jul. Cæs., Act V. Sc. 1.

"*P. King.* The *violence* of either grief or joy,
Their own enactures with themselves *destroy*."
Hamlet, Act III. Sc. 2.

"*Pant.* To morrow, may it please you, *Don Alphonso*
With other gentlemen of good esteem
Are journeying to salute the emperor,
And to commend their service to his will."
Two Gent. of Verona, Act I. Sc. 3.

"*Por.* I am glad *this parcel* of wooers *are* so very reasonable." — *Merch. of Venice*, Act I. Sc. 2.

Might not the pedant tribe of Murray "come into court," as Portia says, "and swear she had a poor pennyworth in the English?"

"*Ant.* . . . For not alone
The *death* of Fulvia, with more urgent touches,
Do strongly speak to us."—*Ant. and Cleop.*, Act I. Sc. 2.

Having pleaded thus far as counsel for the old

folio, and for the restoring of the plural *make*, I affirm, at variance with every one of the former commentators, that "the voice of all the gods" is in apposition to "love speaking," to the sentence, "when love speaks;" that in the voice of love is included the voice of all the gods, as Warburton rightly observes, though he both misinterprets and corrupts the lines, two events as inseparable as cause and effect.

And when love speaks the voice of all the gods *speaks the voice*, that is his misinterpretation: —

"Mark! heaven drowsy with the harmony."

Mark, substituted for *make*, that is his corruption.

To conclude with "porridge after meat." At p. 6. of "N. & Q." (2nd S. v.), writing upon the lines —

"The harlot's cheek, beautied with plastering art,
Is not more ugly to the thing that helps it,
Than is misdeed to my most painted word."
Hamlet, Act III. Sc. 1.

among other things, Mr. Keightley says: "I am also inclined to read *unlike* for *ugly*; for, as far as I know, *ugly to*, only occurs in the phrase *ugly to the eye*. To personify paint and word would be rather too bold."

These observations of Mr. Keightley's are certainly very striking; and though I cannot say of his proposed alteration, as he does of the "old" commentator's corruption of the line in *Winter's Tale* (Act IV. Sc. 3.), that it is an "admirable correction," yet, I frankly confess, it gives no ambiguous weight to his authority, in endorsing with his admiration that particular corruption.

My understanding of these words of Hamlet proceeded from the idea, that *to* meant *compared to*; and Johnson, by his note on the place, appears to have been of the same mind. Before assenting to Mr. Keightley's suggested change, one might like to have the scruples removed which a few passages such as the following provoke: —

"*Ham.* So excellent a king; that was *to* this
Hyperion *to* a Satyr." — *Hamlet*, Act I. Sc. 2.

"*Ghost.* . . . . . And to decline
Upon a wretch, whose natural gifts were *poor*,
To those of mine." — *Ib.*, Act I. Sc. 5.

"*Mer.* Lama *to* his lady was but a kitchen wench."
Romeo and Juliet, Act II. Sc. 4.

"*Val.* There is no woe *to* his correction,
Nor *to* his service no such joy on earth."
Two Gentlemen of Verona, Act II. Sc. 4.

And again, a few lines farther on: —

"Pardon me Proteus: all I can, is nothing
To her, whose worth makes other worthies nothing."

"Herbert," says Johnson commenting on the use of *to* in the former passage, "called for the prayers of the Liturgy a little before his death, saying, '*None to them, none to them.*'"

Mr. Fairholt remarks (2nd S. v. 106.), on the word *goatch* met with by him in a chap-book, that he does not find it in our glossaries. The term is quite familiar to me, though I have not heard it for many years; at one period of my life, either at school (in Rutland), or at College (in Cambridgeshire), more probably the latter, I used to hear an earthen pitcher called by no other name. Bailey has the word, but spelt as pronounced, *gotch*; and Ash copies it from Bailey. Mr. Fairholt will, however, find it in a ballad that used to be a great favourite among young folk of my acquaintance, "Richard and Kate," by Bloomfield: —

"When once a giggling mawther you,
And I a red-faced chubby boy,
Sly tricks you played me not a few;
For mischief was your greatest joy.

"Once, passing by this very tree,
A *gotch* of milk I'd been to fill,
You shoulder'd me; then laugh'd to see
Me and my *gotch* spin down the hill."

W. R. Arrowsmith.

Kinsham Court.

Shakspeare, the First Folio. — I have been lately examining a copy of the "First Folio" of Shakspeare's works. I find that *Troilus and Cressida* (which in all the descriptions I have seen of the "First Folio" is stated as included in it) is not inserted in the catalogue of plays. Furthermore, in the book itself *Troilus and Cressida* is evidently inserted from some other edition, as the paging is all wrong. My object in writing this is to ask, 1. Whether other copies of the "First Folio" are known without *Troilus and Cressida*? 2. To which edition do the inserted leaves belong? It is not the second; probably the third or fourth, which I have not by me. The second leaf is paged 79, 80. The other leaves have no paginal numbers. My folio is, I may mention, in excellent preservation, and the binding at least one hundred years old. G. H. K.

Shakspeare's Sonnets; Hathaway the Dramatist. — Having noticed in an article on Rev. A. Dyce's "Shakspeare" in *The Athenæum*, that Mr. Collier is "working anew" on his life of this poet, I feel anxious, through your aid, of placing before him the following conjecture, which, where so much is conjectural, may not be too wild or far-fetched to merit some investigation. "The only begetter" of the dedication of Shakspeare's *Sonnets* is as yet undiscovered. The guesses already made have, so far as I know, violated in some of its elements the law of probability; so that a new guess, if probable, may be admissible, as enabling commentators to "take a new departure."

I find in a list of dramatic authors of "the

Elizabethan era" the name of one "Hathaway." Was this the brother of Anne Hathaway, the brother-in-law of the poet, and "the only begetter of these ensuing sonnets?"

We *know* Shakspeare's brother Edmond was a player; we generally take it for granted that "the gentle Will" assisted his relatives. Would it not add a pleasing thought to those already constellating round Shakspeare could we find that his help was also extended to his marriage connections.

The Sonnets were published in the great dramatist's lifetime, yet were unushered to the world by his own hand or pen: may we not infer that in some season of distress Hathaway had been permitted to make what he could of them, so long as he abstained from letting it be supposed that they were published "by authority" of the bard?

I write at a distance from books, where verification is impossible; but if even the *probability* of this could be established by the discovery of the Christian names of Anne's brothers and that of the playwright, so many inferences might be deduced from the fact regarding Shakspeare's domestic life, that it seems to me worthy of being placed before the "learned senate" of the readers of "N. & Q." RECTOR.

MOORE'S "SONGS FROM SCRIPTURE."

Perhaps some reader of "N. & Q." will be able to account for the omission from any English (and I presume foreign) edition of his works of some half-dozen of Moore's songs, which were published about fifteen or sixteen years ago in London, as a collection of musical pieces, under the title of *Songs from Scripture*. I know nothing of them except from a brief notice which appeared, at the time of their publication, in one of the Dublin newspapers. The words of one song were given as a specimen, which struck me at the time as being extremely beautiful, and which fixed themselves so firmly in my memory that, though I have never seen them since, I think I can give a pretty accurate version of them. As the Messrs. Longmans have announced an edition of Moore's *Sacred Songs*, &c. with the music, it is to be hoped that the following exquisite little lyric, perhaps the happiest of his later efforts, will not *now* be forgotten.

"*Song of the Dove.*

1.

"Sweet dove, that homeward winging
O'er endless waves thy lonely way,
Now hither bend'st thee, bringing
The long sought olive spray:
It tells that Love still reigns above,
That God doth not his own forget,
That Mercy's beam upspringing
Shall light the lost world yet.

2.

"And see in heaven ascending,
Yon radiant bow of peace unfurled,
Like Love's bright arms extending
To clasp a weeping world.
Hail union bright of mist and light,
True type of sinners' hopes and fears;
When light celestial blending
Draws glory out of tears."

The unexpected third rhyme in the seventh line of each stanza forms, I think, the metrical charm of these verses. It is the key-note of the song, and corrects the uncertainty of the memory. It has done so at least in my case, as, from endeavouring to recall the ideas, I missed in my first draught some of the happiest turns of the expression. D. F. M. C.

Dublin.

LORD LYTTELTON AND THE GHOST.

Some years ago I met an old gentleman at Ewell, in Surrey, near which is Pitt's Place, where his Lordship died. He gave me the following account, which he had from a gentleman who was in the house at the time. This person was the organist of a neighbouring town, whose company was much courted on account of his musical talent, and who was a frequent visitor to his Lordship. The story ordinarily told is this: that he dreamed the ghost of a lady whom he had seduced appeared to him, and predicted his death at twelve at night on the third day following. My informant's story differs only thus far: that the supposed apparition was that of the mother of the lady in question, who had died of a broken heart in consequence of her daughter's dishonour. Lord Lyttelton was at this time in a very bad state of health in consequence of his excesses, and was subject to what my informant called "suffocating fits,"—probably nervous hysteria. Be this as it may, it appears on the day of his death, the foretold third day, he had a party of friends at Pitt's Place; among whom was the organist, from whence my informant had the account. He says that Lyttelton was in a state of some agitation, and had told the story of the dream to his friends. As the night wore on, and midnight approached, his nervousness increased painfully; and some of his visitors said, during his absence, "Lyttelton will frighten himself into another fit with this foolish ghost story;" and they determined to put a clock, which stood in the room, forward; and when he returned to them they said,—"Hurrah! Lyttelton, twelve o'clock is past, you've jockied the ghost—now the best thing is to go quietly to bed, and in the morning you will be all right." He accordingly went up stairs; and while some of his guests were putting on their coats to depart, his valet came down to fetch something; it was said to get some mint-water, which he was in the habit

of taking, leaving his Lordship alone. At this period, the clock of the parish church, which was not far off, and which of course could not have been touched, began slowly to peal forth the true midnight hour. The valet proceeded up stairs, and shortly burst forth into loud exclamations; the party ran up, and found his Lordship had fallen dead. My informant's impression was, that the sudden revulsion of feeling from a state of fancied security, to the finding himself at the moment in the very instant of the dreaded danger, had caused such a reaction as to bring on the fits which carried him off. He, no doubt, had heard the first stroke of the clock as well as others down stairs; and, as each successive blow struck slowly upon the bell, the sense of danger, and the remembrance of the dream, became greater and greater — and to so weakened a frame, and so diseased a mind, no doubt these caused the catastrophe. It is not improbable most ghost stories might be found to have a similar natural solution.

A. A.

Poet's Corner.

DIFFICULTIES OF CHAUCER. — NO. VI.

"*Tidifes.*" —

> "In which were peinted all thise false foules,
> As bin thise *tidifes*, tercelettes, and owles."
> *Cant. Tales*, 10961-2.

In this couplet we have two difficulties to be solved together: What is a *tidif?* and, Why are "tidifes, tercelettes, and owles," associated as instances of *fickleness?* The subject in hand (10935–43.) is the fickleness of a tercelet (male hawk or falcon), who had "falsed" his "trouthe" (10941.).

Tyrwhitt, by placing "tidifes" in his list of words not understood, plainly intimates his non-acceptance of the definition that a *tidif* is a titmouse, for which, as he remarks, there is no authority.

I would submit that the *tidif* is no other than the *sea-mew* or *common gull;* and that by *tidifes* we are to understand *tide-wives.* Gulls in the U. States are called "old wives."

Although *tidif* finds no place in modern English, we still retain in our *spoken* language the two words — I write as they are pronounced — *huzzif* and *middif.* Now as *middif* is *midwife*, and *huzzif* is *housewife*, may we not be permitted to conjecture that *tidif* is *tide-wife?* We shall presently see a reason for this name.

But if by *tidifes* (or tide-wives) we are to understand gulls or sea-mews, the question will immediately arise, What is there, in the nature of the common gull, which *accords* with the character of changeableness or inconstancy here imputed by Chaucer to the *tidif?*

This inconstant character, it may be answered, does certainly attach, in a remarkable degree, and in more respects than one, to the gull or sea-mew, as described by ornithologists. Let us, however, begin by mentioning that feature in particular which Chaucer himself appears to have specially had in view.

The gull kind, before they acquire their perfect plumage, are remarkable for undergoing a variety of *changes*, each of which presents them in a different aspect; so that they are regular *turncoats.* It is only after several "mues" or "moultings" (and a "mue" means a change, in Italian *muda*,) that most of the gulls acquire their adult plumage (Orbigny). The result is well known to zoologists. Under different heads with different names, writers, misled by this variety in the plumage, have placed gulls and goëlands, which were in reality *of the same species.* This has gone so far that we find one writer corrected by another; writers questioning their own arrangements, nay, some writers of the first class, ever the most ready to acknowledge a mistake, confessing and rectifying their own errors. But, though these progressive variations in the plumage of the gull for a time misled and baffled our naturalists, changes of this kind do not appear to have escaped our observant forefathers. Chaucer, at any rate, especially selects the *tidif* as an instance of changeableness in respect to *fashion:* —

> "And tho that had done unkindnesse,
> As doth the *tidife* for *new fanglenesse*,
> Besought mercy of hir trespassing,
> And humbly song hir repenting."
> *Legend of Good Women*, 153-6.

Now the term *fanglenesse* has a particular reference to vain decoration in *dress.* Conf. Shak., *Cymb.*, Act V. Sc. 4.: —

> ". . . A book? O, rare one!
> Be not, as in our *fangled* world, a *garment*
> *Nobler than that it covers.*"

Hence "*new* fanglenesse" has a similar reference to *novelty* in dress. Thus Cunningham (cited by Richardson): "In holyday gown, and my *new-fangled hat.*" And therefore the expression, as here used by Chaucer, —

> "As doth the tidife *for new fanglenesse*," —

is peculiarly applicable to the gull or sea-mew, which, as we have seen, so often changes its coat; and which the poet seems on that account to have selected, in company with the tercelet and owl (of whom more anon), as an emblem of fickleness.

But in its mode of life, also, the whole class of gulls is singularly inconstant. Although we might naturally regard them as seabirds, they occasionally wander far away to inland districts. Pennant particularly records their disposition to "ramble far from the sea," and exemplifies his statement by mentioning that "one was taken near Oxford." During the winter, the common gull in particular, though it is found in vast flocks on all our shores,

also "frequents the moist meadows in the inland parts of England remote from the sea." It is stated by Orbigny (*Dict. d'Hist. Nat.*), that gulls "s'avancent quelquefois bien avant dans les terres. . . . . M. Gerbe rapport que, lorsqu'il neige, des bandes des mouettes vont se porter dans les campagnes, quoiqu'il fasse calme plat en mer." These unaccountable movements of the "mouettes" evidently excited the curiosity of M. Gerbe; for he asks, "*A quoi attribuer ces excursions?*" Nay, we find it recorded in Buffon that in 1775 a large troop of the Kittywake, a species of gull, appeared unexpectedly at Semur in Auxois, where they were utterly unknown, remained a fortnight, and then as suddenly disappeared.

But as *tidif* is read by us *tide*-wife, it may be proper to remark, in particular, that the wanderings of the gull have been very generally observed to vary *with the tides*, both *high tides* and *low tides*. The common gull "is seen in vast numbers on the Thames in Spring and Winter, picking up the small fish, worms, &c., *left by the tide*" (Donovan). This appearance of the gulls on the flat shores of the Thames, depending day by day on the time of low water, and therefore daily occurring at a different hour, might well combine with their successive variations of plumage, to acquire for the class a character of changeableness; and as it has also been remarked by Buffon, that the gulls on certain rivers follow the *rising* tide ("suivent sur les rivières la marée montante"), we can easily understand why, their noisy arrival being always remarked at the hour, whatever hour it might be, when the flood tide came in, they should be hailed among the 'longshore people by the name of "*tide-wives.*" But similar habits of the gulls may be noticed on the coasts of England. Off Ramsgate they may be sometimes remarked on the wing, when the tide is high, within a stone's throw of the pierhead, cruising to and fro, uttering their peculiar cry, and occasionally wheeling in amongst the masts of the craft in port. I have marked with pleasure their dashing but graceful flight and bullet-like plunge, when the breeze has been fresh, and the harbour brimming. A few hours after, not a gull was to be seen.

But whatever concurring evidence of this kind may be cited, to connect with the gull or sea-mew the idea of changeableness, such as their movements varying with the tides, their sudden appearance and disappearance in particular localities, the migratory habits of some classes of gulls, &c., the point which Chaucer appears to have mainly had in view in imputing *fickleness* to the *tidif*, is its frequent change of *plumage*. For, as already remarked, Chaucer cites three instances of fickleness together, "tidifes, tercelettes, and owles;" and in "tercelettes and owles," as well as in "tidifes," there is something to be observed touching their change of coat.

Respecting the *tercelet* (hawk or falcon,) Pennant writes, "We are here to observe that much caution is to be used in describing the hawk kind [he takes falcons, British eagles, and hawks together], no birds being so liable to *change their colors* the two or three first years of their lives. Inattention to this has *caused the number of hawks to be multiplied far beyond the reality;*" so that "the falcon, the *f. gentil*, and the haggard, are made distinct species, whereas they form only one." We might show, moreover, by further citations from Pennant, did time and space permit, that variety in respect to plumage especially prevails in certain species of this bird which were, above others, in requisition for *falconry*, and which therefore would be *all the more likely to come under Chaucer's notice:* for example, in the gyr-falcon, which was employed in falconry for the highest game, cranes and herons, and with which the poet's fickle tercelet is probably identical, a bird sometimes coloured and spotted, sometimes white. As for "owles," the brown owl and the tawny owl, though one and the same in different coats, have, according to Pennant, been pictured as two distinct species.

Such apparently are the grounds, though it is undeniable that other classes of birds are more or less liable to similar changes, on which the poet, in the play of his fancy, associates these three descriptions of "foules," "tidifes, tercelettes, and owles," in a charge of fickleness.

One word more. Buffon remarks that all the "goëlands" and "mouettes" (gulls greater and less) are "*criards.*" This accords with the testimony of Willughby, who says that "gulls in general" are "clamorous," and one sort "*extraordinarily clamorous.*" Nay, they are described, when disturbed in their breeding haunts, as perfect *scolds*, clamouring as if to drive intruders away. Can it be imagined — is it possible? — that our progenitors were so ungallant as to confer on the noisy creatures the name of *tidifes*, or *tide-wives*, with any reference to their *scolding?* Is it conceivable that our forefathers intended to place tide-wives in the same category as apple-wives, fish-wives, &c.? It is Sonnini who tells us what gulls are called in Carolina, U. States, — "*old wives!*"

Thomas Boys.

P.S. The writer acknowledges with thanks some valuable information which has been privately forwarded to him, on the subject of the silver Cristofre (2nd S. iv. 450.). The communication in question, as well as any others with which he may be favoured, shall be duly noticed when the present series on the "Difficulties of Chaucer" is brought to a conclusion.

"He is a wise child," etc.

The saying, "He is a wise child that knows his own father," is often heard; and frequently (but erroneously) it is stated by some that it is taken from the Proverbs of Solomon; and by others, that it is contained in the Apocrypha. I believe that the earliest instance of this wise saw is contained in an observation of Telemachus in the first book of Homer's *Odyssey*:

"Οὐ γάρ πώ τις ἐὸν γόνον αὐτὸς ἀνέγνω."
Hom. *Odyssey*, book i. line 216.

"Nondum enim quisquam suum parentem ipse cognovit." — *Clarke's Interpretation.*

However, it seems that the same thing in substance occurs in other Greek authors, as Mr. Pope, in his translation of the *Odyssey*, bk. i. l. 275., to the passage —

"To prove a genuine birth, the prince replies,
On female truth assenting faith relies" —

appends the following note:

"There is an appearance of something very shocking in this speech of Telemachus. It literally runs thus: — '*My mother assures me that I am the son of Ulysses, but I know it not.*"

It seems to reflect on his mother's chastity, as if he had a doubt of his own legitimacy. This seeming simplicity in Telemachus, says Eustathius, "is the effect of a troubled spirit—it is grief that makes him doubt if he can be the son of the great and generous Ulysses; it is no reflection on Penelope, and consequently no fault in Telemachus. It is an undoubted truth that the mother only knows the legitimacy of the child."

Thus Euripides:

"Ἡ μὲν γὰρ αὐτῆς οἶδεν ὄντα, ὃδ οἴεται."

That is, the mother knows the child, the father only believes it.

Thus also Menander:

"Αὐτὸν γὰρ οὐδεὶς οἶδε τοῦ πόθ' ἐγένετο,
'Αλλ' ὑπονοοῦμεν πάντες ἢ πιστεύσομεν."

That is, no man knows assuredly who begot him; we only guess it and believe it.

Aristotle, in his *Rhetoric*, is also of this opinion:

"Ἄριστα περὶ τῶν τέκνων κρίνουσιν αἱ γυναῖκες."

What I have here said is translated literally from Eustathius; and if it edifies the reader I am content. But the meaning of the passage is this: Mentes asks Telemachus if he be the son of Ulysses, and he replies, "*So my mother assures me, but nothing sure so wretched as I am could proceed from that great man.*" But however this may be reconciled to truth, I believe few ladies would take it as a compliment, if their sons should tell them there was some room to doubt of their legitimacy. There may be abundance of truth in it, and yet very little decency.

F. A. Carrington.

Ogbourne St. George.

Minor Notes.

"*The Rambler.*" — On the fly-leaf of a MS. in the Brit. Mus. is the following memorandum: —

"Dr. Johnson wrote *The Rambler* himself, except N° 10., which contained four billets of Miss Mulso, now Mrs Chapone, and —

N° 30. by Mrs Cath. Talbot.
97. „ Mr S. Richardson.
44. & 100. } Mrs Eliz. Carter."

Cl. Hopper.

Dress. —

"1753. Dr. Cameron went to execution in a light-coloured coat, red waistcoat and breeches, and a new bag wig." — *Gent. Mag.*, xxiii. 292.

"1746. Lord Derwentwater went to execution dressed in scarlet, faced with black velvet, trimmed with gold; a gold-laced waistcoat, and a white feather in his hat." — *Ibid.*, xvi. 666.

"1755. The Prince of Wales went to a ball at the Russian Embassy, at Somerset House, in a pink and silver dress." — *Ibid.*, xxv. 89.

Mackenzie Walcott, M.A.

Alexander Tate. — The name, so printed in Mr. Durrant Cooper's communication respecting the "Army under William III." (2nd S. v. 81.), must be a mistake for *Nahum* Tate, who, for a quarter of a century, held the laureateship. Most assuredly poor Tate was not the *worst* laureate. Recent writers have treated him scurvily, but they had forgotten or overlooked the verses of Eusden and Pye!

Edward F. Rimbault.

A Note for London Annalists: Funeral of Isabella of France. —

"Rex Vicecomitibus Londonie et Middlesexie, salutem. Precipimus vobis quod regias stratas que vocantur Bisshopesgatestrete et Algatestrete, a fimis et feditatibus mundari, et eas contra adventum corporis Isabelle nuper Regine Anglie matris nostre, usque ad Civitatem nostram predictam, de exitibus ballive vestre parari faciatis. Et de custubus quos circa hoc apponeritis in compoto vestro debitam allocacionem habere faciemus.

"Teste Rege apud Westmonasterium, xx die Novembris."

"Rex Thesaurario et Baronibus suis de scaccario, salutem. Cum nuper breve nostrum preceperimus Vicecomitibus nostris Londoniæ et Middlesexie, quod regias stratas que vocantur Bisshopesgatestrete et Algatestrete a fimis et feditatibus mundari, et eas decenter contra adventum corporis Isabelle nuper Regine Anglie, matris nostre usque ad Civitatem nostram predictam, de exitibus ballive sue parari faciant. Vobis mandamus, quod eisdem Vicecomitibus custus quos per eorum sacramenta vobis constare poterit ipsos circa paracionem et mundacionem stratarum predictarum usque ad summam novem librarum apposuisse in compoto suo ad dictum saccarium allocetis.

"Teste Rege apud Westmonasterium, primo die Decembris."

(*Claus.* 32 *E.* 3. *m.* 1.)

L. B. L.

Custom of sitting uncovered in Churches. — Of course it is well known to all the readers of "N.

& Q." that the attendants at the synagogue wear their hats during the service. The same custom holds also among the "Friends," excepting during prayer; although in this latter case it is, I presume, to show that man should not uncover his head to *buildings* more than to men; and that to God only should such honour be rendered. But in Peck's *Desiderata Curiosa* is the following paragraph: —

"Richard Cox, Lord Bishop of Ely, died July 22, 1581, and was afterwards very solemnly buried in his own cathedral. I have seen an admirable, fair, large old drawing, exhibiting in one view his funeral procession; and, in another, the whole assembly (and as appears by the drawing a very great one too), sitting in the choir to hear the funeral Sermon, all covered, and having their bonnets on."

I will add here in respect to the separation of men and women in churches, that in some parts of Wales it is customary among Dissenters, in those places of worship which have galleries, for the men to sit in one side gallery, and the women in the other, although men and women sit together in the lower part of the building.

Varlov ap Harry.

Minor Queries.

Samuel Ogle. — Any particulars relating to Rt. Hon. Samuel Ogle of Bousden, Northumberland, born March 25, 1658; died in Dublin, March 10, 1718, recorder, and twenty-four years M.P. for Berwick-on-Tweed, and in 1699 commissioner of the revenue, would be most acceptable. His first wife was Elizabeth, widow of Thomas Dawson, merchant, of Newcastle-on-Tyne. Whose daughter was she? If any correspondent would wish to see the pedigree since, I shall be very happy to furnish it. Dodo.

Song of "The Douglas." — What is the history of, who is the author, and who the person supposed to utter the following lament?

"Could ye come back to me
In the dear likeness that I knew;
Could ye come back again,
I'd be so faithful, so loving,
Douglas, Douglas, tender and true.
Never a scornful word
Ever should pain ye;
I'd smile as sweet as the angels smile,
Such as thy smile on me
Broke from thee ever,
Douglas, Douglas, tender and true.
O! to call back the days that are not!
My eyes were blinded,
Your words were few:
You know the truth now, there up in Heaven,
Douglas, Douglas, tender and true."

H. Gipps.

Episcopal Wig, Mitre, and Cope. — The late Bishop Bagot (Bath and Wells) was, it appears, the *first*, and Dr. Blomfield (late Bishop of London) the *second*, on our English Episcopal Bench, who abandoned the use of wigs. Are there any prelates now living, save the two archbishops, who still adhere to this powdered appendage? The Archbishop of Canterbury, who succeeded Dr. Blomfield in the see of Chester, never, when robed, appeared without his wig; while, on the contrary, Dr. Graham, our present amiable diocesan, has never been known to wear one.

Is there any perfect specimen of the old English *mitre* now in existence? I of course except the fragment of the one used by William of Wykeham, preserved in New College, Oxon. I am aware, too, of the mitres still remaining at Maryland and Connecticut in the United States.

Is the *cope* worn now by bishops or archbishops at the time of consecration? T. Hughes.

Chester.

Rogers the Painter. — This artist is reported to have painted the famous picture of the "Bombardment of Algiers" in 1813. Who was he, and where are any of his works to be seen?

Terra Vert.

Negus of Norfolk. — Where can I see a pedigree of this family? If my memory serves me, Henry N. Burroughes, the Member for the Eastern division of the county, is a maternal descendant of this old and wealthy family.

Ralph Gillingwater.

Naper of Loughcrew. — This family, including Lord Sherborne, claims to be descended from James, *fourth son* of Sir Nathaniel Naper, but all the Harl. MSS. concur in making James the sixth son. In Harl. MSS. 1166, which is apparently an original visitation of 1623 (and in several others), the names of the sons are given as: 1. Gerrard, aged seventeen; 2. Robert; 3. John; 4. Nathaniel; 5. Henry; 6. James. John and Henry settled at New Ross, co. Wexford, where the latter founded a family still in existence. They retain the true mode of spelling the name, *Napper*, as appears by Sir Nathaniel's own signature certifying his pedigree. By the way, who was the James Napper of Dublin who married, in Jan. 1695, Elizabeth, daughter of Richard Barry, third Lord Santry, and had they any issue? Y. S. M.

Irish Plays. — Can any of the readers of "N. & Q." oblige me by giving any information regarding the authorship of the following Irish dramas: — 1. *The Conspirators*, a Tragi-comic Opera, as it was acted in England and Ireland without applause; printed at Carrickfergus, 8vo., 1749. — 2. *The Temple of Peace*, a Masque in one act, performed at Dublin; 8vo., 1749. — 3. *Theodoric, King of Denmark*, a Tragedy, by a young Gentlewoman; Dublin, 8vo., 1752. — 4. *A new Scene for the Comedy called "The Knights, or,*

Fresh Tea for Mr. Foote;" Dublin, 8vo., 1758.—*5. All Pleased at Last*, a Comedy; 8vo., 1783. Acted and printed at Dublin.—6. *The Gingerbread Nut; or, The Termagant Tamed*, a Comic Opera; Dublin, 1790.—7. *The Labyrinth; or, The Fatal Embarrassment*, a Tragedy from Corneille; Dublin, 8vo., 1795.—8. *Virtue Triumphant*, a Play; Dublin, 1783.—9. *The Cat let out of the Bag; or, a Play without a Plot, &c.*; Dublin, 8vo., 1792.—10. *The Amber Box*, a Comic Opera; Dublin, 12mo., 1800.—11. *All at Home; or, The Irish Nieces*, a Comedy; Dublin, 12mo., 1804.—12. *The Sock and Buskin*, a Play, Dublin, 12mo. 1809. Acted at the private theatre, Fishamble Street, Dublin, January 27, 1809. X.

Millicent in Ireland.—Can anyone tell me where is Millicent in Ireland; and anything about it? F.

"*Officium Beatæ Mariæ*," *etc.*—Can you tell me the value of the work mentioned below? also, if it is scarce? It has very well executed coloured plates.

"Officium Beatæ Mariæ Virginis nuper reformatum, et Pii V. Pont. Max. jussu editum. Antwerpiæ ex officium Plantiniana Balthesarii Moreti, M.DC.LII."

P. A.

London Companies' Irish Estates.—Information is requested respecting the estates in Ireland belonging to several of the City Companies, their present value, and how divided among the Companies, with any other particulars. Anon.

Thomas Thornton, born about 1609, supposed to have been a clergyman of the Church of England till the act of uniformity, 1662, about which period he removed to New England; had children, Anna, Elizabeth, Mary, Priscilla, Theophilus, Thomas, and Timothy. Of these, Mary was born about 1640, and Timothy about 1647. Information is desired of the parish or other records of the births or baptisms of these children, and any particulars relating to their father.

J. W. T.

Boston, U. S.

Arms of Stoney of Yorkshire.—What are the arms, crest, &c., of the family of Stoney of Yorkshire? They are not given in *Burke*, though a portion of their pedigree is. B. B. S.

Fothergill Family.—Whence did the family of Fothergill come, and when? Where did they first settle, what arms did they bear, and what is the derivation of the name? One of the Tribe.

The Corsican Empress of Morocco.—In Gregorovius's *Corsica* I read that there was, in Napoleon's time—say between 1760 and 1815—a certain native of Corsica who became Empress of Morocco.

I have in vain searched a *Universal History*, as it came down only to about 1730 or 1740. Pinkerton, too, is silent, so far as I can find; and in small modern books of travel, I find not a syllable. Can you, Sir, or any of your readers, kindly help me out? Sheridan Wilson.

Bath.

Welsh Topography.—Ancient and mediæval bards have topographical, customary, and domestic references, which it would be well for the purposes of history to have gleaned out. "Llwarch Hen." (A.D. 550.) is full of such references, and so is Dafydd ab Gwilym (A.D. 1350), our great Cymbric Ovid. In Poem lxiii. of this bard, the following domestical names, &c., are given, "Gellimeirch," "Gelli-fleddyn," "Ber-gulavon," "Bwlch," "Camallt," "y Rhiw," "Cyfyl-faen," "Pantcwcwll," "Castellywyan," "Heilyn," "Gwern-ytalwrn"; such places being all, it appears, in "Gwent." Query, Do such places still exist bearing the same name? Llwyd o Llangathen.

Chess Query.—

> "Full craftier to play she was
> Than Athalus, that made the game
> First of the Chess, so was his name."
> Chaucer, *The Book of the Duchess*, 662-4.

Who was Athalus, and to what story does the poet allude? R. H. B. A.

William Ingledew, described as of "Ripon in Craven," who married Alice, daughter of —— Bate of Westminster, by whom he had an only daughter and heiress, married to Miles Lindsey of Dent, co. York. Any particulars respecting them would greatly oblige Davison Ingledew.

Armorial.—The following coat of arms occurs in a MS., dated 1499, by a French artist. Quarterly, 1st and 4th on a field, argent, a horn, sable, in chief 3 crosses, azure; 2nd and 3rd, on a field, gules, a flying stag, argent, in chief 3 stars, or.

In another page there appears to be a rebus, either of the artist's name or the person for whom the book was done; first comes the "irons of a horse collar (!); 2nd, a flagon with lid, both of them in white; and 3rd, a graduated quadrant with a plumb-line, or bob, attached in gold;" they are all on a black ground. I should be glad of an explanation, and to know the owner of the above coat of arms. J. C. J.

Luther on Dancing.—Is there a passage in the works of Martin Luther in favour of dancing? A dancing-master in this country has published, in his advertisement, what he alleges to be an extract from the writings of the great reformer. It asserts that dancing is as natural as eating and drinking, and concludes with the exhortation: "Dance, my children, dance!" Bar Point.

Philadelphia.

"*There were three ladies,*" *&c.* — The earliest Query propounded by me in the pages of "N. & Q." was in 1st S. vi. 53. It was respecting the words of an old song, of which two stanzas were given, being all that were recollected. In 1st S. vi. 138., a reply to it was announced as having been received, in the "Notices to Correspondents," but it was never published; and, I presume, must have been mislaid. I desire, therefore, to repeat my Query, and ask if any one can supply the conclusion of the song, which thus commenced: —

"There were three ladies playing at ball,
Farin-dan-dan and farin-dan-dee;
There came a white knight and he wooed them all,
With adieu, sweet honey, wherever you be.

"He courted the eldest with golden rings,
Farin, &c.
And the others with many fine things,
And adieu," &c.

UNEDA.

Philadelphia.

Dr. Dodd's Burial Place. — Can S. D. W., or any of your readers, inform me where Dr. Dodd was buried? J. B. S.

Hymnology: "*Come, thou fount of every blessing,*" *&c.* — Can any correspondent give the real author of the hymn, commencing —

"Come, thou fount of every blessing," &c.?

It has been generally ascribed to the Rev. R. Robinson of Cambridge (see his *Life* by Dyer), but it is not his. The earliest version that I can discover is that of 1759, in five eight-line verses; but it seems verses four and five have never been popular. The first three verses have been altered from the original. D. S.

Portrait of William Sly. — Cartwright left a painting in oil of this old actor to Dulwich College. Lysons appears to have seen it in 1792, when he published the first volume of his *Environs*. (See p. 111.) This painting is unfortunately now missing from the College. Is it known to be in any private collection?

EDWARD F. RIMBAULT.

Thomas Obizzi and the Battle of Neville's Cross. — Can any of your readers or correspondents inform me if the hero of the following excerpt, and the chivalrous deed stated therein to have been by him performed at the battle of Durham, are in anywise noticed by any contemporary, English or Scottish, chronicler or historian?

The said battle is variously called Neville's Cross, Red Hills, and Durham. It was fought 20 Edw. III., Oct. 17, 1346: —

"About 7 miles from Padua we spent some time to view the house belonging to the Marquis of Obizzi (a Venetian nobleman) [p. 146.]. The walls and ceilings in the apartments of the first story are all painted on panels by Paul Veronese. They represent the most remarkable actions of this most illustrious family. Among others we see one of Thomas Obizzi, who, having been the chief instrument of taking David the 2nd, son of Robert Bruce, King of Scotland, at the famous battle of Durham, gained by the English 1346, received the Order of the Garter from the hands of Edward III., King of England, who here puts the George about his neck, and calls him his brother."—Blainville's *Travels through Holland, Germany, Switzerland, but especially Italy*, 3 vols. 4to., vol. ii. pp. 146, 147.

If none of our early historians take cognizance of the above relation, a reference to a List of the Knights of the Garter may aid in solving the Query. M. AISLABIE DENHAM.

Piersebridge, near Darlington.

Rupert's Tower at Woolwich. — Can you inform me when this building was taken down, and whether it was part of a palace built for that prince?

NASEBY.

The Punishment of Drowning. — Sir Edw. Coke (3. Instit. 58.) says *Fossa* is taken away, but *Furca* remains. Can any of the readers of "N. & Q." tell *when* the punishment of drowning ceased in England? A.

Minor Queries with Answers.

Wax Seal Impressions. — I was aware of the plan of obtaining an impression by means of a lead bullet, but no person, in the case of deeds or wills, would permit so dangerous an experiment. I have seen it repeatedly tried by a person well accustomed to it; and though he frequently was successful, yet he very often failed in obtaining an impression without breaking the wax seal. What I inquired for (1st S. xi. 243. 313.) was a composition which would take the impression of the seal, and afterwards become so hard as to give other impressions nearly, if not quite, as good as the original. Y. S. M.

[Gutta percha is best adapted for taking impressions of seals: it can be carried about the person, and only requires to be kneaded in the hand, or exposed a few seconds to a fire, to render it fit for use. Impressed softly upon the seal, it receives and retains the faintest line, becoming hard in a short space, and has this great advantage over sulphur, that it cannot be broken. If the substance used is thin, it is liable to turn at the edges and become distorted as it hardens; it ought therefore to be fixed to some unyielding substance, say a block of wood, or stiff card-board, as soon as possible after the impression has been taken.]

Bishop Alexander of the Anglican Church in Jerusalem. — Where and when was he born, and where educated? I believe he was a Polish Jew, and after his conversion to Christianity entered Trinity College, Dublin; graduated there, and was ordained by Archbishop Trench of Tuam, who gave him some preferment in his diocese; but these are only vague conjectures, derived from uncertain sources, and I wish for correct

facts regarding him. I have also heard it said that his successor, the present Bishop Gobat, never received episcopal ordination, having entered into holy orders in the Lutheran Church. Is this a correct statement? A. S. A.

[Dr. Michael Solomon Alexander was born of Jewish parents in May, 1799, in Schönlanke, a small town in Prussian-Poland. From his sixteenth to his twentieth year he was a teacher of the Talmud and the German language among his brethren in Germany. A similar office being proposed to him in England, he came to London in 1820, but was disappointed of the situation on his arrival. Through the influence of Dr. Herschel, High Priest in London, he obtained the appointment of tutor in a private family. Perceiving the extraordinary efforts made here to convert those of his persuasion, he read for the first time the New Testament, "in order," as he said, "to be more confirmed in his own religion." From that moment he began to doubt the sufficiency of Judaism. After performing the functions of a Rabbi at various stations in England, he was sent ultimately in the same capacity to Plymouth, where he was introduced to, and became the Hebrew tutor of, the Rev. Mr. Golding of Stonehouse. To that gentleman Dr. Alexander was indebted for the removal of all his scruples in reference to a profession of Christianity. Accordingly he was baptized at Plymouth, June 22, 1825, by the Rev. John Hatchard, vicar of St. Andrews. The same clergyman baptized his wife six months subsequently at Exeter. Shortly after his conversion he proceeded to Ireland, and settled in Dublin, in the hope of gaining a livelihood as a teacher of the Hebrew tongue. There he attracted the attention of the late Archbishop Magee, by whom he was ordained to a small cure in Dublin on Trinity Sunday, 1827. At the close of the same year he was engaged by the London Society for Promoting Christianity among the Jews, and departed for the Continent; where he laboured in the vicinity of Dantzic for nearly three years. In 1830 he returned to this country, and was occupied during the eleven following years as a home missionary in connexion with the above society, and as Professor of Hebrew and Rabbinical Literature in King's College, London. On Nov. 7, 1841, he was consecrated first Bishop of the United Church of England and Ireland at Jerusalem, under the joint auspices of the Sovereigns of England and Prussia. He died suddenly near Balbeis, on his route from Syria to Cairo, Nov. 23, 1845, and was interred, by his own desire, at Jerusalem. Vide *Gent. Mag.* xxv. N. S. p. 204.; *Christian Observer*, xlvi. 187.; and Appendix to Hatchard's *Sermon preached on the occasion of the Bishop's Baptism*.

His successor, Dr. Samuel Gobat, although educated and originally ordained in the Lutheran Church, was re-ordained as Deacon of the Anglican Church by the Bishop of London at Fulham Church, August 10, 1845, in order to qualify him for the office of Superintendent of the Maltese Seminary for Oriental Students, upon the establishment of that institution in 1845. If Dr. Gobat received priest's orders it must have been between Trinity Sunday, June 7, 1846, and the day he was consecrated Bishop, July 5, 1846, which took place in the chapel of Lambeth Palace. The consecrators were the Archbishop of Canterbury, Bishops of London, Lichfield, and Calcutta.]

The Great Unknown.—There is no biography of "wonderful Robert Walker," born 1709, and during two-thirds of a century curate at Seathwaite, Lancashire. He is great who, not whelmed by the waves of adversity, whilst he beats them back, can yet find opportunity to do some noble work elsewhere, and help others out of lesser straits than his own. "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other held a weapon."—*Nehemiah*. Varlov ap Harry.

[It is to be regretted that no biographer has embalmed the memory of this estimable parish priest, who through a long course of sixty years exhibited a faithful picture of patriarchal simplicity, adorned with the graces of every Christian virtue. When Mr. Walker was presented to the living of Seathwaite it was only 8*l.* per annum; but its value was augmented to 13*l.* by the governors of Queen Anne's bounty. To this sum must be added a few more pounds received for surplice dues, a village school, and the freewill offerings of his affectionate little flock; so that eventually he became

"Passing rich at *twenty* pounds a year."

With this poor stipend he brought up a family of nine children, and by his industry and frugality succeeded in "keeping the wolf from the door." Writing to a friend in Jan. 1755, Mr. Walker says, "I am situated greatly to my satisfaction with regard to the conduct and behaviour of my auditory, who not only live in a happy ignorance of the follies and vices of the age, but in mutual peace and goodwill one with another, and are seemingly (and I hope really too) sincere Christians and sound members of the Established Church, not one dissenter of any denomination being amongst them all." Mr. Walker died at an advanced age at Seathwaite, in August, 1802, beloved by his family, and respected by all who knew him. For farther particulars of this worthy priest of the lakes, see *Gentleman's Magazine*, xxx. 317.; lxxii. 878.; lxxiii. 17. 103.]

Tax on Chimneys.—In Pepys's *Diary*, under the date March 3, 1662, there is the following entry:

"I am told that this day Parliament hath voted two shillings per annum for every chimney in England, as a constant revenue for ever to the Crown."

Can any of your readers inform me how long this tax continued to be levied? Libya.

Rugby.

[The chimney tax, or hearth money, was so peculiarly odious to the poor during the reigns of Charles II. and James II. that it was abolished soon after the Revolution, upon message from the King, by 1 Will. & Mary, sess. 1. c. 10. It was not only considered as a great oppression to the poorer classes, but a badge of slavery upon the whole people, exposing every man's house to be entered and searched at pleasure by persons unknown to him. The tax was farmed; and a farmer of taxes is, of all creditors, the most rapacious. Macaulay (*Hist. of England*, i. 287., edit. 1856) has quoted some curious doggrel ballads on this odious tax.]

Bishops Richmond and Crigan of Man.—Any information as to the previous ecclesiastical stations of the above bishops, who respectively filled the See of Man between the years 1773—1780, and 1784—1813, is requested. Regarding Dr. Richmond, all that is stated respecting him in Butler's *Memoirs of Bishop Hildesley* ("Enumeration of the Bishops of Sodor and Man," Ap-

pendix, xvi. p. 318.), is, that he was "said to have been an eloquent preacher," and "died in London, Feb. 4, 1780." The date of Dr. Crigan's death I have also been unable to ascertain exactly; it must have been in April or May, 1813, and probably occurred in the Isle of Man, at his residence there, as his remains were interred in the churchyard of Kirkmichael there. It is also noticeable that the names of neither are found in the lists of graduates of the Universities of Oxford or Cambridge, though both had the degree of D.D.; but that might have been granted from Lambeth, as was not unusual in those days, and as in the case of the present Bishop of Madras in 1846; as also, I believe, in that of Bishop Gobat at Jerusalem, who certainly received his education at no British university, but he might have obtained his degree from some of the Continental or American academical institutions, which grant these degrees without much difficulty. A. S. A.

Barrackpore.

[Richard Richmond, the son of the Rev. R. Richmond, was educated at St. John's College, Cambridge; LL.B., 1752; LL.D., 1758 (*Graduati Cantabrigienses*, p. 396., edit. 1823). He was vicar of Walton-on-the-Hill, and chaplain to the Duke of Athol; nominated Bishop of Sodor and Man, Jan. 23, 1773; confirmed, Feb. 5, and consecrated on the 14th of the same month. He died in Cecil Street, London, Feb. 4, 1780, and was buried in St. Mary le Strand. *Arms:* Sable, a cross fleury between four estoilles, or.

Claudius Crigan was the third son of Claude Crigan of Tyrone, and educated at Trinity College, Dublin. The Dowager Duchess of Athol, during the minority of her son, nominated him Bishop of Sodor and Man, March 1, 1784, the royal assent being received on the 25th of the same month. He was confirmed April 3, and consecrated the following day by the Archbishop of York and the Bishops of Rochester, Oxford, and Exeter. He died April 26, 1813, aged seventy-four, at Bishop's Court. *Arms:* Gules, between three harts, or, a chevron, arg. For some of these particulars we are indebted to Walcott's MS. *English Episcopate*, now in course of publication.]

Replies.

MILTON'S AUTOGRAPH.

(2nd S. iv. 287. 334. 371. 459.; v. 115.)

I venture to suggest that the best mode of testing the genuineness of autographs supposed to be Milton's, written prior to the year 1654, when it appears pretty certain he wholly lost his sight (judging by the touching letter he wrote in that year to his esteemed Athenian friend and correspondent Leonard Philaris, which he thus beautifully concludes: "I bid you adieu, my dear Philaris, with as constant and fixed affection as if I had the sight of Lynceus"), would be, by making a close comparison of autographs *indisputably* Milton's with such as have only the *reputation* of being so considered; for which purpose resort might be had to the following and other sources, viz.: — To Milton's manuscripts known to be preserved in the library of Trinity College, Cambridge, — to his official documents and correspondence during the period he filled the office of Latin Secretary to the Council of State, which probably may be found in the State Paper Office, — to his epistle to his early friend, the distinguished Sir Henry Wotton, written in 1637, on the eve of making his foreign tour, accompanied by a presentation-copy of his admirable mask *Comus*, if such letter fortunately exists, —to his Latin autograph contained in the Album (1639) of his Neapolitan friend Camillo Cordoyin, referred to by your contributor Lethrediensis, —and to his Latin Letter, written, in 1647, to his intimate Florentine friend Carlo Dati, with a copy of his minor poems in Italian, which letter is now in the possession of John Fitchett Marsh, Esq., of Warrington, who most courteously allowed me to inspect the same several years ago, —a portion whereof, with Milton's signature thereto, are lithographed in some highly valuable Milton Papers, edited by Mr. Marsh, and printed by the Chetham Society in 1851. I cannot help remarking that Milton's signature to this letter bears a very *strong similitude* to his autograph in the Camillo Cordoyin Album, an engraving of which I have seen. Although Milton, when quite dark, might have subscribed his name to instruments requiring his signature only, and perhaps did so to his contract with Symonds for the sale of the first edition of *Paradise Lost* (1667), preserved, as I am informed, in the British Museum, I confess several original autographs of this class I have examined very slightly resembled the unquestionable Milton signatures I have alluded to.

Here I would observe that I am inclined to think Gwalter Frost, who succeeded Milton as Latin secretary to Oliver Cromwell, was occasionally his amanuensis. I cordially coincide with Lethrediensis in the opinion expressed by him, that the subject is one of much interest, and I sincerely hope all lovers of Milton and his works will hasten to contribute, through "N. & Q.," everything they know respecting his autographs, so as to afford Professor Masson an opportunity of availing himself of their communications in his forthcoming Life of Milton. T. W. Jones.

Nantwich.

John Milton.—Being one of the warmest admirers of this great poet and of his political principles, my surprise was unbounded to find him most grievously libelled by a man cruelly suffering under the loyal jaundice, William Winstanley, author of *The English Worthies*, in his *Lives of the Poets from the Conquest to James II.* p. 195.: —

"John Milton was one whose natural parts might deservedly give him a place amongst the principal of our English Poets, having written two heroic poems and a

Tragedy, namely, *Paradice Lost*, *Paradice Regained*, and *Sampson Agonista*. But his fame is gone out like a candle in a snuff, and his memory will always stink, which might have ever lived in honourable repute, had not he been a notorious Traytor, and most impiously and villanously bely'd that blessed martyr King Charles the First."

Among such besotted toad-eaters to royalty, how marvellous it was that the illustrious, talented, amiable Milton was not sacrificed to their fury.

George Offor.

AMBIGUOUS PROPER NAMES IN PROPHECIES: DEATH OF HENRY IV.

(2nd S. iv. 202.; v. 37.)

Mr. Macray has pointed out that the received story respecting the equivocal prediction of the place of Henry IV.'s death, is to be found in manuscripts of the Continuation of the Brute, earlier than the historian Fabyan. The following passage occurs in a MS. of the British Museum, which appears to belong to the time of Henry V.: —

"And in the xiiii yere of Kyng Henri's regne the iiii, the kyng lete make galeas of werr, for hopit to have passed the grete see, and so forth to Jerusalem, and there to have endit hys lyve. Bot God viside hym so sone aftre with infirmyteis and grete sekenes, that he myght not well endure no whyle. [Qu. something omitted?] So fer feath he was takyn and broght to dede [bede] at Westmynstre in a fayre chambre. And as he lay in bed he asked hys chaumbrelayne what thei called that chambre that he lay in. And thei answered and said, Jerusalem. And then he sayd hys prophesy was fulfilled that was prophesyed of hym, for hys prophesy said that he shuld make hys ende in Jerusaleme. And then he made hym redy unto God, and disposed all hys wyll, and sone aftre he died." — Egerton MSS., 650.

The following is the corresponding passage from Higden's *Polychronicon*, printed by Caxton, in 1482, seventy years after the death of Henry IV. The old spelling of Caxton's time is modernised.

"In the fourteenth year of the reign of King Harry, there were made galleys of war; for the king purposed to have passed the sea, and so forth unto Jerusalem. But God visited him with great and fervent infirmities; and on a day he was brought to Saint Edward shrine, to make his offering and to take his leave. And there being he became so sick that they who were about him supposed he should have died there; and then they took and bare him into the Abbot's place into a fair large chamber, and laid him upon a pallet before the fire. And when he was come to himself again, and wist not where he was, he axed of his chamberlain where he was, and how the chamber was called that he was in. And he told him that he was in the Abbot's place, and that the chamber was named Jerusalem. Then he said that his time was come, and that it was prophesied of him that he should die in Jerusalem, and there disposed him to Godward, and made him ready, and soon after died in the same chamber. On whose soul God have mercy, amen! Then was the body carried from thence in a barge by water to Feversham, and from thence to Canterbury by land, and there by Saint Thomas' shrine in Christ's church he is buried. Thus ended King Harry the Fourth, about Mid lent Sunday, in the year of our Lord a thousand four hundred and twelve."

The first of these passages appears to be a mutilated and imperfect version of the narrative adopted in the printed *Polychronicon*. A similar version of the same story is followed in the account of Fabyan, whose agreement is sometimes verbal. Fabyan, however, represents a considerable length of time as intervening between the king's seizure and his death, and his narrative does not seem to assume that the king actually died in the Jerusalem chamber. The chronicler Elmham and Fabyan state that his death occurred on March 20, 1413. The same day is assigned for his death, on other authentic data, by Sir Harris Nicolas, *Chronology of History*, p. 302. It appears from the *Gesta Henrici Quinti Regis Angliæ*, published by the English Historical Society, that Henry V. was crowned at Westminster on April 9 following.

In the verses of Elmham, the chronicler of Henry V., cited by Mr. Macray, the prophecy is described as simply a prediction that Henry IV. would visit the Holy Land. This prophecy is affirmed to have been fulfilled by his death in the *Bethlehem* chamber at Westminster. It is possible that this may be a change of name, induced by the necessities of the Latin metre: the most probable supposition is, however, that it is a variation of a popular story.

In Capgrave's *Chronicle of England*, edited by the Rev. J. C. Hingeston, of Exeter College, and recently published under the auspices of the government, in the series superintended by the Master of the Rolls, there is an account of the death of Henry IV., which may be considered as the account of a contemporary. Capgrave was born in 1393, and died at the age of seventy-one in 1464: he was twenty years old at the death of Henry IV. With the other authorities, he states that the king died on March 20, and he proceeds to give the following notice of his death: —

"At his death, as was reported of full sad [*i. e.* serious, discreet,] men, certain lords steered [*i. e.* incited] his confessor, friar John Till, Doctor of Divinity, that he should induce the king to repent him, and do penance, in special for three things. One for the death on [of] King Richard; the other for the death of archbishop Scrope; the third for the wrong title of the crown. And his answer was this: For the two first points, I wrote unto the Pope the very truth of my conscience; and he sent me a bull, with absolution, and penance assigned, which I have fulfilled. And as for the third point, it is hard to set remedy; for my children will not suffer that the regalia go out of our lineage." — P. 302.

This passage implies that the king's death did not take place suddenly, but that it was foreseen, and that certain exhortations of repentance were addressed to him by his confessor at the instigation of some leading men about the court, and

that he gave them a deliberate answer. There is no allusion to the story of the prophecy, or to the king's seizure at Westminster. L.

Replies to Minor Queries.

Portcullis (2nd S. v. 131.) — This office was undoubtedly created early in the reign of King Henry VII., and the name of *Ralph Lagis* or *Lagysse* appears as the first officer so named. He was York Herald in the reign of King Henry VIII., and attended that monarch to his meeting with the French King, Francis I., and died in 1528.

Anstis, Garter, gives the following account of the office and derivation of the title, viz. —

"*Porte-coulisse* is French for that Wooden instrument or machine plated over with Iron, made in the form of a Harrow or Lozenge, hung up with pullies in the Entries of the Gates of Castles to be let down upon any occasion, by which title a Pursuivant was erected by Henry VII., taken from that Badge used by him which descended to him from the Beauforts by his mother, with which his Tomb is adorned, and wherewith some Brass Coins of his Successor were impressed, and also one of his Medals, unless that be of Henry VII."

In 6th Henry VII. (1490), *Portecolyse* Pursevant received a reward of 40*s*., and was sent to the King of Scots, and also gave attendance on and conducted the ambassador of Scotland to the seaside; and in the 8th year was appointed to wait on the captains then sent into Ireland, during which reign the Catalogues place Ralph Lagis and William Fellow. G.

Bate's "Mysteries of Nature and Art" (2nd S. v. 90.) — In my copy of this curious book, a MS. note says "the author was a physician in Buckinghamshire." In your editorial description of the book it is stated "The *second* edition has the figure of a green man," &c. This figure occurs in my copy of the *first* edition, "printed by Thomas Harper for Ralph Mab, 1634." It is on the title-page of "The Second Booke, teaching most plainly, and withall most exactly, the composing of all manner of fire-works for triumph and recreation." The *green man* has been copied in Strutt's *Sports and Pastimes*.

The *second* edition of Bate's book, printed in 1635, should have a portrait of the author as a frontispiece. It is mentioned by Granger, Bromley, and Evans, but I have never been able to meet with it, either with or without the book.

Edward F. Rimbault.

Sign of "the Honest Lawyer" (2nd S. v. 131.) — The not very complimentary meaning of the "inn sign representing a man carrying his head under his arm, and called '*The Honest Lawyer*,'" may be inferred from another inn sign which is still visible in an easterly part of our island. This latter sign represents a female carrying her head in like manner, and is inscribed "*The Good Woman*." On inquiring, in my simplicity, some fifty years ago why a "Good Woman" was so portrayed, I received the rough reply, "Because they are all bad together; not one of them is good, that has a head upon her shoulders. There is no way of making them better, except by making them a head shorter." This answer, worthy only of a Bluebeard or of Harry the Eighth, may serve to indicate what would have been the probable reply of my informant to Archæologist's Query. General imputations, however, affecting entire classes, communities, or professions, are uncharitable and unjust. Most of us, in the course of our lives, have met amongst our friends and acquaintances not only "good women" but "honest lawyers," whose "hearts were in the right place," as well as their heads. Thomas Boys.

Hugh Stuart Boyd (2nd S. v. 88.) — X. desires some information regarding the above-named author. I regret that I cannot furnish information of the kind exactly required, but it may interest X. to know that some years ago (in 1814), Mr. Boyd published *Select Passages of the Writings of St. Chrysostom, St. Gregory Nazianzen, and St. Basil*, which translations were most ably and amusingly noticed in the *Edinburgh Review*, No. xxiv., p. 58., by the late Thomas Moore.

J. P. Yarrum.

Dublin.

Coron (2nd S. v. 131.) — I cannot pretend to say what is the meaning of the word. I do not doubt that J. P. has given the passage as it stands in the edition of 1563; or that the "i. e." and "coron" are omitted in the modern edition with which Canon Townsend was concerned. It is due to him, however, to say that, if there was any fault in the omission, he was not to blame, as he had nothing to do with that part of the work. But I suspect that nobody was to blame: for that whatever it may mean, and however it may have got into the first edition of 1563, "coron" certainly did not keep its place in the second of 1570, or in the third of 1576, in neither of which does it appear. The fourth edition of 1583 (of which the modern edition was professedly a reprint), I have not at present the opportunity of consulting; but I have the fifth of 1597, which agrees with those of 1570 and 1576. Does not this look as if it was only an error of the scribe or the printer, which was corrected as soon as it was discovered?

N. B.

Petrarch's Translators (2nd S. v. 148.) — I have to add to the translations of Petrarch mentioned by your correspondent W., the *View of Human Life*, translated by Mrs. Dobson, 1797. There are also some translations from Petrarch in Charlotte Smith's *Elegiac Sonnets*. R. H. S.

John Clevely (2nd S. iv. 473.) — This artist was born in London about 1746, and in early life attached to the dockyard at Deptford in some official capacity. Here he acquired considerable skill in painting ships and marine views. He attended Lord Mulgrave as draughtsman in a voyage of discovery in the North Seas, and afterwards accompanied Sir Joseph Banks in his tour to Iceland. He is chiefly celebrated for his drawings in water-colours, which have a freedom and character not to be found in his oil paintings. My late father had a fine collection of the former, which was dispersed by auction, after his death, by Mr. Christie. Clevely died June 25, 1786. I never heard of *Robert* Clevely; but the former might have had a son of that name.

EDWARD F. RIMBAULT.

Beacon Fires (2nd S. iv. 369. 438. 475.) — The following account of the ancient provision made for the transmission of signals by beacon-fires is given by Lord Macaulay in his description of the social state of England in 1685 : —

"On the capes of the sea-coast, and on many inland hills, were still seen tall posts, surmounted by barrels. Once those barrels had been filled with pitch. Watchmen had been set round them in seasons of danger; and, within a few hours after a Spanish sail had been discovered in the Channel, or after a thousand Scottish mosstroopers had crossed the Tweed, the signal fires were blazing fifty miles off, and whole counties were rising in arms. But many years had now elapsed since the beacons had been lighted; and they were regarded rather as curious relics of ancient manners than as parts of a machinery necessary to the safety of the state."—*Hist. of England*, vol. i. p. 290.

L.

Mazer Bowls (2nd S. iv. 58.) — It has generally been considered that these were bowls made of maple wood, and so it is stated by Skinner (*Etymolog. sub voce*): Du Cange seems to doubt its being so, and certainly a cup described as of *pretious* mazer — "scyphum pretiosi mazeris" (Wibertus's *Life of Pope St. Leo IX.*, cap. 6.), could not have been of such common wood. Du Cange cites many other examples which would lead us to think it must be of some very valuable material; and he shows that "mazarinus," "mazerinus," "madrinarius," and "mardrinarius" are convertible terms. May it not be the same as "maderinus," "madre di perla," or mother-of-pearl?

A. A.

Poets' Corner.

Muscipula (1st S. viii. 229. 550.) —

"The Honourable Benedict Leonard Calvert wrote me a long letter from thence (America), dated at Annapolis, March 1728-9, and at the same time sent me Holdsworth's *Muscipula* in Latin and English, translated by R. Lewis, and dedicated to Mr. Calvert, and was printed at Annapolis that year, and was one of the first things ever printed in that country."—*Reliquiæ Hearnianæ*, p. 768.

E. H. A.

Edinburgh Pamphlets (2nd S. v. 130.) — I have much pleasure in answering the question of your correspondent ALIQUIS. Upon a reference to my copy of the Sale Catalogue of Lord Cockburn's library, which was sold here in November, 1854, I find as follows : —

No. 909. Collection of Tracts relating to the City of Edinburgh. 1752—1852. In 66 vols. Sold for 21*l.*

931. Series of Pamphlets in connection with articles in the Edinburgh Review. 1804—52. In 64 vols. Sold for 6*l.* 16*s.* 6*d.*

933. Ditto ditto relating to Scotch Courts and Law. 1716—1852. In 51 vols. Sold for 8*l.* 18*s.* 6*d.*

936. Collection of Scotch Trials, Civil and Criminal. 1753—1852. In 38 vols. Sold for 10*l.* 10*s.*

938. Series of Pamphlets on Scottish Politics and Affairs. 1744—1833. In 32 vols. Sold for 6*l.* 6*s.*

939. Ditto ditto on Scottish Ecclesiastical Affairs. 1780—1849. In 25 vols. Sold for 11*l.* 11*s.*

941. Ditto ditto on Scottish Educational subjects, &c. In 26 vols. Sold for 8*l.* 18*s.* 6*d.*

The purchaser of all of these various lots was Mr. James Toovey, Bookseller, Piccadilly, London.

T. G. S.

Edinburgh.

Dogs driven Mad by Cold (2nd S. v. 88.) — I know not whether hydrophobia be here meant or not, but I refer J. B. S. to Kane's *Arctic Explorations*, vol. i. p. 156., for an interesting account of the morbific influence of an Arctic winter on dogs of the Newfoundland breed. They were seized with a fatal disease of the brain, very much resembling in its symptoms those of hydrophobia, and which might perhaps, under other circumstances, have been mistaken for it. W. S.

Hastings.

In Canada, Quebec, for instance, the fact is of constant occurrence. D. A.

Luther and Gerbelius (2nd S. v. 116.) — S. D. concludes that fourteen months had elapsed between March, 1521, and May, 1522. But if the year then commenced March 25, it was only two months. The title-page to that rare edition of the Greek Testament by Gerbelius is in Latin, and not in Greek, as S. D. supposes. I agree with him that it was not the edition used by Luther; but my point is, that it was not possible for it to have been so used on account of the short time between its publication and that of Luther's complete translation of the whole of the New Testament into German. GEORGE OFFOR.

Dr. Samuel Brady. — In "N. & Q." (2nd S. iv. 475.), I find an inquiry and answer respecting the maiden name of Dr. Nicholas Brady's mother. Now I should be exceedingly obliged if your correspondent H. G. D. can afford me any information respecting the place and date of birth of Dr. Samuel Brady, his son, or brother, who entered the navy under the patronage of Admiral Sir

Charles Wager, and who was mayor of Portsmouth in 1726, where he died, and was buried on March 31, 1747. This information would complete a most interesting pedigree. A. B.

The Locke Family (2nd S. v. 12.) — "Zachary Locke" or "Lok," was probably the son of "Harry Lock," mercer, 2nd son of Sir William Lock, Kt., mercer to Henry VIII.; he died in 1550. No date of Z.'s birth or death. "Mr. Lok" is mentioned by Dr. Dee in his *Diary*, as follows: — "Sept. 13th, 1580, Mr. Lock brought Benjamin his sonne to me; his eldest son Zacharie came with him." He had also a son named Ambrose (*Diary, Camden Society*, p. 8.). "Michael Lock" was brother to "Sir W. Lock;" but whether the companion of Frobisher (1577) requires proof. "Humphrey L." not known, nor Capt. Daniel Locke, 1724. Pepys's *Diary* mentions Matthew L. (son of Sir Wm.) as the "eminent composer," alive Feb. "1659-60, and afterwards." "Elizabeth L." was the 20th child of Sir W. L. Lewis Locke (son of Christopher of Pibrow), b. 1606, had four wives and thirty-five children. It is reported in the family that he had a great-grandson as old as his own younger brother. John Locke "the philosopher" was the eldest son of Capt. John Lock and Agnes Keen or Keane, daughter of Edmund K. of Wrington. Capt. L. was a lawyer and agent to Col. Popham of Pensford; he was killed at the siege of Bristol in 1645. The registers of Pensford and Wrington would furnish dates relating to the family, which was so numerous that it is difficult to obtain a correct pedigree. One, to a certain extent, might be formed from the following references: — *Gent.'s Mag.*, p. 798., 1792; *Gent.'s Mag.*, 1791, p. 697., part ii. and vol. lxi.; *Gent.'s Mag.*, vol. lxi., p. 697., relative to John Locke; "Autobiography of Sir John Branston" (*Camden Soc.*); Machyn's *Diary*, p. 117. (*Camden Soc.*) The great bookseller at Bristol (Routledge?) had a manuscript vol. belonging to Capt. Locke, containing entries of births, deaths, marriages, &c., in the family, and some receipts in the hand of his son. A.

The Gookins of Ireland (1st S. vii. 238, 239.) — Capt. John Smith, in his *General Historie*, says that in 1621, Nov. 22, *Daniel Gookin* "arrived [at Virginia] out of Ireland, with fifty men of his own, and thirty passengers, exceedingly well furnished with all sorts of provisions and cattle;" and by a record in Virginia of date Nov. 26, 1626, it appears that Daniel Gookin was then "of Carygoline, in the County of Cork, within the Kingdom of Ireland, Esq."

Can J. F. F. of Dublin* identify this person with the Daniel Gookin mentioned by him, as, "in 1620, one of the undertakers in the county of Longford," whose estate of 500 acres afterwards passed to Miss Edgeworth's ancestor? Does that record show whence Daniel Gookin came to Longford county? Information is desired as to the time of his death, and of his family. Where can the details of the history of this period in the county of Longford be found? A list of the undertakers (1620) would be valuable. J. W. T.

Boston, U. S.

[* Our valued correspondent died in Nov. 1855. See "N. & Q." 1st S. xii. 447.—Ed.]

Aldermen in Livery (2nd S. v. 25, 26.) —

"*Fur of black boge.*—Halliwell gives 'Bogy,' 'Budgefur,' and under the latter, says it is 'Lambskin with the wool dressed outwards.'" — *Arch. Dict.*

Query — In the enactment of Philip and Mary, prescribing gowns for aldermen, is there any provision for defraying the expense of these gowns, or for that of the mayor? I ask this question because in a late number of the *Exeter Flying Post* an article appeared respecting the mayor's robe, which it states to be private property, having been purchased by subscription. A. C. M.

Exeter.

Crooked Spires (2nd S. ii. 456. 478.; iii. 18.) — Salisbury spire is said to be out of the perpendicular. There was a common tradition in Chichester, some sixty or seventy years ago, that the architect who built the cathedral having quarrelled with his foreman, the latter went to Salisbury, and built the spire of that cathedral, which he carried up to more than 400 feet in order to outdo the work of his former master, which was only 300 feet in height.

As Chichester cathedral was completed early in the twelfth century, and that of Salisbury not until the thirteenth, there is obviously no truth in the tradition, however it may have originated; but its existence indicates an ancient rivalry between the two spires. A. C. M.

Exeter.

Plan of Alexandria (2nd S. v. 130.) — Your correspondent β will find in Sharpe's *Chronology of Egypt*, plate xv., a drawing of a Macedonian Chlamys, and a plan of Alexandria. The nature of the site made the resemblance unavoidable. The Chlamys was very like the modern Poncho.

Lewis Evans.

Sandbach.

The English Militia (2nd S. v. 74.) — Your correspondent (2nd S. v. 139.) has added the Wiltshire militia to those which served in Ireland in 1798; and if Sir Richard Musgrave be correct, as quoted at p. 74., there are still two more English regiments to be accounted for, of which I hope some reader of "N. & Q." will supply the names. The Earl of Carnarvon held the Wilts

militia from 1778 for thirty-three years, *i. e.* till the time of his death in 1811, when he was succeeded, I believe, by Lord C. B. Bruce, M.P.

While on this subject it may be stated that the volunteering *of regiments* under 38 Geo. III. c. 66. was strongly opposed, and protests entered upon the journals of the House of Lords by the Duke of Leeds and by the Duke of Norfolk;* but the most forcibly written protests were those of the above Earl of Carnarvon, the Earl of Radnor, of the Berkshire, and the Earl of Fitzwilliam, of the 1st West York, as regarded the measure, 39 Geo. III. c. 106., for permitting *the men* of the militia *to enter the regiments of the line.* These noblemen were most enthusiastic admirers of the original principle and constitution of the English militia, and considered the changes about to be effected as replete with injustice, and of the most degrading character. Their reasons are of considerable amplitude, and cannot be given here *in extenso*, but will be found in the *Annual Register*, vol. xli. (1799), *State Papers*, pp. 205–207.; and there is a second protest in the same work, pp. 210–211., signed by the Earls of Carnarvon and Fitzwilliam, and the Earl of Buckinghamshire, who was a colonel in the regular army. Φ.

Old French Argot (2nd S. v. 69. 119.) — Three of the words occur in *La Vraye Histoire Comique de Francion*, à Leyde ches Henry Drummond, 1686, 12mo. 2 tom. The old woman is relating what she heard from the valet who had become a thief:

"Il me conta qu'ils estoient dans Paris grande quantité, qui vivoient de ce metier-la, et qui avoient entr'eux beaucoup de marques pour se reconnoistre, comme d'avoir tous des manteaux rouges, des collets bas, des chapeaux dont le bord estoit retrousse d'un costé, et on il y avoit une plume de l'autre, à cause de quoy l'on les nommoit *Plumets*. Que leur exercise estoit le jour de se promener par les ruës, et y faire des querrelles sur un neant, pour tacher d'attrapper quelque manteau parmy la confusion."

He says that the thieves were mostly discharged servants, who preferred stealing to working, but

"Je vous diray bien plus, et à peine le croierez vous, il y a des Seigneurs des plus qualifiés, que je ne veux pas nommer, qui se plaisent à suivre nos costumes, et nous tiennent fort souvent compagnie la nuit; ils ne daignent pas s'addresser à toutes sortes de gens comme nous, ils n'arrestent que les personnes de qualité; et principalement ceux qui ont mine d'être courageux, afin d'approuver leur vaillance contre la leur. Neanmoins ils prennent aussi bien les manteaux, et font gloire d'avoir gagné cette proye à la pointe de l'epée. De la vient que l'on les appelle *tiresoyes*, au lieu que l'on ne nous appelle que *tirelaines*."— I. 76. 80.

Mr. Masson (2nd S. v. 65.) ascribes *Francion* to Ronsard; I have always supposed it was written by Sorel. So it is stated in the *Bibliographie Universelle*, and in Rigault, *Histoire de la Querelle des Anciens et des Modernes*, p. 77.

Boursier as "a poor scholar," and *Plumet* as "a beardless youth," would hardly be comprised among "gens de mauvaise industrie." I beg to suggest, though I have no authority to quote for it, "cut-purse" as the English equivalent of *boursier*. Had the *argot* been modern the corresponding slang might have been "stag;" but in the time of Sorel the Bourse had not become a place of "mauvaise industrie."

M. A. has not been able to find the words in italics. As "fanfredonnair" is not italicised, perhaps he will tell us what it means? I do not know, and have in vain inquired of a friend whose knowledge of old and new French I believe to be unsurpassed. H. B. C.

U. U. Club.

Ghost and Apparitions (2nd S. v. 89.) — It may interest Pixie to see a curious and voluminous collection of the various names by which *ghosts, goblins, and apparitions* are known, not only within the bounds of the British Isles, but also in various countries on the continent of Europe, by M. A. Denham. This little tractate, of which only fifty copies were printed, may, I believe, be obtained of Mr. Russell Smith, 36. Soho Square.

Nemo.

Jack Horner (2nd S. iv. 215.; v. 83.) — Does your correspondent know that, oddly enough, the present owner and holder of the Mells-Park property is that prince of priests the Rev. John S. H. Horner, whose bookrooms would gladden even your bookish heart? A. X.

Indigenous Evergreens (2nd S. i. 399. &c.) — The famous arbutus of Killarney must have escaped the notice of your correspondent. There have been found in that neighbourhood specimens thirty feet high and four and a half feet round. See Macaulay, iii. 136., referring to Philosoph. Trans. 227. Y. S. M.

"*Liane*" (2nd S. v. 118.) —

"S. fem. bot., il se dit, dans les colonies, de toute plante dont la tige, longue et flexible, grimpe sur les arbres, ou rampe sur la terre: Liane à Bauduit, liane à bœufs, liane brûlante, liane à cabri, liane à glacer l'eau, liane à médecine, liane à reglisse, liane à serpents, liane à sang, &c., sont les noms vulgaires de diverses plantes de cette espèce."

Liancourt.

Bellevue, Hertford.

Wedding Custom (2nd S. v. 48.) — Some years since I had a curacy in Somerset, adjoining the Bristol Channel, and I there observed an almost similar custom as that which attracted B.'s curiosity in Glamorganshire. On the occasion of weddings, the children of the village used to fasten

* His Grace, for what was considered political misconduct (not military), was about six months before dispossessed of both the colonelcy and the Lord Lieutenancy of the West Riding of Yorkshire.

the gates of the church with evergreens and flowers. This floral bond a "silver" key never failed to unloose. I know not the origin, but I consider that the toll paid is a great reason for perpetuating the custom. J. B. S.

Woodhayne.

Great Events from small Causes: Washington (2nd S. v. 139.) — According to poor Colton's *Lacon*, George Washington's father, Augustus, was overthrown in his carriage, in the county of Chester, in 1730. Colton adds, that the accident threw Augustus into the company of a lady whom he married, who emigrated with him to America, and who there became the mother of the great Washington. This is one of Colton's fanciful premises whereon he builds a false conclusion. What are the facts? The father of George Washington (*Augustin*, not Augustus) was born in America, where his family had been settled since the year 1657. It was, at least, about that time that the brothers, John and Lawrence Washington, emigrated from England to Virginia. Both of them married. John had two sons; Lawrence had one daughter and two sons, John and Augustin. This Augustin was twice married, and the great George Washington (born in 1732) was the eldest son of the second marriage. For farther information concerning the Washington family, I refer your correspondent, Mr. J. P. Phillips, to Upham's *Life of Washington* (1851).

J. Doran.

People with Tails (2nd S. iii. 473.) — The Golden Legend says that S. Augustine came to a certain town

"which refused his doctrine and preaching utterly, and drove him out of the town, casting on him the tails of thornback and like fishes, wherefore he besought the Almighty to shew His judgment on them; and He sent to them a shameful token, for the children that were born after in the place had tails, as it is said, till they had repented them."

It is said commonly that this fell at Stroud in Kent, but at this day is no such deformity. The anecdote is also related in Dyce's *Skelton*.

Mackenzie Walcott, M. A.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

There is some comfort in finding at least one nook where we can escape from the din of politics and the perplexities of the Indian question. The columns of *The Times* are very well in their way, but look at the books marshalled before me in all the glory of their smart bindings, and honestly say whether you would not forget, if it were only for a few hours, Lord Palmerston and Mr. Roebuck, whilst enjoying the company of Madame de Courcelles, Madame de la Guette, the Marquis d'Argenson, and even Bussy-Rabutin? Yes, Bussy-Rabutin himself! He was something of a scamp, I grant; but just turn to his Memoirs *, and see how curiously, how completely, they illustrate the history of the *grand siècle!* M. Ludovic Lalanne, the new editor of Madame de Sévigné's *fast* cousin, correctly remarks that Bussy-Rabutin never calumniates. This is an assertion which can be made of only a very small proportion of biographers, and it gives additional value to the book I am now talking about. It is quite certain that if truthfulness is our author's quality, the heroes, and especially the *heroines*, he introduces to his readers' acquaintance must have been rather questionable characters, as far as morality goes. La Comtesse d'Olonne! Madame de Châtillon! Madame de Bussy! and all the frail beauties mentioned in the *Histoire Amoureuse des Gaules.*† Well, let us leave them for what they were, and take up, by way of compensation, Rabutin's correspondence ‡, the natural sequel of his memoirs. The first volume of this important reprint has just been issued, also edited by the scrupulous and accomplished M. Lalanne; it is peculiarly valuable, because, "outre Bussy, qu'elle nous fait connaître à fond, avec toutes les qualités de son esprit et tous les défauts de son caractère, la correspondance met en lumière des personnages plus ou moins oubliés jusqu'ici, et dont quelques-uns nous semblent mériter d'être classés au nombre des excellents écrivains du xvii^e siècle."

Thanks to all the publications which have been issued from the Paris presses during the last few years, we shall soon know about Louis XIV. and his times more than ever we dreamt of in our philosophy. But there is another epoch which is perhaps still more curious, and respecting which, till lately, we had only very few documents of any moment: we allude to that interval comprised between the reign of Louis XV. and the French revolution. Dangeau stops with A.D. 1722; Saint Simon takes us to the year following; and then, for the next half-century, we have nothing but a few autobiographies, such as that of Marmontel, scraps of anecdotes similar to those contained in Marais' journal, and memoirs of a purely literary stamp, like Bachaumont's volumes or the correspondence of La Harpe, Grimm, and Mettra. In order to supply this deficiency, M. Charpentier has added to his collection of historical works an excellent edition of Barbier's journal, now first correctly and entirely printed from the original MSS. The *Société de l'Histoire de France* had already, some time since, advertised on the list of its publications this most interesting journal; but through ill-grounded scruples, they merely put together scanty extracts from Barbier's *Diary*, and omitting all the passages which were of what our neighbours call too *scabreux* a character. We must thank M. Charpentier for having enabled us, through a correct edition, to judge of the Orleans' Regency and the reign of Louis XV., in all their repulsive deformity.§ The anonymous editor has added

* "Mémoires de Roger de Rabutin, Comte de Bussy, nouvelle édition revue sur un manuscrit de famille, augmentée de fragments inédits, suivie de l'histoire amoureuse des Gaules, avec une préface, des notes et des tables par Ludovic Lalanne. 2 vols. 12°. Paris, Charpentier."

† "Histoire amoureuse des Gaules, par Bussy-Rabutin, revue et annotée par M. Paul Boiteau d'Ambly, suivie des Romans historico-satiriques du xvii^e siècle, recueillis et annotés par M. C.-L. Livet, 3 vol. Paris, Jannet (*Bibl. Elzévirienne*)."

‡ "Correspondance inédite de Bussy-Rabutin, publiée par Ludovic Lalanne. Paris, Charpentier."

§ "Chronique de la Régence et du Règne de Louis XV. (1718—1763), ou journal de Barbier, avocat au parlement de Paris. 1re édition complète, conforme au manuscrit autographe de l'auteur, publiée avec l'autorisation de S. E. le ministre de l'instruction publique, accompagnée de notes et éclaircissements, et suivie d'un index, 8 vols. 12°. Paris, Charpentier."

to the text a multitude of notes taken from the famous MS. *Recueil de Maurepas*, and other authentic sources.

M. Jannet's *Bibliothèque Elzévirienne* is also daily reproducing fresh treasures in historical literature. Out of the *two hundred* volumes which are to form our modern Elzevir's *Collection de Mémoires*, the following have already appeared.

*Mémoires de Madame de la Guette.**—This work, which had not been reprinted since 1681, was thought to be a pseudonymous composition, even by the learned M. Leber, who says of it: "Livre rare. . . . Les détails qu'il renferme sur les troubles de la Fronde sont de nature à piquer la curiosité, et l'on y remarque même des faits d'une certaine importance qu'on ne trouve point dans d'autres relations." M. Moreau, however, has conclusively identified Madame de la Guette, and shown the merit of her narrative as a picture of French society during the minority of Louis XIV. and the government of Cardinal Mazarin.

Mémoires et Correspondance de la Marquise de Courcelles.†—A perfect contrast to the above. Madame de Courcelles might have occupied a fit place in the *Histoire Amoureuse des Gaules*, and the autobiography now edited by M. Pougin exhibits the seventeenth century from that point of view which is generally connected with the better known names of La Vallière, Fontanges, and Montespan.

Mémoires du Marquis d'Argenson.‡—These memoirs, already partly printed in 1825, contain under their present shape a mass of hitherto unpublished matter from a MS. in the library of the Louvre. They comprise some of the principal events which occurred whilst Louis XV., or rather his mistresses, governed France; and the notice they give of English politics recommends them in an especial manner to our readers.

Mémoires de Henri de Campion.§—Published for the first time in 1807, by General de Grimoard. This is another interesting work relating to the troublous times of *la Fronde*, and its historical merits have been very forcibly stated by no mean judge, M. Cousin. (Cf. *Madame de Hautefort*, 8°, Didier, 1857). "On apprendra dans ces pages," says the editor, "à connoître quelques-unes des oppositions que rencontroient l'exercise du pouvoir royal et l'exécution des lois, la manière dont une partie de la jeune noblesse employoit les loisirs de la guerre, la liberté que laissoient à la vie privée les formes administratives."

My next *feuilleton* will, I hope, contain notices of several other useful publications advertised as being now in the press.

GUSTAVE MASSON.

Harrow-on-the-Hill.

* "Mémoires de Madame de la Guette. Edition revue et annotée par M. C. Moreau, 1 vol. Paris, Jannet."

† "Mémoires de la Marquise de Courcelles, écrits par elle-même, précédés d'une Notice et accompagnés de notes par M. Paul Pougin, 1 vol. Paris, Jannet."

‡ "Mémoires et Journal du Marquis d'Argenson, Ministre des Affaires Etrangères sous Louis XV., annotés par M. le Marquis d'Argenson. Tomes I—III. Paris, Jannet."

§ "Mémoires de Henri de Campion, suivis d'un choix des Lettres d'Alexandre de Campion. Notes par M. C. Moreau, 1 vol. Paris, Jannet."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Sismondi's Republiques Italiennes du Moyen Age. Tome IX. X. XI. XII. and XIII.
Religio Militis, or Christianity for the Army. Longman.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Blomefield's Essay towards a Topographical History of Norfolk, 3rd and 4th vols. 8vo., boards. Published in 1805.

Wanted by *Mr. Stewardson*, Bookseller, Fakenham, Norfolk.

Bryan's Dictionary of Painters. Vol. I. 4to. 1816.
Winer's Greek Grammar of the New Testament.
Southey's Cowper. 1836. Vol. IX.

Wanted by *Rev. C. W. Bingham*, Binghams Melcombe, Dorchester.

Picinelli's Mundus Symbolicus. Colon. 1695. Folio.
Alstedii Theologia Naturalis. Hanov. 1623. 4to.

Wanted by *Rev. W. West*, Ridgeway Parsonage, Chesterfield, Derbyshire.

New Sporting Magazine, Jan. and March, 1844.
Sporting Magazine, 1842, March, April, Sept., Oct.; 1843, June, Nov.; 1844, Jan., Feb., Sept., and Oct.; 1846, Dec.; 1853, June, July; 1854, July, Dec.; 1855, the entire Nos. for the year.

Wanted by *John Sampson*, Second-Hand Bookseller, 13. Coney Street, York.

Notices to Correspondents.

We have to apologise to many correspondents for the postponement of their communications. We hope shortly to clear off our arrears.

Write Plainly. The Times *has recently called attention to the case of a gentleman who complained to that paper that his name had been omitted from certain lists, and requesting that it might be supplied, but who had so written his own name that the editor could not decipher it. Gentlemen who write to public journals little know what additional and unnecessary labour they throw upon those who conduct those journals, or what great impediments they themselves put in the way of their communications being inserted, by writing them indistinctly. In a journal like "N. & Q.," embracing such a variety of subjects, it is justice both to the correspondent and to the editor that communications should be clearly written, proper names and titles of books more especially." We trust to the kindness of our friends to attend to this point. We avail ourselves of this opportunity to make two other suggestions:—*

1. *That when Books are quoted the* precise editions *from which the quotations are taken should be given, as well as volume and page.*

2. *That Querists should, in ordinary cases, consult our* General Index *at least before despatching their inquiries. They will frequently find the information of which they are in search in one or other of our Sixteen Volumes. This remark is obviously not applicable to Students who have a special object in view, and who have exhausted the more obvious sources of information.*

J. H. L., *who asks what is the tradition respecting the Darells of Littlecote, is referred to our* 1st S. viii. 218., *Mr. Foss'* Lives of the Judges, *article Sir John Popham, and more particularly to an interesting paper, by Mr. Long, in the last number of the* Journal of the Wiltshire Archæological Society.

Liverpool, *who asks respecting the proverbial saying, "Cæsar's Wife," is referred to our* 1st S. i. 389. *It occurs in Suetonius (Jul. Cæsar,*74.) *and Plutarch (Jul. Cæsar, c.* 10.)

J. H. L. *Mr.* Hepworth Dixon, *the Biographer of William Penn.*

Valentine's Day in Norwich. *The kind friend who sent the little Tract on this subject will find that it has been already treated of in our columns. See* 1st S. i. 293. *and* x. 5.

Sholto Macduff. *The inscription over the west door of the church of Piddle Trenthide, Dorset, is engraved in Hutchins's* Dorsetshire, iv. 292. *It seems a memorial of Nicholas, who was vicar between* 1467 *and* 1494.

Gentry. *Our correspondent had better apply to some second-hand bookseller for the work.*

Varlov af Harry. *The correct date of the age of Thomas Cam in the burial register of St. Leonard, Shoreditch, is* 107. *See our* 1st S. v. 276.

Errata.—No. 112. p. 154. col. 2. l. 57., for "Picaut" *read* "Ricaut," *and the gentleman by whom the article was written is misprinted* Price *instead of* Pryce.

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

[Advertisement.]—LATEST NOVELTY IN STEREOSCOPES.—CHAPPUIS'S PATENT REFLECTING STEREOSCOPE, pronounced by connoisseurs the most perfect instrument; it is held as an opera-glass; thus stooping and stiffness of the neck are avoided, and a more powerful light is thrown upon the picture. Wholesale and retail of the sole Patentee, P. E. Chappuis, Gas and Daylight Reflector Manufacturer and Patentee of the Indispensable Ladies' Toilet Mirror, 69. Fleet Street. N. B.—Every novelty in slides.

LONDON, SATURDAY, MARCH 6. 1858.

Notes.

"BACON'S ESSAYS."

On recently becoming possessed of a copy of Singer's edition of *Bacon's Essays**, I counted myself a happy man, heedless of the warnings of Solon and the Son of Sirach. However, after running my eye over my acquisition, I found cause to cry out with Crœsus, "O Solon, Solon!"

Before detailing the reverses of fortune I experienced, I may mention that I have never seen any notice of this work which was not unqualifiedly favourable: and that the *preface* leads one to expect a careful editor and judicious annotator, having an high sense of the responsibility of the task he has undertaken, and the qualifications necessary. In it Mr. Singer makes these just remarks on Abp. Whately's edition:—

"Here the *Essays* of Bacon form a very disproportionate part of a large octavo volume, the Abp. having taken them as texts or hints for long dissertations and extracts from his own writings. . . . But the most extraordinary feature in the volume is a running verbal commentary, furnished by a friend, in which the commonest words, such as every reader of English must be presumed to be acquainted with, are explained, with citations of other authors who have used the word. . . . But, indeed, the English of Bacon rarely requires a note; it is remarkably lucid, and free from archaisms and obsolete forms of expression."—P. xxi.

Now let us apply these remarks to some of Mr. Singer's own notes. What are trivial and superfluous notes, if the following be not?

Bacon (Ess. I. p. 3.) says of *Lucretius*: "The Poet that beautified the Sect that was otherwise inferior," &c. Mr. Singer appends this note: "*Beautified*, i. e. embellished, set off to advantage."

In Ess. VII. p. 23., we have a note explaining the word "creatures." In Ess. XX. p. 77., *do.* "Cabinet Councils." In Ess. XXII. p. 83., *do.* "pack the cards." In Ess. XXIX. p. 114. there is a note to tell us the meaning of "nice." And in Ess. XXXIII. p. 132., "in marish and unwholesome grounds," we have a note to explain that "marish is the old form of the word Marsh or Marshy."

These may suffice as instances of trivial notes; let us pass on to those in which the trivial character is merged in the erroneous.

The first three notes which follow are, to say the least, of very questionable accuracy and propriety:—

Ess. XX. p. 79.:—

"In private, Men are more bold in their own humours; and in consort, Men are more obnoxious to others' humours; therefore it is good to take both."

Note. "*Obnoxious to*, i. e. liable to opposition from."

Obnoxious here simply means *subject to, subservient to, influenced by*; and does not deserve to be treated as an archaism.

Ess. XXII. p. 83.:—

"It is one thing to understand Persons, and another thing to understand Matters; for many are perfect in Men's humours, that are not greatly capable of the real part of Business; which is the constitution of one that hath studied Men more than Books. Such Men are fitter for Practice than for Counsel."

Note. "Practice here means *intrigue, confederacy.*" [?]

Ess. XLIII. p. 168.:—

"In Beauty, that of Favour is more than that of Colour; and that of decent and gracious Motion more than that of Favour."

Note. "*Favour* is general appearance."

Favour rather means *feature, countenance.* In Dr. Shaw's edition of Bacon the passage stands thus: "In Beauty, that of *Make* is greater than that of Complexion," &c.

We now come to downright blunders:—

In Ess. XXIX. p. 110.:—

"Number itself in Armies importeth not much, where the People is of weak Courage; for (as Virgil saith) It never troubles a Wolf how many the sheep be."

Note. "*Virg. Ecl.* vii. 51. The sense of the passage in Virgil seems to be: After the shepherd has counted the sheep, the wolf is careless about deranging the reckoning."

A greater error, however, is to be found at p. 167. Lord Bacon, dwelling on the importance of site, in building (Ess. XLV.), observes:—

"Neither is it ill *Air* only that maketh an ill *Seat*; but ill Ways, ill Markets; and, if you will consult with *Momus*, ill Neighbours."

An ordinary man would consider this passage so plain as to require no comment; Mr. Singer, however, thinks differently, and appends the following extraordinary note:—

"*I. e.* If you are disposed to lead a pleasant life, *Momus* being the god of mirth."!!

I need hardly remark that *Momus* is *not* "the god of mirth" (unless Sardonic mirth), but the god of mockery and ridicule, carping and fault-finding: and that this most unnecessary note destroys the whole force of the passage.

Again, in the *Wisdom of the Ancients*, in the Fable of Pan, at p. 270., occurs this passage:—

"Of all natural things, there is a lively, jocund, and a dancing age, and an age again that is dull, bibling, and reeling."

Note. "*Bibling* is here used in the sense of *tottering.* The Latin is: 'Omnium enim rerum est ætas quædam hilaris et saltatrix: atque rursus ætas tarda et bibula.'"

* "Bacon's Essays, with the Wisdom of the Ancients, Revised from the Early Copies, the References supplied, and a few Notes by Samuel Weller Singer, F.S.A." London. Bell & Daldy. 1857.

The exquisite taste with which this beautiful book has been gotten up reflects the greatest credit on its estimable publishers, and proclaims them true successors of the English Aldus.

Now it is very true that *tottering* may suit the antithesis better than *bibling*, and that in Dr. Shaw's *Bacon* (Lond., 1733, 4to., vol. i. p. 62.), we find the former word: —

"With these continually join the *Satyrs* and *Sileni*, that is *Youth* and *Age*; for all things have a kind of young, chearful, and dancing time; and again their time of slowness, *tottering*, and creeping."

Yet, allowing all this, what authority has Mr. Singer for assigning to the word *bibling* (Latin, *bibula*) the sense of *tottering*?

I shall advert but to one note more. In the Fable of Dionysus, at p. 321., Lord Bacon says: —

"A Man can hardly distinguish between the Acts of Bacchus and the Gests of Jupiter."

Note. "Here again the Montagu edition in consummate ignorance prints 'the Jests of Jupiter!'"

Now, Mr. Singer, in his anxiety to show up "the Montagu edition" on all occasions, here overshoots himself somewhat, and betrays his ignorance of the fact that in old writers this word is written indifferently "gest" and "jest:" thus, in Sir Thos. Elyot's *Governour*, fol. 204.: "The Jests or Acts of Princes or Captains."

What little revision Sir Arthur Gorges' translation of the *Sapientia Veterum* has undergone at Mr. Singer's hands, three specimens may suffice to show: —

"It is wisely added, that *Nemesis* rides upon a Hart, because a Hart is a most *lively* creature," &c. — P. 314.

Now the original Latin reads *Cervus vivax*, and the whole point of the passage turns on the Stag being a *long-lived*, not on its being a *lively* animal. Moreover, "long-lived" was a proverbial epithet of the Stag with the ancients; thus Virgil: —

"Et ramosa Mycon vivacis cornua cervi."
Eclog. VII. 30.

And Pliny explains this longevity by saying that as age approaches, Stags renew their youth by feeding on serpents.

In the Fable of Proserpine, Lord Bacon says of the golden bough: —

"This was an only Bough, that grew in a large, dark Grove, not from a Tree of its own, but, *like the Misletoe*, (sed Visci instar), from another." — Dr. Shaw's edit.

The original Latin, *Visci instar*, is rendered in Mr. Singer's edition, "like a rope of gum." !!

Lastly, in the Fable of the Sirens, the concluding sentence thus stands in the original: —

"Meditationes enim Rerum Divinarum, Voluptatis Sensus non tantum potestate, sed etiam suavitate superant."

"For Divine Contemplations exceed the Pleasures of Sense; not only in Power, but also in *Sweetness*."—Shaw.

In Mr. Singer's edition it is rendered: —

"For Divine Meditations do not only in Power subdue all sensual Pleasures; but also far exceed them in *Swiftness* [suavitate!] and Delight."

A closer examination of Mr. Singer's book would doubtless reveal other errors, but the instances I have given may for the present suffice to show that it is not — what is much wanted — an accurate and scholarly edition of Bacon's *Essays*. With regard to such a work I shall make but one suggestion: The editions and versions of these *Essays* are very numerous, and vary much; the most important and valuable of such notes as are really necessary might be obtained from the collation and comparison of these, by subjoining a various reading whenever it is more clear, full, or beautiful, than that in the text. Of this I shall give two instances, not the best that might be given, but the first that occur to me: —

"Praise is the Reflection of Virtue; and, like Light, participates of the reflecting Body. If it proceeds from the Head, it is commonly false; and rather attends the Vain than the Virtuous: for the Vulgar have no feeling of many eminent Virtues." — *Of Praise*, Dr. Shaw's edit.

Compare the above with the passage and note in Mr. Singer's book, p. 196.

Again, if a note *were* required at all on the word "nice," at p. 114., which is very questionable, the reading given in Shaw's edit. ("The Spartans were reserved and difficult in receiving Foreigners among them," &c.), would be far preferable to the *explanation* given in Mr. Singer's note.

EIRIONNACH.

(*To be continued.*)

BULLS OF IRISH ROMAN CATHOLIC BISHOPS, 1759—1760.

I.

"*Jacobo III., Magnæ Brittaniæ Regi, jura nominationis ad Episcopales Sedes Catholicas præservat.*

"Carissimo in Christo Filio Nostro Jacobo Mag. Britt. Regi Ill.

"CLEMENS PAPA XIII.

"*Carissime in Christo Fili Salutem, et Apostolicam Benedictionem.*

"Cum Nos hodie per alias Nostras in simili forma Brevis expeditas literas, quarum tenorem pro plene, et sufficienter expresso, ac præsentibus inserto habere volumus, Ecclesiæ Limericen. in Regno tuo Hiberniæ vacanti, Dilectum Filium Danielem Kerney, cui apud Nos de iis, quæ ad tantum onus sustinendum necessariæ sunt, qualitatibus, fide digna Testimonia perhibita fuerunt, quemque Nobis Majestas Tua per suas literas ad id nominavit, in Episcopum præfecerimus, et Pastorem, curam, regimen, et administrationem ipsius Ecclesiæ Limericen. ei in Spiritualibus, et temporalibus committendo; Verum in literis hujusmodi nullam nominationis a Te factæ, et ad Te pertinentis mentionem fieri censuerimus, iis ita suadentibus rationibus, quas pro spectata prudentia Tua Te facile assecuturam esse non ambigimus, idque Tibi nullo modo officere summopere cupiamus. Idcirco per præsentes expresse declaramus, mentem Nostram fuisse, et esse, ut ex tali omissione, quam præsentis temporis conditio postulabat, nullam Tibi, Tuisque juribus nominandi detrimentum illatum fuerit, vel sit, sed ea omnia ita salva, illæsa, ac præservata intelligantur, proinde ac si in ejusdem literis expressa Tuæ Nominationis hujusmodi mentio facta fuisset. Quod dum eo animo Tibi significamus, ut novum

in hoc accipias argumentum illius intimæ, ac prorsus Paternæ, qua Te in Domino complectimur, et semper amplexi fuimus, Charitatis. Apostolicam Benedictionem Majestati Tuæ amantissime impertimur.

"Datum Romæ apud S. Mariam Majorem, sub Annulo Piscatoris, die XXX. Novembris MDCCLIX., Pontificatus Nostri Anno Secundo."

II.

"*Jacobo III., Magnæ Brittanniæ Regi significat provisionem Ecclesiæ Alladen. factam favore nominati a Majestate Sua, rationesque exprimit cur de nominatione ipsa mentio minime occurrat in Literis expeditis favore provisi.*

"Carissimo, etc.

"CLEMENS PAPA XIII.

"*Clarissime*, etc.

"Cum . . . Ecclesiæ Alladen. . . . Philippum Philips, . . . Ecclesiæ Alladen. . . . ut ex hac præteritione," . . . (*etc., ut supra*).

"Datum Romæ, apud S. Mariam Majorem, sub Annulo Piscatoris, die XXIV. Novembr., MDCCLX., Pontificatus Nostri Anno Tertio."

The above is taken, *verbatim et literatim*, from the "Bullarium Pontificium Sacræ Congregationis De Propagandâ Fidæ" (*Romæ, Typis Coll. Urbani, Sup. Perm.*, 1841, tom. iv. pp. 23, 24. 45.). I have not copied the latter brief *in extenso*, as it is exactly the same as the other, with the exception of the name of the Bishop and See, and other expressions, above given. There are no other documents of the same kind in the five volumes of the *Bullarium;* and as the matter appeared of an interesting character, and probably not generally known, it seemed to me worthy of insertion in the pages of "N. & Q." The subject is undoubtedly deserving of examination, as it shows that the See of Rome consulted, nominally at least, though probably merely *pro formâ*, the representative of the House of Stuart (commonly called "The Old Pretender") in the disposal of the bishoprics of the Roman Catholic Church in Ireland. Whether this was done in every case, it is not in my power to say, though it would appear so from the tenor of these Bulls; and that the rights of "King James III. of Great Britain" were not to be considered as compromised by any omission or want of forms on his part, with reference to the vacant Irish Sees. However, I leave this for your numerous learned correspondents to enlarge upon, if they deem the subject of sufficient importance; and in conclusion, I shall merely add a few brief *notitia* of the two prelates whose names are mentioned in these Bulls.

"*Daniel Kerney*," or *Kearney, Bishop of Limerick*, appointed, as above, by Brief of Nov. 30, 1759, died in the year 1775, having been consecrated in 1760.

"*Philip Philips*," or *Phillips, Bishop of Killala*, from Nov. 24, 1760, was still there in the year 1776. He was probably the same ecclesiastic who became *Archbishop of Tuam* about 1780, and died in 1791. In the meagre lists, however, which are given of the succession of the Roman Catholic hierarchy in Ireland, during the seventeenth and eighteenth centuries, "*Philip Philips*, Bishop of Achonry, from 1759 to 1780," is stated to have been translated to *Tuam* in the latter year. And his predecessor there, *Mark Skerrett*, had also been previously Bishop of Achonry; while his successor, *Boetius Egan*, was previously *Bishop of Killala*. There may have been two contemporary Irish prelates of the same name, *Philip Philips;* but the matter is exceedingly obscure, as there are no correct lists of these Irish bishops in any work I have ever heard of, though a little research on the subject is surely desirable. "Alladen" is, however, undoubtedly the bishopric of *Killala*, in the county of Mayo, and province of Connaught—*Episcopatus Alladensis;* and "Limericen" is, of course, the bishopric of *Limerick*. A. S. A.

Hindustàn.

POPIANA.

Pope, Editions of 1735 *and* 1736. — Your correspondent F. E. (2nd S. iv. 446.) raises questions well worth considering, but which I certainly cannot solve; though I hope to direct attention to some small facts which may aid better judgments to conclusions.

Your correspondent tells us that "Vol. III." of Lintot, 1736, was "obviously intended to follow Vol. II. of Pope's *Works* published in the preceding year by L. Gilliver." This I believe to be true; and he might have added that Vol. II. of Gilliver was obviously intended to follow Vol. I. of Lintot. So disjointed a publication of an author's *Works* seems strange, and deserves inquiry in "N. & Q."—first as to the fact, and then as to motives.

I have many copies of Pope's *Works*, all published between 1735 and 1748, all agreeing in size and character, all in contemporary binding; some bound in separate volumes, others with the four volumes bound in two—a strange and curious example of inharmonious harmony.

I have two editions of "Vol. I." of *The Works of Alexander Pope*, which were, as set forth in the title-page, "printed for B. Lintot, 1736."

I have four copies of "Vol. II.;" two of which were "printed for L. Gilliver, 1735," as described by your correspondent, and with different title-pages. These are reprints from the quarto of 1735, with some additions. Neither contain *The Dunciad*, and only one announces its speedy publication. I have also two copies of a separate volume, called "Vol. II. Part II.," "printed for Dodsley, and sold by T. Cooper, 1738;" which professes to contain "all such pieces of the author as were written since the former volumes, and never before published in octavo." I have also a copy of "Vol. II." bound up with "Vol. I." of B.

Lintot, 1736, which was "printed for R. Dodsley, and sold by T. Cooper, 1739." This has bound up with it a copy of "Satires and Epistles" with a bastard title-page only. It has a separate pagination. This copy of "Satires and Epistles" is apparently imperfect. It does not contain the "Epistles," and there is a break in the pagination from pp. 28. to 79. But it is proved by the Table of Contents to the four volumes, of which it forms one, that the volume contains all that it was intended to contain — all that was announced in the Table of Contents. So that this seemingly imperfect copy is perfect according to intention.

I have three copies of "Vol. III.," all alike, and all "printed for B. Lintot, 1736."

Of "Vol. IV." I have two copies, both containing *The Dunciad* (N. of "N. & Q."), and "printed for L. Gilliver and J. Clarke, 1736."

We get a little light as to this strange publication of collected *Works* by referring to those curious papers long since published in "N. & Q." (1st S. xi. 377.), the extracts from Woodfall's *Account Book*; where we find, Dec. 15, 1735, "Mr. Bernard Lintot" charged for "printing *the first* volume of Mr. Pope's *Works*," &c., "title in red and black," which correctly describes the first volume of *The Works of Alexander Pope. There is no charge in Woodfall's account for printing, neither any reference whatever to a second volume.* The next entry is "Mr. Henry Lintot, April 30, 1736." "Printing the *third* volume of Pope's *Works*," &c., "title red and black," which as exactly describes Vol. III. of *The Works of Alexander Pope*, and marks the very difference in the title-page: Vol. I. being printed for *B.* Lintot, and Vol. III. for *H.* Lintot, — Bernard Lintot having died on Feb. 3. 1736.

It farther appears from Woodfall's *Account Book*, that, from 1735 to 1741, he was employed in printing one or other of Pope's *Works* for B. Lintot, H. Lintot, R. Dodsley, L. Gilliver *& Co.*, and "Alexander Pope, Esq."

So far as relates to what Woodfall calls *Epistles of Horace*, the account runs thus: — On May 12, 1737, R. Dodsley is charged for "printing the *First Epistle of the Second Book of Horace*, imitated, folio," — that is the first edition of the *Epistle to Augustus*, to which Dodsley thought it politic to affix the name of Cooper as publisher. On June 15, 1737, "Lawton Gilliver *& Co.*" are charged for printing *Epistles of Horace*, but it is noted in margin that the account charged to Gilliver *& Co.* was "paid by Mr. Pope." On Feb. 10, 173⅞, Alexander Pope is himself charged for "printing *Epistles of Horace*."

I cannot doubt that these separate publications, which made up *The Works of A. Pope*, in 1735 and 1736, originated in the several copyright interests of the publishers; and though these volumes are now usually considered and sold as "odd volumes," they together make up the only collected edition of Pope's *Works* in 8vo., 1735 or 1736.

Can any of your readers produce a copy of Vols. I. or III. printed for any booksellers but the Lintots? or of Vols. II. or IV. printed for the Lintots? I should even then examine it very carefully before I could be convinced that it differed in anything beyond the title-page. P. E.

MUSICAL NOTES, NO. II. — HANDEL AS A CONVEYANCER.

"My contemporaries *steal* too openly. Mr. Smith has inserted in *Brambletye House* whole pages from Defoe's *Fire and Plague of London.*

'Steal! foh! a fico for the phrase —
Convey the wise it call!'

When I *convey* an incident or so, I am at as much pains to avoid detection as if the offence could be indicted at the Old Bailey." — Walter Scott's *Diary*, Oct. 18, 1826.

The great attention now paid to the MSS. of the old Italian composers has opened the door to a curious inquiry, and that is, the mode in which Handel made his music. He took eighty-four days to make the *Saul*, twenty-four to make the *Israel*. As far as the knowledge of the public extended, he had only written one *alla cappella* chorus before the production of the *Israel*. That *alla cappella* chorus is now known not to be his own writing. Further, he is known to have disliked the *school*: for of *Palestrina*, and his contemporaries, he was accustomed to say, "their music is too stiff;" an expression very likely to come from the lips of an opera composer of twenty-five years' standing. A great part of the *Israel* is *alla cappella* writing. The question is, "Did Handel compose it or not?"

On Feb. 17, 1813, Mr. White sold a Serenata, by Stradella, for three voices. The book belonged to the Rev. John Parker, rector of St. George, Botolph Lane. Mr. Bartleman bought this book for *5s. 6d.* At Bartleman's sale, on Feb. 24, 1822, a Mr. Booth bought this book for one shilling. It came into the hands of Mr. Lonsdale, who sold it to M. Schœlcher. The whole of this book Handel has used up in the first Act of the *Israel in Egypt*. At Bartleman's sale was also sold *Padre Uria's Te Deum*, bought by Mr. Greatorex, and sold again at his sale to Mr. V. Novello for five shillings. The whole of this book Handel has used up in his *Dettingen Te Deum*, his *Saul*, and the *Israel*. Let the reader turn to the chorus "O fatal consequence of rage," in the *Saul*, and he will see the work of two minds: one which could master the *alla cappella*, and the other which could not. The masterly counterpoint in that chorus is by *Uria*.

At Mr. George Gwilt's sale was sold a Magnificat for eight voices *alla cappella*, which is inscribed "Magnificat del R^{d} D$\bar{y}$" (or, as some think, Sig^{r})

Erba. The whole of this book Handel has used up in the second part of the *Israel* and elsewhere. In the British Museum is a book, left by the late Mr. Groombridge to that institution, the whole of which Handel has used up for the "Judas Maccabeus," and elsewhere. The *March* is *verbatim*.

On last Friday, at the rooms of Messrs. Puttick & Simpson, a MS. *Gloria*, in Handel's own hand, was sold for a large sum, written for eight voices and two orchestras. It is dated July 13, 1707, not *alla cappella*, and shows he was not then well practised in eight-part writing. There was also sold a trio in his own hand of three movements, dated Naples, July 12, 1708. The first and last movements have been published; but the second movement has not, and in my mind shows Handel was not then well settled in counterpoint, *for the subject of the fugue departs from the key*, there being a ratio admitted which creates a new centre, and destroys the one he had started with.

Of the *Israel in Egypt*, I contend the first chorus bears internal evidence of two handwritings: Handel's, and that of another. The second is his own organ fugue. The third is by Stradella. The fourth, made up of Stradella. The fifth, Handel's. The sixth, his own organ fugue. The seventh, founded on Stradella. The eighth by John Casper Kerl. The ninth, *He led them through*, from the *Dixit Dominus;* and *But the waters overwhelmed them*, from the *Il Trionfo del Tempo;* and the last founded on Stradella. Thus far the First Act. It would not take Handel many days to compose an oratorio after this fashion.

Of the Second Act: *The horse and his rider* is founded on a fugue with four subjects, by Krieger. *The Lord is my strength*, Erba; *He is my God*, Erba; *I will exalt him*, evidently *Italian writing*, and not by Handel; *The Lord is a man of war*, Erba; *The depths have covered them*, partly Erba, and in Handel's *new style*, of which Mattheson speaks; *Thy right hand*, Erba; *And the greatness*, Handel's new style; *Thou sentest forth thy wrath*, Erba; *And with the blast*, Erba, and Handel's new style; *The earth swallowed*, Erba; *The people shall hear*, Handel's new style, the added parts from Stradella.

In the Royal Library is the Magnificat in question in the handwriting of Handel, not perfect; no signature, no date, and full of alterations. I have not seen this MS. All his other choral MSS. in the Royal Library, written at Rome and Naples in 1707 and 1708, are clear and in his usual style, so that the *style* and *condition* of this MS. must be taken into consideration. The chorus *He spake the word* is by Stradella; the chorus *Egypt was glad* is by Kerl. If a man would take two choruses bodily, he would take a dozen. There are those who say Handel could write *alla cappella*, and that the Magnificat is his composition. I have opened the question, and reserve my argument. There is ample room for inquiry.

H. J. Gauntlett.

8. Powys Place.

SALE OF AN ESTATE OF KING JAMES II.

The document, of which the following is a description, came into my possession lately through the kindness of a legal friend: —

"The Estate of the late King *James* in the County of *Kildare*, consisting of the Farms and Lands following, will be Expos'd to Sale at *Chichester House, Dublin*, on *Thursday* the 15th Day of *April*, 1703, by Cant [auction] to the best Bidder."

The document is apparently a rental containing the various denominations, number of acres, yearly rent, dated 1702; real value per annum, upset price, tenants' names, quality of land, and estate or interest allowed. There are five denominations in Naas Barony, seven in Kilka and Moon Barony, four in Ophaly Barony, nine in Claine Barony, five in Carbury Barony, one in Connel Barony, and two in Ikeathy and Oughterany Barony. The number of acres contained in the whole is 8359 a. 0r. 36 p.; the yearly rent amounted to 1519*l.* 10*s.*; the real value to 1535*l.*; the upset price to 26,452*l.* 10*s.* The number of tenants was eighteen, and, with the exception of "Theobald Bourke," their names are decidedly English; one only, "Jacob Peppard," is described as "Esquire." Each lot generally contained one "good stone house," slated or thatched, and sundry "cabbins," which are generally described as being "well fired and watered." The half of Bally Doolin, in Carbury Barony, is the only place described as "wood." Newland, in Naas Barony, parish of Killisher, possessed an old castle. On the lands of Bally Cargy, Barony of Kilka and Moon, are the ruins of an old fort. At Ardrigh, same Barony, is an "eel weir in which salmon are caught in the season," in the parish of Timahoe. Claine Barony is an old church and castle in the parish of Carric. Carbury Barony is an "old strong castle of Kinnefad" out of repair. Various mills, plantations of ash trees, orchards, and gardens are mentioned in other parts of the estate. No. 31. "Whitestown and Boycetown" will be "sold for ready money English." Henry Colly of Coonagh, Carbury Barony, is allowed a "yearly chiefry of 5*s.* and a barrel of oats." And Narraghbegg, Ballincargy, Tallantstown, Rathscaldin, and Ardrigh, Barony of Kilka and Moon, "allowed to John, Earl of Kildare, suit and service at the Mannor Court of Kilka, and a yearly chiefry of 2*l.* 13*s.* 8*d.*" Who had the benefit of this large estate from 1690 or 1691 up to 1703? and for whose benefit was it then sold?

Francis Robert Davies.

Moyglas Mawr.

A NOTE TO HALLIWELL'S "NURSERY RHYMES."

Among many curious old songs preserved in this exceedingly popular and amusing work,—in which we find much of what may be termed "Nursery Literature," and not a little research on the part of its indefatigable compiler,—in the department of the work devoted to "Relics," at p. 315., are found the following lines: —

"Jacky, come give me thy fiddle,
If ever thou mean to thrive;
Nay, I'll not give my fiddle
To any man alive.

"If I should give my fiddle,
They'll think that I'm gone mad,
For many a joyful day
My fiddle and I have had."

When reading the above stanzas to a person of my acquaintance, well versed in the ancient ballad literature of the district in which she was born and brought up, the following verses were forcibly recalled to her memory as bearing on the subject of Jacky and his fiddle, immortalised in the *Nursery Rhymes*, and which I think it not amiss to quote. I know not if the verses in the *Rhymes* be the oldest of the two, but feel certain that Mr. Halliwell, if he should happen to fall in with this communication, will be able to inform me.

"O' Willie you'll sell youre fiddle,
And buy some other thing:
O' Willie you'll sell youre fiddle,
And buy some cradle or string.
If I would sell my fiddle,
The folk wid think I war mad;
For monna a canty nicht
My fiddle and i hae had.

Chorus.

"O' rattlin roarin Willie,
Yer ae fu' welcome to me:
O' rattlin roarin Willie,
Yer ae fu' welcome to me.
Yer ae fu' welcome to me,
For a' the ill they've said;
For monna a canty nicht
My Willie and I hae had.

"Foul fa' their Kirks and their Sessions,
The're ae sae fond o' mischief,
They'll ca' me into their Sessions,
They'll ca' me warse than a theif,
They'll ca' me warse than a theif,
And they'll make me curse an' ban,
They'll brag me ae with their laws,
But D——l brake my legs gin i'll gang.

"O' rattlin roarin," &c.

Mr. Halliwell, as a rare searcher into such matters, cannot but feel interested in lines which bear such a strong resemblance to the *Nursery Rhyme*; and I make the gentleman, and others who may have a turn for selections of the kind, heartily welcome to the words in which that gay Lothario Willie indulges on being pressed to part with his fiddle. K.

Arbroath.

Minor Notes.

Bolton Street, Piccadilly. — I find in Cunningham's *Hand-Book* the following quotation from Smith's *Antiquarian Ramble*: —

"Among the advertisements of sales by Auction in the original edition of *The Spectator*, the mansion of Streater, junior, *is advertised as his country house*, being near Bolton-row in Piccadilly; his town residence was in Gerrard-street, Soho."

This must, I think, be a mistake; and from the character of the things to be sold, I have little doubt that Streater had removed from Gerrard Street to Bolton Street. Be that as it may, the house is certainly not advertised as his country house. I quote so much as may be necessary in proof, from the original edition of No. 185. of *The Spectator*, published October 2, 1711: —

"The extraordinary Choice Collection (of Mr. Streeter, late Serjeant Painter), consisting of models, figures, . . . will be sold by Auction on the 5th Inst, at 3 in the afternoon, *at his late dwelling house* next Bolton-street in Hide-Park-Road," &c.

B. S. P.

Clare's "Vanities of Life." — Mr. Bell, in his *Ancient Poems, Ballads, and Songs of the Peasantry of England*, p. 15., publishes under the foregoing title, nineteen stanzas originally transmitted by John Clare the Northamptonshire peasant poet to James Montgomery, and by the latter printed in the *Sheffield Iris*, with some remarks on their character. As Mr. Bell states, they were professedly copied from "the fly-leaves of an old book," though he is mistaken in saying they were accompanied "by the original manuscript." The object of this Note is merely to state — what I thought had become pretty generally known — that the stanzas, which exhibit an ingenious imitation of the style of some of the moral poets of the seventeenth century, were written by Clare himself. (See *Memoirs of Montgomery* by Holland and Everett, vol. iv., pp. 96. 175.) It will there be seen that various compositions from the same source appeared in different publications, under the names of popular old authors. How far the success with which the names of Harrington and Davies, and Marvel and Davenant, are made responsible for these forgeries is a merit, or otherwise, can hardly be considered an open question. J. H.

Freezing of Rivers in Italy. — The Paris correspondent of the *Morning Herald* for February 18, has the following statement: —

"While we Parisians are enjoying the mild and genial temperature of spring, Italy is a prey to all the horrors of winter. The Po has been frozen over to such an extent that men and animals have been able to cross it without danger, which is the first time it has been so since the commencement of the present century. Some old persons remember having witnessed a similar circumstance in 1788, and also having heard their fathers say that the river was completely frozen across in 1775."

This information does not distinguish in what

portion of its course the Po has been frozen over. According to Livy, v. 13., the navigation of the Tiber was interrupted by the severe cold of the winter of the year 400 B.C. Zonaras, viii. 6., likewise states that the Tiber was frozen to a great depth in the year 270 B.C. Gibbon (*Misc. Works*, vol. iii. p. 245. 4to) appears to state that the Tiber was frozen in the year 1709, though his language is not free from ambiguity. Is there any certain account of the Tiber having been frozen in modern times?

It may be remarked that snow has fallen and covered the ground at Malta during the last winter, an event which does not occur above two or three times in a century. L.

Edie Ochiltree. — Sir Walter Scott, in giving some account of Andrew Gemmells, the prototype of Edie, who is one of the most interesting of the creations of that author's genius, says, in conclusion, in his preface to the *Antiquary*,—

"*When* or *where* this *laudator temporis acti* closed his wanderings the author never heard with certainty; but most probably, as Burns says,

'He died a cadger pawny's death,
At some dike side.'"

In the obituary of the *London Chronicle* for April 1—3, 1794, I find this announcement —

"Died lately at Roxburgh, Newton, Andrew Gammels, aged 105. He was a dragoon in Queen Anne's wars; and travelled Scotland 49 years as a beggar."

Since Edie was deemed of consequence enough to have his death announced in a London journal along with the demises of the aristocracy, — the next entry but one being —

"On the 25th ult. died at Dublin the Right Hon. Hercules Langford Rowley, Knight of the Shire for the County of Meath,"

we may hope that his wanderings were not permitted to close in such misery and neglect as was conjectured by him who has given to the name a world-wide celebrity. Montgomery D. Nixon.

Dublin.

The Word "Surcrew." — It is gratifying to think that there is some prospect of a dictionary of our noble language, based on correct principles of etymology. I am reminded of the want of such a work by having referred to Noah Webster's *Dictionary* for information about the obsolete word *surcrew*. It occurs in a letter of Sir Henry Wotton, where he is speaking of a fever "returning with a *surcrew* of those splenetick vapours that are called hypochondriacal." Webster's criticism is "*surcrew*, additional crew or collection!" Can there be a doubt but that it is the same word as the French *surcroît*, increase or addition, which, with its cognate verb *surcroître*, is the Latin *super-crescere?* Varro.

Oxford.

Title-pages. — Collectors of old and rare books, and the lovers of literature generally, are often annoyed and disappointed at the loss of the title-page of a favourite or coveted volume. To obviate this in some degree, I would suggest that a duplicate title should be inserted in the middle of the work, which would doubtless often remain after the first had been mutilated or totally lost. I know not if this suggestion has been made before, and it would perhaps be of little advantage to the present age, but future generations would have the benefit of it; and if "N. & Q." should be the means of carrying it into effect, it would add another feature to its usefulness. I might conclude with Southey —

"Go little *thought* from this my solitude,
I cast thee on the waters, go thy ways;
And if, as I believe, thy vein be good,
The world will find thee after many days."

M. E. Berry.

"*Monthly Preceptor.*" — If, as is said, Southey's *Life of Nelson*, like the lyre of Tyrtæus, wakened a military spirit in many a future naval hero, so his *Memoirs of Henry Kirke White* influenced in a literary direction the minds of not a few some fifty years ago. In the latter work Southey says,

"There was at this time a magazine in publication, called the *Monthly Preceptor*, which proposed prize-themes for boys and girls to write upon;" and after condemning the plan generally, adds, "To Henry, however, the opportunity of distinguishing himself, even in the *Juvenile Library*, was useful; if he had acted with a man's foresight he could not have done more wisely than by aiming at every 'distinction within his little sphere.'"

Now, the early volumes of this work, having been purchased by one of my boys, came lately under my notice, and I amused myself with examining who were Henry's competitors, and found more than one or two who had in early youth felt a desire for "fame," "that last infirmity of noble minds;" and who, in various ways in after life, did not disappoint the hopes raised by their juvenile efforts. Others may have distinguished themselves in their riper years, but I subjoin a few well-known names: — H. Leigh Hunt, Josiah Conder, W. J. Fox, Ashurst Turner Gilbert, Nassau W. Senior, Henry Walter, Isaac Taylor, Daniel Harvey, Edward Parry, Thos. Quincey (De Quincey?), Jane Taylor, Anne Maria Williams, Cohen, and Goldsmids, pupils of Dr. Montucci. S. S. S.

"*The same Old Two-and-Sixpence.*" — When a person has been absent from his friends for some considerable time, and is thought to be unchanged when they meet again, it is common for them to say, "You are the same old two-and-sixpence." Sometimes he says of himself, "I am the same old two-and-sixpence." The expression is most commonly applied to the manners, habits, and modes

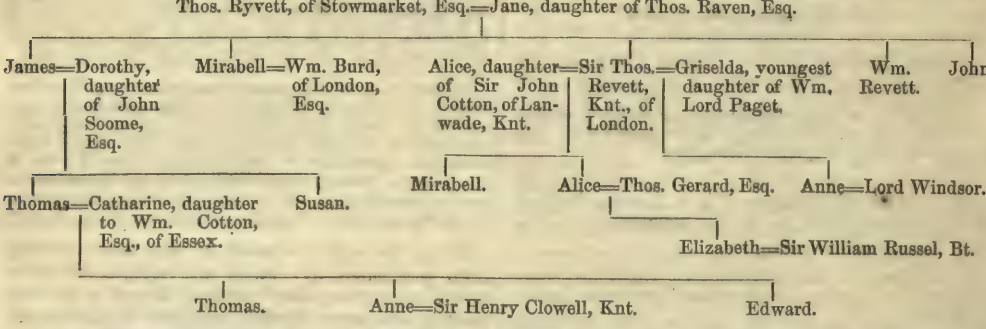
of thought and speech; seldom, if ever, to the bodily appearance.

It is probable that this expression is derived from a story related by Conrad Weiser, a famous trader amongst the American Indians, in the last century. He states that an Indian who arrived in Albany one Sunday morning called upon a trader of his acquaintance at once to sell his furs. He found the trader on the point of setting out for church, who told him that he could only give him two-and-sixpence a pound for his skins, but that, as this was their day of rest, they must postpone trading until the next day. The Indian had to acquiesce, and accepted an invitation to accompany his friend to church, where, he was told, the white people went once a-week *to learn good things*. The Indian got along very comfortably until the time for the sermon came. He then fancied that the clergyman looked at him angrily, and spoke of him to the congregation. Upon which he retired, and smoked his pipe upon the steps until the meeting broke up. He then spoke to other traders of his acquaintance, but the only price that was offered to him was *the same old two-and-sixpence*. Whence he concluded that the white men attended church, not to learn good things, as was pretended, but to learn how to cheat Indians in the price of beaver-skins. UNEDA.

Queries.

REVETT ARMS.

Though it is not an uncommon thing to find the same family using two or more different crests, instances of coat-armour entirely different in character, yet borne by the same person, and in conjunction with the same crest, are, I believe, somewhat rare. One example at least of such a custom has received the highest heraldic sanction, for the following pedigree has been extracted from three MSS. of Heralds' Visitations in the Bodleian and Queen's College Library, Oxford; viz. Camden's, in 1619, for Cambridgeshire, and Harvey's, in 1561, for Suffolk: —



In the margin of both copies of the Suffolk Visitation are tucked these arms: per pale, argent and sable, on a chevron between three mascles as many martlets, all counterchanged; in the Cambridgeshire Visitation, argent, three bars sable, in chief as many trivets of the last quartering the former coat and raven, or, on an orb, gules, a raven proper. Another branch of this family was seated at Brandeston Hall, in Suffolk, from the year 1548 to 1809, when the direct male line became extinct, and I believe always bore the second coat, that with the trivets. The same coat is also found upon the monument of James, eldest son of Thos. Ryvett. He was a man of some note in his day, and had the honour of entertaining Queen Elizabeth in her progress through Norfolk and Suffolk in 1578, of which Churchyard gives this description: — "From Sir Thomas Hidson's (Hengrave Hall) to Maister Revet's, where all things were well and in very good order, and meate liberally spent." He lies buried in the chancel of Battlesden church, with this inscription: "Here lyeth James Ryvett, Esquire, and Dorothy his wife. He was Councellor in y^e^ Lawe, Custos Rotulorum, and Justis of Peace, and Quorū in y^e^ County of Suff. He departed this life the 30 of January, A.D. 1587. She the 23rd of August, 1617.

"'Paternes of virtue imytable ever
Yet ymytated sild, but equalled never,
An orphane chyld w^th^out or meed or merit
Onely her hopes their Virtues to inherit,
This to her Parents' fame so dedicates
That their Renowne might overturne their Fates.

Pia Proles unicaque Filia hoc monumentum posuit
memoriæ ergo.'"

Indeed, the arms, as given in the Suffolk Visitation, appear to have been seldom or never used by any Suffolk branch of the family. I have seen the other coat in stained glass of the seventeenth century at Preston church, on the roof of Parham church, on monuments at Bildeston, Great Saxham, and Stoke by Nayland: all in that county. The monument in the last-mentioned church is a very

large and costly erection, in memory of Anne, daughter of Sir Thos. Revett. I quote part of the inscription as affording an additional instance of the curious custom which once prevailed of giving the same name to two children of the same family: —

"Uxor nobiliss. Baron Henrici dñi Windesor, cujus et vidua ad extremum usque spiritum intemerata remansit, et ex cujus connubio mater plurimorum liberorum sed reliquit tres tantum superstites, Thomam scilicit jam baronum utriusque parentis fortunarum et honorum filium et heredem digniss. et duas filias unius nominis Elizabeth seniorum et Elizab. juniorem."

I have omitted to mention that the crest is invariably the same — an arm in armour, grasping a broken sword. F. S. Growse.

Queen's College, Oxford.

Minor Queries.

Corporation Diary of Reading. — In Man's *History of Reading*, 1816, 4to., is a circumstantial and graphic account of the reception of King Edward VI. in that town, on his return from his summer progress in the last year of his life (1552). It is stated to have been derived from the Corporation Diary. On making inquiry after this "Corporation Diary," I am informed that it is not now to be found, and that the present town clerk, who has been in office some fifty years, has never seen it. That such records should stray from their proper custody is an event very much to be deprecated, even though, when in such custody, they are not always so accessible as they should be to the purposes of the historical inquirer. Whether the record in question was in its proper official keeping in Man's time, I cannot say; perhaps not, as he seems to have had the use of extracts which were not available to Coates, the somewhat earlier historian of the town, but whose work is on the whole a much better book than Man's. May I ask whether this Corporation Diary is now known to be preserved in any public or private collection of manuscripts? John Gough Nichols.

"*Calypso.*" — Who is the author of *Calypso*, a Masque? It was published in a volume of *Miscellaneous Poems*, consisting of Elegies, Odes, Pastorals, &c., 8vo., 1778. X.

Dr. Peckard's MSS. — Rev. Dr. Peckard, of Magdalen College, Cambridge, in his *Memoirs of Nicholas Ferrar*, p. 165., Cambridge, 1790, states, that he had then in his possession original papers, "containing accurate registers of the persons sent over [to Virginia by the London Company about 1620], male and female, the county, parish, age, and occupation of each, with directions for their proper accommodations." What disposal was made of Dr. Peckard's papers at his death? These registers would be invaluable to American genealogists. Powhatan.

Boston.

MS. of Eulogium, Eulogium Historiarum. — Can any of the numerous readers of your excellent periodical inform me of the existence of any MS. of a chronicle called the *Eulogium, Eulogium Historiarum*, or *Eulogium Temporis*, written in the latter half of the fourteenth century, apparently by a monk of Malmesbury? I am at present only acquainted with the MSS. of the work in the Libraries of Trinity College, Cambridge, Trinity College, Dublin, Lincoln's Inn, and the British Museum.

I should be very glad to hear of a MS., nearly contemporary, of the whole or of any portion, however small, of this curious chronicle, which, so far as I know at present, has not been multiplied to any extent.

The Lincoln's Inn MS., from wanting the proem (the only part of the work in which its title is mentioned) does not seem to have been identified; but there is a very full and accurate description of its contents in Mr. Hunter's excellent *Catalogue* of the Historical MSS. in the Library of Lincoln's Inn (under No. LXXIII., old numbers), published in the Appendix to the *Report of the Commissioners on the Public Records for* 1837, which renders the identification of any considerable portion of the Chronicle a matter of but little difficulty to those who have read a perfect manuscript of it. It appears, from a careful examination of an erasure upon which the present title of the work is written (contemporarily) in the oldest MS. at present known, that the name originally assigned to the Chronicle, at least by the writer of that MS., was *Compendium*, and not *Eulogium*; and it is not impossible that MSS. may exist bearing the older title. I have, however, as yet not succeeded in finding any. P. Q. R.

London.

Works of J. Briggs and H. J. Johns. — Can you give me any account of the two following poets and their works?

1. J. Briggs, editor of the *Westmoreland Gazette* and the *Lonsdale Magazine*. A memoir of the author was published along with his poetical remains about 1826.

2. H. J. Johns. This author's poems were published with a memoir about 1836 or 1837. X.

Thurlehed and Long Oyster. — A Chester roll, *temp.* Edw. III., reciting a grant of certain privileges, has the following words: "Præter wreccam regalem *Qual. Sturgon et Thurlehed*," or, as it is written in other documents of a similar nature, *Thorlepol.* What is the interpretation of the latter word? Whales and sturgeon were royal fishes. Query, is *thurlehed* some other kind of fish? The

nearest word approaching to it is *tursio* or *thyrsio*, a porpoise. Perhaps some local correspondent may enlighten me.

In a work shortly to be published by the Camden Society, *Expenses of Judges of Assize temp. Queen Elizabeth*, among items of other fish is "one long oyster." What kind of fish was this?

Cl. Hopper.

"*The Earl of Ross.*"—Can any of your readers inform me who is the author of *The Earl of Ross*, a Tragedy in five acts: Yarmouth, printed by W. Meggy for Baldwin, Cradock, and Joy, London; and Alex. McKay, Edinburgh; 8vo., 1823. The play is dedicated to Elizabeth, Countess of Sutherland, Marchioness of Stafford. X.

Medal of Charles I. and Henrietta Maria.—Can you inform me who designed the shilling-sized silver medal in my possession, of which I enclose photographs taken by Mr. Sutherland of this place? On one side are profile-busts of King Charles I. and his French bride Henrietta-Maria, with this inscription: "CH . MAG . ET . HEN . MAR . BRIT . REX . ET . REG." The reverse has a winged Cupid strewing flowers, surmounted by the legend: "FVNDIT . AMOR . LILIA . MIXTA . ROSIS . 1625." The courtly artist makes no allusion to the *thorns* which beset the nuptial couch of the ill-fated monarch.* George Hardcastle.

Sunderland.

Robert Parker and Samuel Ward.—I wish to obtain pedigrees of two ministers and authors in much repute with the Puritans in the early part of the seventeenth century, if any are extant? viz. Robert Parker, author of *De Politeia Ecclesiastica*; and Samuel Ward of Ipswich, in Suffolk, who published a number of Sermons. Brief biographies of both are in Brook's *Puritans* (vol. ii. pp. 237. 452.). The latter was son of John Ward of Haverhill, whose curious epitaph is preserved in Fuller's *Worthies of England*, edit. 1840, vol. iii. p. 186. Can any of your correspondents aid me in my research? T. F.

Edmond Hoyle, Gent.—A biographical notice of this worthy, with a bibliographical account of his works on *Whist*, *Backgammon*, *Piquet*, *Quadrille*, *&c.*, is a desideratum which, perhaps, some of the readers of "N. & Q." can supply. Each treatise appears to have been published separately about 1745. Edward F. Rimbault.

Clergymen administering Communion in White Gloves.—Is there any precedent for clergymen using white gloves whilst administering the Holy Communion? J. S. B.

Dr. Don Gregorio Cano.—There is a silver watch in this city, supposed from the maker's inscription to have been made in the reign of Queen Anne. It is about six inches in diameter, and two inches from the front of the outer case to the back. The weight with the outer case is 28 oz. 17 dwts. troy; without the outer case, 23½ oz. troy. It is in excellent preservation, and a good time-keeper. Upon the face, inside the hour numbers, is inscribed "D. GREGORIO CANO;" and that each number may have a letter, the I and O are combined, something like a Greek Φ. Inside are these inscriptions: "Soi de el Doctor Dⁿ Gregorio Cano," and "Danˡ De Sᵗ Lea, Watchmaker to her Majesty, London, 2603."

Was this Spanish physician a resident of London? Were watches of this size used by physicians in the reign of Queen Anne? Uneda.

Philadelphia.

Ancient Tiles.—A few houses in this city and its vicinity, about a hundred years old, have around the fireplaces very curious tiles, supposed to be as old as the houses. Many of them are of a humorous style, very much in the manner of Hogarth. All are well drawn, and are creditable works of art. Some of them have the address of the maker painted in a corner. It is "J. Sadler, Liverpool." When did he live? Are tiles of his manufacture rare in England? Uneda.

Philadelphia.

Robert Stearne.—Any particulars of the pedigree of "Robert Stearne of Fullinally, Westmeath, Esq., souldier in Lord Fleetwood's regiment," whose will was proved April 16, 1660, and who married Ann Stevens, and had issue, with four daughters, two sons, Robert, who died issueless, and John, who had four daughters, will be most acceptable. Was he of a Norfolk family, whose pedigree was registered in the Visitation of 1563? and if so, how did he stand related to them? His brother John was father of Dr. John Stearne, Bishop of Clogher. Dodo.

Ward, Viscounts Bangor.—In Ormerod's *Cheshire* (vol. iii. p. 358.) is a pedigree of "*Ward* of Capesthorne." It is there stated that *Peter*, third son of John Ward of Capesthorne, settled in Ireland in 1637, and was the ancestor of the Viscounts Bangor. In Archdall's edition of *Lodge's Peerage* (vol. vi. p. 68.), a totally different account is given: the statement there is, that *Bernard* Ward, of the Capesthorne family, came to Ireland in 1570. And the names of the earlier members of the family in Lodge, viz. Bernard, Nicholas, Robert, Thomas, Charles, and Arthur, are wholly different from those in Ormerod, viz. William, John, Randle, Peter, George, Philip, Henry.

Can any of your correspondents tell me how to

[* A notice of this medal occurs in our 1st S. xii. 206. There are several varieties of it; and of some more than one pair of dies were used.]

reconcile these two opposing statements? I am also very anxious to obtain information respecting another family of *Ward*. Bernard Ward of Bangor married Mary, sister of Michael Ward, Bishop of Derry. Was this another branch of the same family? Y. S. M.

Charm against the Bite of a Mad Dog. — From an old MS. receipt-book of cookery, medicine, and lucky days and signs, I copy the following, "Against the bite of a Mad Dog": — "Write upon an apple, or on fine white bread, O king of glory, come in Peace — Pax, Max, D, inax.

"Swallow this three mornings fasting.

"Also, 'Hax, Max, adinax, opera, chudor.'"

Is this charm known? Have the words *any* meaning? A. P. B.

Tweedale Family. — About the close of the seventeenth century a Scotch refugee from the persecutions of the Covenant, of the name of Abraham Tweedell, settled in Lancashire. I have applied to the English College of Arms for their armorial bearings without success, and request you to inform me if the family name of Tweedell, Tweedale, or Tweeddale still exists in Scotland, and where I could meet with heraldic information concerning them.

I may remark that Wodrow's *History of the Sufferings of the Church in Scotland* mentions a William Tweedale who was brought before the Criminal Court in 1681 for his nonconformist doings in Lanarkshire, and this is probably the district which the above refugee left during the persecutions of the Civil Wars. A. A. T.

Bunker's Hill. — From whence does Bunker's Hill, where the battle was fought, derive its name? It has been said that it is from some place in Lincolnshire. I want reference to the proof. Glis p. Templ.

Preservation of Salmon. — Now that there is a stir in the right direction regarding the preservation of Salmonidæ, and a prize is offered by some members of the University of Oxford for an Essay on the best means to be adopted for their propagation, the following extract from the *Gentleman's Magazine* for June, 1749, may be interesting to your piscatorial readers: —

"Wednesday 7. Two of the greatest draughts of salmon were caught in the Thames below Richmond that have been known some years, one net having 35 large salmon in it, and another 22, which lowered the price of fresh salmon at Billingsgate from '1*s.* to 6*d.* per pound.'"

Can any of your readers inform me how lately salmon have been taken at or near Richmond? * J. B. S.

Woodhayne.

[* This subject was slightly discussed in our 1st Series. See vol. iv. pp. 87. 141.]

Bower of Manchester. — Can any antiquary or genealogist at Manchester furnish any information from monumental inscriptions, deeds, wills, &c., relating to a family of this name, now called Joddrell? say from 1800 backwards. C. J.

Bacon Family. — What is known of Mary, daughter of Sir Edmund Bacon of Gorbaldiston? [Garboldisham?] Did she ever marry, and when did she die? Her family, if any. James Coleman.

Drummond of Colquhalzie in Perthshire was out with Prince Charles Edward Stuart in 1745, when he himself was attainted, and his estate confiscated, now in possession of Mr. Hepburn. Can any of your readers inform me what family he left, and if any daughter or daughters, to whom she or they were married? Also what was his relationship to the Earl of Perth, Viscount Strathallan, and Lord Oliphant of Gask? I. M. A.

Kennaquhair.

University Hoods. — Are hoods worn in any of the Scotch Universities? Were hoods ever worn by the graduates of Saint Andrew's; and if so, what were the distinctive characters or colours of those of the various degrees (D.D., L.L.D., M.D., A.M., and A.B.) conferred by that University? Alth Cliath.

Parish Registers in Ireland. — What may be the date of, and where may be found, the earliest extant parish register in Ireland? Many curious particulars are contained in the registers in that part of the United Kingdom. Abhba.

Lists of Army and Navy, and of Members of Clerical, Legal and Medical Professions. — In what year was the first Army and the first Navy List published? Where may copies of these and of subsequent lists be found? Or where may old Army Lists of not less than a century back be seen? Are lists deposited at the Horse Guards and the Admiralty; and if so, how could the inquirer obtain access to them?

Are there any rolls of the clerical, legal (including solicitors), and medical professions; and if so, when did such commence, where kept, and how to be seen? J. H.

Seal of William de Grendone. — Appended to a grant from Thomas atte Broke, leatherdresser, Citizen of London, and Johanna his wife, to William Crafte, Citizen of London, and Johanna his wife, of lands and tenements situate in the parish of St. Stephen, Colmanstrete, dated 1st May, 40 Edward III., John Lovekyn being Mayor of London, John Briklesworth and Thomas de Irlonde, Sheriffs of London, William de Welde, Alderman of the Ward, are two seals of red wax. On the first (oval) is represented Mary Magdalene holding in her right hand a covered cup:

legend — MARIA MAVDALEI. The second seal bears on a shield a cross patonce, charged with an escallop: legend — SIGILLVM WILLELMI DE GRENDONE.

I have been unable to meet with any information respecting this William de Grendone. He was evidently not a member of the Warwickshire family, as the following arms are assigned to the Grendones of Warwickshire by Dugdale and others, "Argent, two chevrons, gules."

I would add that the deed is witnessed by John Deynes, William Dykeman*, John atte More, William Hewrede, and Nicholas de Twyford.

J. J. H.

Lee, Kent.

Bones filled with Lead. — In the *Gentleman's Magazine* for 1748 there is a discovery mentioned as having taken place at Axminster, co. Devon, of many human bones filled with lead. A similar discovery was also made at Newport Pagnell, and a correspondent from Gravesend proposes to solve the mystery by adducing the case of his own town, in the parish church of which bones similarly treated had been found.

He says that the parish-church was burnt to the ground; that the molten lead from the roof of the church ran in all parts amongst the ruins, and so filled the bones. Now this does not seem a very satisfactory solution, and would necessitate the fact of the churches of Axminster and Newport Pagnell having shared the same fate at some distant period. Can any of your readers tell me if this is known to have been the case? J. B. S.

Woodhayne.

"*When Winds breathe Soft.*" — Who wrote the words of Webbe's celebrated glee, "When winds breathe soft?"

THE SECRETARY OF THE BANBURY GLEE AND CHORAL UNION.

Burton and Graham. — Who were Burton and Graham, referred to in the following lines, which in Moore's *Almanac* for 1811 head the Calendar for the month of June? —

"God save the King!—and he that wo'n't say so,
Burton and Graham's blessings with him go."

C. C.

Minor Queries with Answers.

Rum, its Derivation. — Can you inform me whence the name of this spirit is derived? In cant phraseology "rum" is synonymous with excellence or superiority of some kind. Bailey, in his *Dictionary*, says, "Rum-ville" was the cant name of London, and "Rum-culley" of a rich fool. Was the term so applied to the spirit distilled from molasses? G. W. J.

[Rum, the liquor, formerly spelt, as in French it still is, *rhum*, has been derived from *rheum*, or ῥεῦμα, a flowing, on account of its manufacture from the juice of the sugar-cane. It is scarcely supposable, however, that either producers, venders, or consumers would ever have offered or called for the article under so very uninviting a name. As rum has of all distilled liquors that are taken (not as physic) the strongest odour, it may possibly owe its name to *aroma*. This derivation seems at any rate to be suggested in Besch. *Fr. Dict.* (on *rhum*), where it is remarked, that "le tafia differe du *rhum* en ce qu'il n'a pas un *arôme* aussi prononcé." To this derivation it may be objected, that rum had its name, and was convivially imbibed, long before we began to describe the fragrance which attends the drawing of a cork by the term *aroma*. But the employment of *aroma* in the sense of vinous fragrance, at least with reference to spiced wine, is as old as hippocras. We read in Pliny of "*aromatites* vinum" (odoramentis conditum); and in a mediæval writer cited by Du Cange, "vinum optimum . . . . a speciebus retinet *aromaticitatem* et odorem." Halliwell, on "aroint," seems to think that the word *arome* once existed in our language; and it certainly does not appear impossible that, when the first rum trickled from the still, its rich fragrance may have gained for it the name of *arome* or *aroma*. Of *aroma* we should soon make *rum*, just as of *amoca* we have made *muck*. —— Rum, the adjective, which is now applied vernacularly to what appears odd or strange, formerly signified, as it still does in the north of our island, superior or excellent. "Rum," according to Jamieson, is in Lothian anything that is "excellent in its kind." The primary meaning of the word rum, as derived from the Hebrew, is *high*. Hence, in this sense, the Jews called London *Rum-Ville*, or *Rom-Ville*, literally high-town, or the chief of all cities. —— Rum, as applied to persons, and which originally signified a person of importance, has lapsed by use into a term of ridicule; just as we now hear it said ironically, "he is a very important personage;" meaning *not* what he is, but what he considers himself. This is one of the many instances offered by our language, in which terms have become vulgarised by use.]

Fights in the Seventeenth Century. — The following passage occurs in the third chapter of Lord Macaulay's *History*, containing his celebrated description of the social state of England in 1685. To what custom does it refer?

"Fights compared with which a boxing match is a refined and humane spectacle were among the favourite diversions of a large part of the town. Multitudes assembled to see gladiators hack each other to pieces with deadly weapons, and shouted with delight when one of the combatants lost a finger or an eye." — *Hist. of England*, vol. i. p. 423.

L.

[This reprehensible divertissement, during the reigns of Charles I. and Charles II., was designated *Buckler-Play*; but more anciently known as the *Sword-Dance*, or a combat with swords and bucklers, exhibited by our Saxon gleemen. Henry VIII. made the professors of this art a company by letters patent, wherein the art is entitled "The Noble Science of Defence." In the 6th James I., 1609, by a decree of the Star-Chamber, *buckler-play*, bear-baitings, &c. were utterly prohibited. From the reign of Charles II. to that of George I. these prize-combats were mostly exhibited in the bear-gardens of

* William Dykeman, citizen and ironmonger, served the office of Sheriff of London in 1368. He was buried in the church of St. Olave's in the Jewry.

the metropolis, viz. at Bankside, Southwark; Hockley-in-the-Hole, Clerkenwell; and Mary-le-Bone Gardens. Hence we find Mrs. Peachum in the *Beggar's Opera* thus addressing Filch: "You should go to Hockley-in-the-Hole and to Marybone, child, to learn valour." Pepys appears to have been mightily pleased with these demoralising exhibitions. "April 12, 1669. By water to the Bear-Garden. Here we saw a prize fight between a soldier and a country fellow, one Warrell, who promised the least in his looks, and performed the most of valour in his boldness and evenness of mind, and smiles in all he did, that ever I saw; and we were all both deceived and infinitely taken with him. He did soundly beat the soldier, and cut him over the head. Thence back to White-Hall, mightily pleased with this sight, and particularly with this fellow, as a most extraordinary man for his temper and evenness in fighting. Home, and after sitting a while, thrumbing upon my viall, and singing, I to bed, and left my wife to do something to a waistcoat and petticoat she is to wear tomorrow." See also his *Diary*, May 27, and Sept. 9, 1667. "These exhibitions," says Strutt, "were outrageous to humanity, and only fitted for the amusement of ferocious minds; it is therefore astonishing that they should have been frequented by females; for, who could imagine that the slicing of the flesh from a man's cheek, the scarifying of his arms, or laying the calves of his legs upon his heels, were spectacles calculated to delight the fair sex, or sufficiently attractive to command their presence." The manner of performing a prize-combat, at the commencement of the last century, is well described, and the practice justly reprobated, in one of the papers of *The Spectator* (No. 436.); but these exhibitions were not without trickery, as appears from another paper (No. 449.) in the same volume.]

Cocks of Dumbleton, Gloucester. — Sir Richard Cocks, Bart., was living in the year 1720. Information is required of the year of his death, and when the baronetcy became extinct. J. J.

[Sir Richard Cocks, the second baronet, died in October, 1726; his successor in the title, the Rev. Sir Robert Cocks, died Feb. 9, 1735-6; whose fourth son, Sir Robert Cocks, dying without surviving issue on April 4, 1765, the baronetcy became extinct.]

Monsieur Oufle. — Who is the author of the following work? —

"L'Histoire des Imaginations extravagantes de Monsieur Oufle, causées par la lecture des Livres qui traitent de la Magic, du Grimoire, des Demoniaques, &c. Amsterdam, 1710."

It is a novel, written in imitation of *Don Quixote*, and is profusely illustrated with engravings. I believe it is extremely scarce.

R. H. S.

[This singular work is by Laurent Bordelon, a French doctor in divinity, and dramatic author, born at Bourges in 1653. He died at Paris in 1730, thus very truly characterising his numerous works and himself: "I know that I am a bad author, but, at all events, I am an honest man." There is an English translation of this work, entitled *A History of the Religious Extravagancies of Monsieur Oufle*, &c. 8vo. 1711. See some account of the author and his numerous works in *Biographie Universelle*; consult also "N. & Q.," 1st S. ix. 57.]

Battles in England.—In what book shall I find an account of all the battles known to have been fought on English grounds, with description of the localities? W. D. C.

[Haydn's *Dictionary of Dates* contains a list of the principal memorable battles mentioned in British history. Consult also *The Calendar of Victory*; being a Record of British Valour and Conquest by Sea and Land, commenced by Major Johns, and continued by Lieut. P. H. Nicolas, 8vo. 1855; Howitt's *Visits to Remarkable Places, Old Halls, Battle-Fields, &c.*, 2 vols. 8vo., 1840-2; and Mac Farlane's *Great Battles of the British Army*, 8vo., 1853. For a notice of the early English battles, see the General Index to Bohn's *Six Old English Chronicles.*]

Nibelungen Lied.—Can you inform me whether the *Nibelungen Lied* has been published in English, and if so, by whom? W. S. H.

[A very spirited translation of the *Nibelungen Lied*, by Mr. Lettsom, was published a few years since by Messrs. Williams and Norgate.]

Replies.

SEBASTIAN CABOT.

(2nd S. v. 1. 154.)

Mr. Pryce has so misunderstood my communication on the above subject, that I must correct his mistake for the sake of your readers. The "*unpublished MS. of the Rev. Mr. Seyer*" was a manuscript note by himself, and not one of the MS. Calendars to which Mr. Pryce refers, and of which his estimate, whether just or not, is therefore irrelevant. It does not appear from what book Mr. Seyer had copied the marginal note of R. Eden, but simply that it was "a work respecting Sebastian Cabot," which does not look like a description of a MS. Calendar history of Bristol. Be the book, however, what it might, nothing turns upon this point, but simply on the authenticity of a note signed R. Eden, who was, or purported to be, a contemporary of Sebastian Cabot, and who stated that Sebastian "*told* him he was born in Bristow." I have no leisure to hunt up R. Eden, but perhaps some member of the Hakluyt Society may tell us who he was, or something about him.

Assuming that he was a real and reliable personage (and I have not the least suspicion to the contrary) the question stands thus: While Sebastian Cabot told Eden that he was born in Bristol, he also (as we learn from Mr. E. Cheney's interesting communication to the Philobiblon Society) told Gaspar Contarini, the Venetian Ambassador at the Court of Charles V., that he was born at Venice, and the inference is inevitable that Sebastian Cabot was a liar. But which was the false and which the true statement must be solved by an analysis of motives. Being capable of lying, in his statement to Contarini he had this inducement to lie: he was at the time endeavouring to prove to the Venetian his inclination to

serve Venice, and he might naturally conclude that his profession that he was a Venetian born would assist him. Was there any equivalent motive for falsification in his statement to R. Eden? For if not, we must prefer the latter.

Samuel Lucas.

TENTH WAVE, THE PYTHAGOREAN NUMBERS, AND THE ETYMOLOGY OF "TEN," μυρίος, ETC.

(2nd S. v. 108.)

O. H. wishes to know "the natural phenomenon" which originated the phrase "tenth wave," as used by Ovid and Burke. No natural phenomenon had anything to do with it. We constantly say "ten to one," and use the word "decimate" like "ten times worse," conveying the meaning of "large odds," great slaughter, and considerable aggravation. No doubt that *decimæ* or *tithes* have always been involved in the last category.

Doubtless the number Ten originally indicated amongst all tribes or races that which was immense or innumerable — ten being the utmost number they could express by their fingers — the primitive arithmetic.

This is all that can be said in explanation of the exaggerating idea involved in *Ten* by the Latins. It is a primitive notion retained to the last in the language — not apparent in the Greek — and seeming to show, with other internal evidence, that the Latin was a distinct offset from the Sanscrit, and probably an older dialect than the Greek. This opinion is forcibly upheld by Maury: "ce sont simplement deux sœurs, et si l'on devait leur assigner un âge different, la langue latine aurait des droits à être regardée comme l'ainée." (*La Terre et l'Homme*, p. 490., and in his excellent paper in the *Indigenous Races of the Earth*, p. 38.).

Explanations have been given — more curious than satisfactory. Thus Festus says: "nam et ovum decimum majus nascitur, et fluctus decimus fieri maximus dicitur;" for which there is no authority whatever. But the word was also used in a depreciating sense; thus Verrius Flaccus: "Quia vero decimando colligebatur, id cæteris vilius erat; hinc etiam decumanum frumentum dixêre pro aceroso, ac oleum decumanum pro minus puro ac proinde viliori."

Certain it is, however, that the words *decem*, *decies*, *decumanus*, were used by the Latins as epithets equivalent to considerable, large, immense. Cicero (De Fin. ii. 8.) quotes Lucilius for the phrase *acipensere cum decumano*, where *decumanus*, *tenth*, can only mean huge, immense; in fact, a huge sturgeon, if the sturgeon was the *acipenser* of the Roman gluttons. *Decima* was the name of one of the Parcæ or Fates of their mythology; and Festus says, "*decumana ova* dicuntur et decumani *fluctus*, quia sunt magna" (s. h. v.) There were but four gates to the Roman camp, but the chief was nevertheless called Porta *decumana;* and there were stationed the *tenth* cohorts of the Legions, — facts still farther proving the metonomic significance of the word. In fact, all these words were used by metonomy, *finitum pro infinito* (as we say in Rhetoric) for indefinite, large, immense, innumerable. Thus, Horace — "*decem* vitiis instructior," — and Plautus — "si *decem* habeas linguas mutum esse adducet," — which is equivalent to "as deaf as a post," in the sense applied to "those who *can* and *won't* hear." Finally, we say, "Better *ten* guilty escape than one innocent man suffer;" and the Italians used the proverb long before it became a maxim in our jurisprudence, to be questioned by Paley, and upheld by a Blackstone and a Romilly. "Meglio è liberar *dieci* rei che condannar un innocente." Of course, here ten means any number whatever.

The Greeks used the word μυρίος — as we use myriad — in the same sense, for the immense and innumerable. Dr. Maltby (*Gradus*) gives a note on the subject: — "The word is derived from μύρω, *largiter fluo*, and is well applied to the *flow* and *succession* of numbers. The plural was probably not applied to the definite number 10,000, until after the time of Homer; and later Grammarians make this distinction in accent; μυρίοι, an immense number; μύριοι, 10,000. *See* Damm." But *mòr* and *moran* signify in Gaelic *great* and a great number or quantity. (Stewart, *Gael. Gramm.*, quoted by Dr. Pott, *Etymol.*). There may be a tracing of the word μυρίος to the Sanscrit *bhûri*, *much*, *many:* the letters *m* and *b* being commutable articulations; the latter being pronounced by merely separating the lips after pronouncing *m*.

It is certain that the Zend *m* sometimes replaces the Sansc. *b*, *e.g.* Sansc. *brû*, to speak, is in Zend *mru;* and *mraud*, he spoke, is in Sansc. abraoît (abrôt). Bopp, i. 91. The derivation quoted by Dr. Maltby is, of course, a mere fancy in accordance with imaginative philology — μυρίος, from μύρω, *largiter fluo!* It is nevertheless adopted by Dr. Donaldson in his *New Cratylus*, and the learned Doctor dismisses the difficulty with the following astounding observation: "The derivation of the idea of a large number from the sight of water falling in infinite drops, is *too obvious to require any remark*" (!), p. 273., edit. 1850. Let us try another solution, — perhaps not "too obvious," but certainly safer, according to the rules of etymological investigation.

The Sanscrit *bahu*, *much* (contracted into *bhû* in its derivatives *bhû*-yas, bhû-yishtha, bhû-man, *bhû-ri*), represents the root μυ in μυ-ρίος; and the word is at once formed, — the length of the υ in μυ being equivalent to the omitted aspirate *h* in *bhû*, and the *b* being changed to *m*, in accordance with the usual change in the cognate idioms. Nay, it

is certain that the words *much*, *more*, *mehr*, μείζων, *major*, &c. belong to the same etymon. Doubtless μυρίος is a secondary formation, — perhaps of the comparative degree of *bhû*, namely bhû-yas, *more*,—the idea involved in the word being, as it were, "more and more;" as we say in English, speaking indefinitely. We know that the comparative ending -îyas in Sansc. (nom. -îyâns) has, through the elision of the *nasal* and the common change of *s* into *r*, become in Latin *io-r*. All the elements of μυρίος may thus be clearly traced according to strict etymology. *Valeat quantum* if I state that the Gipsy word for a *multitude* is *beh-yr*.

Besides, if the word μυρίος be the representative of the comparative degree *bhû-yas*, it is only in accordance with the known fact that these comparative affixes *-yas* and *-yishtha* (Greek ων and ιστος) did *not* often imply *comparison*,—but simply *excess*, — the distinct recognition of comparison being a later inference, — as results from the fact that forms ending in comparative affixes are used in Sanscrit, especially in the Vedas, frequently in the sense of *excess*, — whilst, on the other hand, it is not a rare occurrence that the *superlative* formations in Sanscrit are actually used in the sense of the *comparative*, as in the proverb: dhânyânâm samgraha uttama sarvasamgrahât — "a hoard of grain is *best* (=better) than every hoard;" which reminds us of the Spanish proverb, "Better is a full belly than a fine coat." And if the Sanscrit says "best *than*" it is surely not worse than the expression constantly heard from our educated lips, "the *best* of the *two*."

The μέγιστος of the Greek is the Zend *ma-zista*, Sansc. *bhû-yishtha;* and where else can we find the German *meist*, our English *most*, and the Datin *maximus?* And is not the Celtic *mwyaf* (mooyāv), otherwise given *maighis*, precisely the same word?

This Celtic word *maighis* is noteworthy as having been mistaken for the etymon of *magnus* and μέγας by our first comparative etymologist, *Eugene Aram*. With the knowledge of Sanscrit his wonderful sagacity would have left, perhaps, little to be desired. Alas, that such an exalted intellect should have missed his way, to be immortalised by the hangman and the novelist! (See his admirable *Essay towards a Lexicon upon an entirely New Plan*.)

The Greeks also applied the number three to express a mighty wave — τρικυμια was their *fluctus decumanus* — οἷός σε χειμὼν καὶ κακῶν τρικυμια. (*Prom.* 1014.) Indeed τρις was the exponent of their exaggeration variously combined; for instance, τριτανυστος, *widely stretched, valdè extensus*.

The Latins also applied *sexcenti* and *sexcenties* in their exaggerations — like our hundred and thousand — perhaps from the fact that the Roman cohorts consisted originally of six hundred men. (Cf. Niebuhr, *Röm. Gesch.*, Part I., note 568.) Cicero says: "venio ad epistolas tuas quas ego sexcentas uno tempore accepi" (Att. 7. 2.); and Plautus has, "suspirabo plus sexcenties in die," (*Mem.* 5. 4.).

Ovid used the word *decimus* in his II. Metam. 10.: "Vastiùs insurgens decimæ ruit impetus undæ." And other poets have indulged in the figure: Lucan, Lucretius, Valerius Flaccus, Silius Italicus, and Gregory of Nazianzen. The annotator of the Delphin Ovid remarks: "Denarium quippe numerum volebant esse perfectissimum, ut qui constet ex uno, duobus, tribus et quatuor. Unde ad numerum denarium progressi, redimus ad unitatem."

It is, I suppose, well known that Pythagoras and his followers gave a very serious moral and theological import to the numbers. Each had its meaning; and Ten was considered the representative of all the wonders of the universe. To say that one thing surpassed another by far, the Pythagoreans said that it was ten times greater, ten times more admirable. To express the simple excellence of a thing, they said it had ten degrees of beauty. This number was the symbol of peace, good-will, and friendship; and they gave as a reason the "natural phenomenon," that when two persons join friendship, they join hands together, making up ten fingers. The number Three has always been in great vogue: it was the "perfect harmony;" indeed the history of this number would be a curious compilation. Most nations attach some sacred idea to it. If it occupied a high position amongst the speakers of Sanscrit, it also means something amongst the jabbering Ashantees of Africa — where, however, it assumes the form of 3333 — this being their sacred number. It is, therefore, the number of the king's wives or concubines! But it must be remembered that the king gives away women just as his royal cousins in Europe distribute orders and decorations. Four, also, was in great veneration; but Seven was most in vogue, especially amongst the Hebrews, concerning which the Rev. Rich. Clarke has written a learned treatise — *Essay on the Number Seven*. It was adopted by the physicians for their climacteric year. Hence, probably, the common notion that every individual is thoroughly renewed every seven years, for which there is no physiological ground whatever. The probability is that we are thoroughly renewed much oftener in certain parts of the organism (though certainly not in all), according to "wear and tear" and the formative forces of the system, which vary with disease, and age especially. Fra Paolo, in his *Hist. of the Council of Trent*, ridicules all the supposed advantages of number Seven.

Our common prejudice against number *Thirteen* for dinner-parties is much better founded in fact. The rate of mortality varies with the ages

of individuals. Now, of thirteen individuals of different ages, anywhere assembled, there is always a probability that one, at least, will die during the year. Of course the same is true of twelve, — only the probability is diminished, and so on of every number: but by avoiding *thirteen* at dinner, or anywhere else, it is clear that we do not avoid the claim of King Death, according to his known rules and regulations. If we could permit ourselves merely to jot down the names of thirteen of our friends at random, the result would probably ensue. I say probably, — for that is all which the reason involves. Whatever we may now think of the mystic import of the numbers as contradistinguished from the stern facts which they are made to unfold, and to impress upon us in all the relations of life, one fact is evident, — amongst the moderns there is no doubt about the preference to number One.

Much information on the mystical import of the numbers will be found in Cudworth's *Intellectual System*, and in Thom. Taylor's *Theoretic Arithmetic;* but the subject is very far from being exhausted even by the latter, although the greater part of his book is devoted to this curious, but perhaps unprofitable investigation.

Very odd notions will be found in the etymological dictionaries as to the derivation of the Greek δέκα, the German *zehn*, and the English *ten*. Although δέκα must have been the name of the number long before men began to reason upon numbers, we are gravely told that it was so called because it contains all the other numbers — ὡς δεκτικὴ πάντων ἀριθμῶν — in fact, from δέχομαι. The German *zehn*, we are told by Adelung, was probably derived from *zehen*, the *toes*, their number being ten. Our English ten I have also heard derived from the same incomprehensible source ten, quasi, *toen!* Other derivations will be found quoted in Richardson's *Dictionary*, all equally absurd, excepting that advanced by Tooke, which certainly is rational and philosophical. He says that as ten is properly the collection of all the fingers, *tyn*, *ten* is the past part. of the A.-S. verb, tyn-an, to enclose, to *tyne*. "Se non è vero è ben trovato" — on account of its ingenuity Tooke's etymology deserved to be true; but *Ten* has a much more remote ancestry than the Dano-French dialect which is called Anglo-Saxon. Like a multitude of words in all the languages of Europe, it is Sanscritic; and considering the thousands of years during which, like a boulder, the word has been rubbed through the vocal organ of the Indo-European nations, its integrity has been wonderfully preserved, and it is still capable of speaking for itself and its remote pedigree.

The Sanscrit for *ten* is *das'an* — written with the *palatal s* — peculiar to the Sanscrit, which, in Greek, Latin, and the other cognate idioms, invariably passes into a guttural sound, as will appear in the following instances: pas'u, *Lat.* pecu-s, *Germ.* Vie-h; as'wa, *Lat.* equ-us; as'u, *Gr.* ὠκυς; nas', *Lat.* nec-are; vis', *Lat.* vic-us: s'wan, *Lat.* can-is; vas', *Lat.* vacc-a; s'ûr-a, *Gr.* κύρι-ος; s'iras, *Gr.* κέρας; s'rî, *Lat.* Cer-es. Thus das'an became in Latin *decem*, in Greek δέκα. In the idiom of our Indian race, the *Gipsies*, it is *desch*, *des;* in Hindústani *das*, *dah*; but in Bengalee, the nearest idiom to the Sanscrit, it is *dash*, das-hak. In Sclavonic it is *desyaty*, and in modern Russian *desyat*.

Amongst others of the same family of languages, we find *deszimt*, deszimt's, deszimtis, des, dessimton, decet, Irish *déugh*, *deich*, and the Gothic *taihun*. We now see that the *d* has been turned into *t*, the two letters only differing by the slightest possible incurvation of the tongue against the front of the mouth. In the German *zehen* or zehn, we find not only a stronger representative of the Sanscrit *d*, but also the guttural representative of the Sanscrit *s'* reproduced. In a similar manner the Sanscrit dis', *to show*, Greek δεικνυμι, Latin *dicere*, *docere*, becomes in German *zeigen*, the Gothic being *tiehan;* and das', *to bite*, becomes Gothic *tahjān*, Greek δακνειν, German *zahnen*, *to tooth*.

As what we call Gothic is merely that which relates to the Jutes, Getes, Gutes, Geatun, comprehending all that should more properly be called Scandinavian — referring to the Cimbric Chersonesus or Jutland (Camden, *Brit.*) — we are prepared to find the word in Swedish *tio*, Dutch *tien*, Danish *ti* (pron. *tee*), Anglo-Sax. — our Scandinavian — *tyn*, *tien*, *ten*. Some of the older forms of the Germanic language had *zehan*, *zin*, *cin*, and *tain*. To show how the *z* changed into *t* in the Scandinavian branch of the great Indo-European family, a few words will suffice. German *zahl*, Eng. tale, i. e. *number*. Of this word *tale* a different etymology is given in the Dictionaries, but I submit that *zahl* is the same word, and the original representative in German: zählen, *to tell*, i. e. to number or count; zahn, *tooth;* zehe, *toe;* zapfen, *to tap;* zahm, *tame*. The same change of *z* to *t* occurs in the Danish, Dutch, &c.

Thus to the Sanscrit must our future etymologists appeal for the history of the fundamental words of the language, — a process infinitely more valuable and interesting than elucidatory quotations from the books of old authors, however valuable these may be for showing the change of meanings. The Philological Society promised a new *English Dictionary* at its last sitting. Success to the undertaking!

I may add that the same fact results with regard to all the numbers; and with regard to Ten, as well as the others, excepting, perhaps, the first three, there is nothing whatever to show that the sounds were the result of any mental process connecting them with other significations. The names

of the numbers seem to belong to that class of words the original suggestion of which is utterly beyond our explanation,—a subject full of interest, but on which it would be out of place here to enlarge. Andrew Steinmetz.

Replies to Minor Queries.

What is a Tye? (1st S. iii. 263. 340. 469.; v. 356. 395.)—In the First Series I asked this question, but it met with no satisfactory reply. In the *Gentleman's Magazine*, Feb. 1858, is an engraving of a tieing post at St. Albans, supposed to represent the post to which and the cords with which Christ was bound. Were such posts erected at cross roads? or were posts with serpents Druidical emblems of wisdom, placed at cross roads, and converted into the Christian emblem of the post and cords. St. Eloy in his Sermon, quoted in Maitland's *Dark Ages*, says, "let no Christian place lights at the temple, or at fountains, or at trees, or at places where cross roads meet."

And again St. Eloy says, "do not make devilish amulets at trees, or fountains, or cross roads."

King Alfred is said to have hung golden braces at cross roads, to show the security of property under his rule.

Were tieing posts the original stocks, or whipping posts? Will no one tell me what was a tye? A. Holt White.

Seventeen Guns (2nd S. v. 70.)—If Mr. Lloyd will turn to p. 33. of *The Queen's Regulations for the Army* (edit. 1857), he will find the regulations respecting "Honours to be paid at Military Funerals;" and at p. 35. of the same volume, the "General Instructions regarding Salutes, established by Her Majesty's Order in Council of Feb. 1, 1838." Section v. p. 45. prescribes the number of guns with which the Governor of Madras and Bombay are entitled to be saluted, which is *seventeen*. *Lieutenant-Governors* of Her Majesty's colonies and foreign possessions are entitled to *thirteen*. Why Mr. Colvin received a salute of *seventeen* guns under these regulations, I cannot tell; as he would, as a Lieut.-Governor, appear to be entitled to thirteen only. In Article 7. of the section last quoted, it is provided that civil functionaries shall have at their funerals the same number of guns fired as minute-guns, while the procession is going to the burial ground, as they were entitled to as salutes when living.

John Maclean.

Hammersmith.

In answer to Mr. Lloyd respecting the salute of seventeen guns fired on the death of the late Mr. Colvin, Lieut.-Governor of the N. W. Provinces of Bengal, I can refer him to an order of the Governor-General in Council, dated Dec. 7, 1852, in which the salutes for the various officials are duly regulated. The order is too long to transcribe here, but it will be sufficient to state that, among others, the Governors of Bengal, Madras, Bombay, N. W. Provinces, and Prince of Wales' Island are allowed *seventeen guns*. The bishops of either Presidency fifteen guns. The lowest number fired in a salute is seven, which is allowed to captains and commodores in the Indian or Royal navies.

Can there be any reason why the salutes should invariably consist of an odd number of guns? And can any of your correspondents inform me by whom and when the royal salute was fixed at twenty-one guns? W. B.

Londinopolis (2nd S. iv. 470. 521.)—The copy of Howell's *Londinopolis* in the Philadelphia Library contains the same gap in the paging from 128. to 301. as the copies noted already; but it is evident, not only from the context but from the Table of Contents, that nothing is missing. It is probable that two printers were engaged at the work, and that the one who printed the second part was misled by an erroneous supposition that the first part would cover 300 pages. Uneda.

Aldermen in Livery, &c. (2nd S. v. 25.)—Amongst the Ordinances of the Corporation of Doncaster, 1617, was one which enacted that "no retainer, being servant to any nobleman, knight, gentleman, or other, or wearing their liveries, should be elected to the 24 capital burgesses." C. J.

Irish High Sheriffs (2nd S. v. 156.)—The Lords of the Treasury having, when too late, discovered the worth of the man whom they allowed for many years to take charge of the Exchequer Records of Ireland, with the sole reward afforded by his own enthusiastic love of them, after his death gave his representatives 700*l.*, with the condition that his MS. collections should be deposited in the Exchequer for the public benefit. The labours of the life of the late James J. Ferguson were thus handed over to the country; and I have no doubt his "Exchequer Notes" will be found amongst the mass of documents now in charge of Master Hitchcock. I should be much obliged by any information as to the present state of Mr. Ferguson's MSS. Have they been arranged and bound, so as to be available for consultation? or are they still lying in the unarranged and unclassified state in which the sudden demise of their lamented collector left them?

The Memoranda Rolls of the Exchequer (of which there is a very full series in Master Hitchcock's care) record the names of the sheriffs of each county in Ireland who made their "proffers," or were fined for not performing that duty, at Easter and Michaelmas, every year. The deficiencies of the Exchequer series are supplied by

the Memoranda Rolls and Great Rolls of the Pipe in the Record Tower, Dublin Castle. Sir Bernard Burke, Ulster King of Arms, is now the worthy custodian of the latter records.

Whilst we hear of the noble effort now in progress in England, to rescue from oblivion the materials of the national history, are such records as the Rolls of the Irish Parliament, the Irish Exchequer Memoranda Rolls, and the Great Rolls of the Pipe in Ireland, to be suffered to moulder in oblivion? Surely here are ample "materials for the history of Great Britain!"

James Graves.

Kilkenny.

Plays at Public Schools: Silvester (2nd S. iii. 133.) — I hope Dr. Doran will forgive my pointing out an inaccuracy in his statement upon the subject of plays at public schools above referred to.

It is true Garrick was present, and so much pleased with the general performance, that he presented the boys with the scenes; but it is incorrect to state that he (Garrick) enticed Sylvester to turn actor, for Silvester (not Sylvester) was elected from Merchant Taylors' School in June, 1764, to a Scholarship, and in June, 1766, to a Law Fellowship in St. John's College, Oxford. He was called to the Bar at the Middle Temple, Feb. 1772, admitted one of the Common Pleaders of the City of London in Sept. 1774, elected Common Sergeant in July, 1790, and unanimously elected Recorder of London in October, 1803. He was created a Baronet in 1814, and died in March, 1822.

It will be seen by this that "poor Silvester" never had anything to do as an actor, other than at the Old Bailey Sessions, where he performed his part as one of the best criminal judges of his day. The statement is therefore entirely one of fiction as regards "poor Silvester;" whether any other of the performers were enticed away I cannot say, but the performances were discontinued after two seasons (1762 and 1763), the Merchant Taylors' Company disapproving of them, as likely to draw the attention of the scholars from more useful pursuits and more important acquirements.

J. Speed D.

Bird's-eye View of Towns (2nd S. v. 130.) — I have seen some very interesting bird's-eye views of several French towns, *e.g.* Lyons, Avignon, Arles, and Nismes, published at no distant period, and called, if I remember rightly, "La France aërienne." C. W. Bingham.

Major-General Claud Martin (1st S. xii. 453.; 2nd S. v. 137.) — Among the Wellesley Papers preserved in the British Museum are two certified copies of the will of this individual, dated January 1, 1800. (Add. MS. 13,863.) The original consisted of no less than 80 pages, with an abstract annexed, on 9 pages more. One of the above copies was submitted by the executors of the testator to W. Burroughs, Advocate-General at Calcutta, for his opinion and advice as to the proper mode of carrying the will into execution, and it has his remarks written on the margins. The other copy was in like manner submitted to Francis Macnaghten, Esq., and has his remarks also on the margins. There is, moreover, a portion of a third copy of the will, with the remarks of Robert Leslie on it. From these papers any one interested in the bequests of Major-General Claud Martin (not *Martine*) may obtain ample information on the subject. μ.

Infernas Tenebras (2nd S. iii. 30.) — I cannot find any author named Stadilus, and having found the passage, which is somewhat inaccurately quoted, I infer that H. made or copied a mistake. Swinden seemed to be the writer, but "nuper," in 1788, was hardly applicable to a discovery announced in 1714. Here is the title-page of the real book: —

"J. Burch. Menckenii de Charlataneria Eruditorum, Declamationes duæ, cum notis variorum. Accessit Epistola Sebastiani Stadelli, ad Janum Philomusum, De circumforanea Literatorum Vanitate. Ed. sexta, Neapoli, 1786, apud Petrum Perger, Expensis Josephi de Licto, Superorum permissu."

Menckenius in his preface dates one oration Feb. 9, 1713; the other, Feb. 14, 1715: in the second, at p. 242., he says —

"Nec magis morabor Physicos, quorum aliqui nihil omnino in rebus, quæ sub sole sunt, inaccessum nihil impervium putant, adeo ut non modo in his, quæ ante oculos posita sunt, ad insaniam usque scrupulosi sint, verum et

'Tentare cavus uteri et terebrare latebras,'

assueti, in ipsum terræ centrum descendant, ignisque subterranei vires causticas explorent, imo et ipsum tentent primum mundi chaos, ac præterea in Luna homines, demones et gehennam quærant in sole." *

In the *Acta Eruditorum* the book is reviewed, but Swinden's name is not given. I do not know whether the first edition was anonymous; the second is "by Tobias Swinden, late rector of Cuxtone in Kent."

I believe that all these books are very common.

Fitzhopkins.

Garrick Club.

Permanent Settlement of Lord Cornwallis (2nd S. v. 88.) — The following extract from an article entitled "A Chronological Account of the Connexion between England and India," in the *Companion to the Almanack* for the present year will probably afford your correspondent C. K. the information he requires: —

"1789. — The decennial settlement of the lands com-

* "Infernales tenebras, quæ nemini hactenus mortalium viventi patuere, in sole lucidissimo nuper visus est oculatissimus Anglus Anonymus, de quo vide *Acta Eruditorum*, 1715, *Men. Mart.*, p. 107."

menced towards the end of the year in Bengal. In the following year the same regulation was begun in Bahar. The whole was completed in 1793, when, in pursuance of instructions from England, the settlement was declared perpetual."

"By this settlement, which produced such an important change in that large portion of India, the Zemindars, who were in fact the revenue agents of the Mogul Government, usually hereditary and possessed of much power and influence, but not owners of the land, which they could neither sell nor alienate, were declared the actual landowners, and from them the principal revenue of India was to be derived, in the shape of land-tax. The ryots, or peasantry, who, though often grievously oppressed, were the real owners of the soil, of which they could not be dispossessed while they paid the assessments levied upon it, were declared the tenants of the Zemindars. The effects of this financial measure were disastrous. The Zemindars, obliged to go through the legal formalities to collect their rents from the ryots, were unable to pay their taxes to the Government, whose proceedings were summary. Their lands were gradually sold for arrears of taxes, and passed into the hands of absentee landlords. In a few years great numbers of the Zemindars disappeared. No improvement took place among the ryots, who were perhaps more oppressed by the middlemen immediately above them than they had been by the Zemindars."

W. H. W. T.

Somerset House.

Mr. De Quincy's Story of "Ann" (2nd S. iv. 472.; v. 57.), and a most affecting one it is, is given in full in pp. 47. to 54. of *The Confessions of an English Opium Eater*, 3rd edit., London, Taylor and Hessey, 1823. She is not, however, there described as a "beautiful girl," but as a very young (under sixteen), gentle, and generous being, to whose timely aid he was indebted for his life when sinking from extreme exhaustion. The narrative is given as if intended to be read as a fact!

G. B.

Skull and Butterfly (2nd S. v. 147.) — I should much doubt whether the above emblem, and its accompanying motto, "*Que sais-je?*" were ever used heraldically. They formed, however, the device of an individual, whose name I should be happy to give privately to Archæologist, if it at all concerns him to know. He was one of a little party of long-scattered Oxford friends, some thirty years since. We had been much struck with the beauty of the symbol, as figured in vol. iii. p. 356. of Heyne's *Virgil* (edit. Lips., mdccc.), and adopted it for a season on our seals and book-plates, though with different mottos. "*Que sais-je?*" was one.

C. W. Bingham.

Miscellaneous.

NOTES ON BOOKS AND BOOK SALES.

We have received the Seventh Volume of *The Letters of Horace Walpole, Earl of Orford, edited by* Peter Cunningham, *now First Chronologically Arranged*, and which contains Walpole's Correspondence from Nov. 1777 to Jan. 1781 — a very interesting period — and the stirring events of which are chronicled by Walpole with the minuteness almost of a newspaper, but with a brilliancy peculiarly his own. The present volume contains upwards of twenty letters hitherto unpublished: a few to Grosvenor Bedford, but the greater portion to Lord Harcourt. The volume is illustrated with portraits of Madame Du Deffand and the Duchess of Choiseul, of the Chudleigh Duchess of Kingston, and of the Young Pretender, the Duke of Albany, and of his Duchess.

We have this week to introduce to our Readers — and to invite them to give a cordial welcome to a kinsman from across the Atlantic — the First Volume of a work which owes its origin to our own success. *The Historical Magazine and Notes and Queries concerning the Antiquities, History, and Biography of America*, is so completely modelled after our own journal, that to speak in its praise is almost to sound our own. It has, however, withal its own peculiar characteristics: for, although as might well have been the case, seeing that our early literature is also the early literature of our transatlantic brethren, its consideration might occupy a large portion of an American *Notes and Queries*, the Editor has with great judgment preserved the national character of his journal, and invested it with a thoroughly national interest — a fact which, while it has ensured its success in the States, has added greatly to its use and value to the literary world of England. In conclusion we may remark, that it rivals our own volumes in the completeness of its Index.

The Clerical Directory; a Biographical and Statistical Book of Reference for Facts relating to the Clergy and the Church, by the Conductors of the Clerical Journal, is a goodly quarto volume, containing not only an Alphabetical List of the Clergy, but such additional information as makes it a Biographical Directory.

Fairy Fables, by Cuthbert Bede, *with Illustrations by* Alfred Crowquill. A very amusing and pleasant story for young children, who will assuredly not like the book the less for the quaint woodcuts with which Alfred Crowquill has illustrated it.

Those of our readers who know the extraordinary skill with which Mr. John Harris has been in the habit of completing rare books by *facsimiles* of the missing portions will learn with regret that, in consequence of the failure of his eyesight, he is no longer able to follow his profession. We refer to our advertising columns for further particulars of a case which well deserves the sympathy of lovers of books.

The valuable Library of the late Rt. Hon. Lord Alvanley was sold by Messrs. Sotheby & Wilkinson on Feb. 15, and five following days. Among others we select the following lots: —

Lot 209. Biblia Sacra Latina, cum Epistola S. Hieronymi et Interpretatione Hebraicorum Nominum. Manuscript of the 13th Century on vellum, beautifully written in a very distinct hand, having numerous elegant capitals executed in various colours, old calf binding, with brass corners and clasps. 13*l.* 13*s.*

This fine Manuscript formerly belonged to John Crewe, Esq. of Utkinton, whose autograph signature, with his MS. note stating that "Acts is placed after ye Hebrews & next before James," is on the fly-leaf. Previously it was in the possession of "John Watkyn, sonne of Gyfford Watkyn, of Watford, in Northamptonshire."

210. Bible (Holy) Authorised Version, an edition unknown to Lowndes, Robert Barker, 1613—Herrey (R. F.) Two Concordances, 1613—Book of Common Prayer, 1614—Psalmes in Meeter, with apt Notes to sing them withall, 1615.

Black letter, beautiful copies in old richly gilt calf, with

the Royal Arms on the sides, gilt gauffré edges, from the Library of his Majesty James I., and afterwards the property of John Crewe, whose autograph signature is on the cover. 27*l.*

291. Bibles (Holy), 2 vols. vignettes by Vander Gucht. Large paper, very fine copy, ruled in old English blue morocco, gilt edges, on which a Coat of Arms, Flowers and Insects are painted. Oxford, John Baskett, 1717. 7*l.*

At the end of this copy of "The Vinegar Bible" is inserted Downame's Concordance, printed in 1726, inlaid and ruled to match.

292. Bible (Holy), the authorised Version (Acts vi. 3. being printed "whom YE may appoint"), with Royal Arms by Hollar, and engraved title by Lombart, large paper, extremely rare, beautiful copy, ruled throughout with red lines, Cambridge, John Field, 1659.—Book of Common Prayer, with the Occasional Services (including that of the Healing), black letter, large paper, very scarce, beautiful copy, ruled throughout, Assigns of J. Bill and C. Barker, 1669. Uniformly and magnificently bound in old English blue morocco, covered with elaborate gold tooling, and having a Crucifixion painted on the leaves of each volume under the gilding. 2 vols. 55*l.*

These beautiful specimens of old English binding were "the gift of the Right Honourable Nathaniel Crewe, Ld. Bishop of Durham, to his godson Devereux Knightley, Sept. 1681." They "came from ye Domestick chapel at Utkinton," and are "ye property of John Arden, Esq. May 28, 1753." The first inscription in the autograph of Bp. Crewe, and the second in that of J. Arden, Esq.

294. Book of Common Prayer, first edition, very fine copy, extremely rare, imprinted by Edwarde Whitchurche, the seventh daye of Marche, 1549.—Book of Common Prayer, black letter, scarce edition, unknown to Lowndes, Deputies of C. Barker, 1596.—Psalter after the translation of the great Bible pointed as it shall be sung or said in Churches, black letter, Deputies of C. Barker, 1597.—Book of Common Prayer, black letter, R. Barker, 1607.—Psalter after the translation of the great Bible, pointed, black letter, R. Barker, 1606-7.—Psalmes in Meeter, with apt Notes to sing them withall, black letter, printed for the Company of Stationers, 1606, all fine copies. In 1 vol. 87*l.*

The edition, by E. Whitchurche, dated 7th March, 1549, is of the greatest rarity. It varies from the editions issued in May and June in the same year, as will be seen by its collation, which is as follows: Title-page with "The contentes of this Booke" printed on the back, one leaf; Preface, one leaf; The Table and Kalender, eight leaves; An Ordre for Mattyns, &c. ending with the Communion Service, folio 1—CXXXIIII (VII and LX being repeated); The Letany and Suffrages, three leaves not numbered; Of the Administracion of Publyke Baptisme, &c. folio 1—XXXVII, having on the reverse of last leaf (containing imprint) the Royal Order respecting the price of publication.

592. Dibdin (T. F.) Bibliographical Decameron, 3 vols. imp. 8vo., large paper, the numerous beautiful engravings in the choicest condition, many of them in different states, with several of the original exquisite Drawings (16 illuminated), by G. R. Lewis, inserted, together with several additional plates, including private portraits of the author, Mr. Leigh, Duke of Roxburghe, Lord Spencer, Honest Tom Payne, &c. 48*l.*

1554. Parliament (The) houlden att Westminster the fourth of Ffebruary the third yeare of or Soveraigne Lord Kinge Henry the Eigth. An important heraldic roll on parchment (above 18 feet long and 1 foot wide) on which is represented a walking procession of Henry VIII. and his Peers in their robes, depicted in their proper colours, and having the names of each person neatly written in scrolls above his coats of arms, correctly blazoned. 32*l.*

Apparently executed at the time (1512), and a great curiosity. In the Index Indicatorius of the *Gentleman's Magazine* for February, 1795, an inquiry was made after this procession stated to have been in the hands of the Rev. Mr. Allen, Rector of Toporly, Cheshire, in 1774. The inquirer, however, erroneously described it as a procession on horseback.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE GRUB STREET JOURNAL from January 1730, to the end; or any detached portions.
THE BEE, OR UNIVERSAL WEEKLY PAMPHLET. 9 Vols. 8vo. 1733, and following years, or any separate volumes.
THE CARCANET. London. Pickering.
THE FLOWERS OF FABLE. London. Vizetelly and Co. 1832.
COMMON SENSE ON COMMON SUBJECTS. By R. G. Blunt. Ward and Co.
THE CATECHISM OF HEALTH, &c. By B. C. Faust, translated from the German. London. Richardson. 1839.
MULOCK'S ANSWER GIVEN BY THE GOSPEL TO THE ATHEISM OF ALL AGES. Rivingtons. 1819.
MULOCK'S TWO LETTERS ON THE MYSTERY OF THE GOSPEL. Moit, Newcastle, Staffordshire. 1822.
MULOCK'S CHRISTIAN COUNSEL, THE LIGHT AND SAFEGUARD OF NATIONS; a Letter to the Right Hon. G. Canning. Ridgway. 1827.
MULOCK'S LETTER TO EARL OF CLARENDON ON DISENTHRALMENT OF IRISH ENCUMBERED ESTATES. 1853.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

TRANSACTIONS OF THE KILKENNY ARCHÆOLOGICAL SOCIETY. Vol. I. Part I. 1849.
FIRST ANNUAL REPORT OF THE CHURCH EDUCATION SOCIETY FOR IRELAND. 1840.

Wanted by the *Rev. B. H. Blacker*, 30. Waltham Terrace, Blackrock, Dublin.

BURKE'S LANDED GENTRY. Part II. Colburn. 1843.

Wanted by *T. Millard*, 70. Newgate Street.

RICCATI, HISTOIRE DE NAPOLEON PENDANT LES CENT JOURS. 3 Vols. Paris. 1839. Vol. II., or the set, or permission to borrow Vol. II.

Wanted by *George Glaisher*, 470. New Oxford Street, W. C.

Notices to Correspondents.

In consequence of the great number of Communications which we have in type, we shall next week give eight additional pages.

LIBRARY CATALOGUES. *The long article on this subject shall appear, if possible, in the course of a week or two. But even if the writer's plan be adopted, Lett's Library Catalogue, which we ourselves have found most useful, would be very suitable for receiving the entries.*

GOLLOP FAMILY. *If* Anglicus *will send his real name and address to William Gollop, 8. Brunswick Terrace, Southampton, he will give some information respecting that branch of the Gollop family to which Anglicus refers.*

ABRDA. The Irish Hudibras, or Fingallian Prince, 1689, *is attributed to James Farewell by Lowndes.*

J. A. P. C. *The English Book of Common Prayer was translated into Irish by W. Daniel in* 1608, *fol. Other editions were also printed in* 1712 *and* 1717. *It is also kept on sale by the Christian Knowledge Society.*

Answers to other correspondents in our next.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

[Advertisement.]—WHY BURN GAS IN DAYTIME? —CHAPPUIS'S PATENT REFLECTORS diffuse the healthful light of day into all dark places.—Manufactory, 69. Fleet Street.

LONDON, SATURDAY, MARCH 13. 1858.

Notes.

PRESERVATION OF MONUMENTAL INSCRIPTIONS. — A HINT TO COUNTY ARCHÆOLOGISTS.

[We have, in the earlier volumes of "N. & Q.," called the attention of our readers to the importance of preserving authentic copies of all monumental inscriptions, and thrown out various suggestions as to the mode in which this might best be accomplished. We wish the writer of the following article had subscribed his name to it: for there is certainly no one in this country better entitled to be heard upon the subject, whether we look at his intimate acquaintance with it in all its bearings, or the important position which he occupies.

We may take this opportunity of congratulating those who have shared our anxiety with respect to the shameful condition of too many of our PAROCHIAL REGISTERS, on the fact that the subject is under the consideration of the Government, and that a Bill for their more effectual preservation may probably be submitted to Parliament during the present Session.]

Through the pages of "N. & Q." the public attention has been called to the state of parish registers in England, in reference to the frequent instances of neglect and carelessness in regard to their preservation: of their high importance and value in point of evidence of descent, both as respects the inheritance of lands and dignities, no question arises. There is another species of evidence of great importance to the true descent of lands and dignities, to which I would invite public attention through the same channel, and offer a suggestion to the consideration of the numerous Archæological Societies occupying very prominent ground in various counties. I mean the evidence supplied by monumental inscriptions to the memory of the dead of all grades in the different churches and churchyards throughout the various counties of England and Wales. The genealogical materials supplied by these inscriptions afford generally more information than the mere entries of baptisms and burials. In visiting of late various country churches, I have been struck with the number of tablets and gravestones, both within the churches and churchyards, where the inscriptions are in very many cases scarcely legible, especially on those stones which form the pavement of the aisles and naves. In the churchyard the constant exposure to the weather and damp atmosphere renders the decay of the inscriptions inevitable, particularly when the stone itself is of a very fragile nature.

The genealogist, the biographer, and the topographical historian are all so sensible of the value of the evidence afforded by these memorials of the dead, and their use in historical illustrations, that they will, I am sure, unite in urging the preservation of the inscriptions in all histories of counties or parishes when in the course of publication; but, as many counties and parishes are without any chronicles of their annals or the broad acres of their respective squires and the owners of land, it would be very desirable to form a mass of materials of this class to which gentlemen who undertake county histories might have access; for it is not to be expected that they can visit every church and churchyard for the purpose of transcribing such inscriptions, a work in itself of great labour and extent in many large and distant parishes. Those persons who have had occasion to investigate the descent of Gloucestershire families must be well aware of the value of Bigland's collection of inscriptions from the churches and churchyards throughout the county, and few but must have regretted the non-completion of that work. It strikes me that the secretaries of the Archæological Societies would be rendering essential service by devoting a few pages in their quarterly or annual publications to the preservation of such monumental memorials as are in a state of decay, and perishing in the churches and churchyards of their respective counties.

The Sussex Society would find ample materials in that county; and there are amongst that body many members capable of appreciating the value of such a collection. F. S. A.

SHAKSPEARIANA.

On a Passage in "Troilus and Cressida." — Having been sometimes fortunate in unravelling the perplexities of some of the more glaring misprints in the text of Shakspeare, I have received from time to time various Queries from correspondents, of which the following is a recent specimen: —

"I stumble at the speech of Ulysses in *Troilus and Cressida*, Act III. Sc. 3. It stands thus in the folio: —

> "'Time hath (my Lord) a wallet at his backe,
> Wherein he puts almes for obliuion:
> A great siz'd monster of ingratitudes:
> Those scraps are good deedes past,
> Which are deuour'd as fast as they are made,
> Forgot as soon as done.' &c.

"'*The great siz'd monster*' is pleonastic; and when we have got him, what are we to do with him? The *monster* should be the *alms*, yet the next line calls these *scraps*, and keeps to the plural number. Therefore, I want some other word of the nature of 'great siz'd' accumulation — or bundle of ingratitude.

"Or, perhaps, *sized* as well as *monster* is corrupt? And then we have to supply —

> "'A great . . . . . of ingratitudes,'

with some equivalent of *wallet* or *alms*: —

> "'A great portmanteau of ingratitudes' (?)

But I am all in the dark, and shall be most thankful if you will turn on the light.

"P.S. — 'A monster of ingratitudes' is a usual

phrase; but then what has *great sized* to do with *Time* as the *monster?* Must we change this, and drop the *s* of ingratitudes? More light!"

I take shame to myself for having passed over this passage with no other notice than quoting the parallel passage from Spenser; although it had "never been questioned;" and I therefore turned to Mr. Dyce's recent edition, in the hope of finding a solution of the difficulty; but, alas! it is there passed over in silence. I must confess, however, that a glance at once showed me the remedy, and that we must in future read: —

> "Time hath, my Lord, a wallet at his back,
> Wherein he puts alms for oblivion,
> A great siz'd *muster* of ingratitudes:
> Those scraps are good deeds past: which are devour'd
> As fast as they are made, forgot as soon
> As done," &c.

But in the interim a supplementary note reached me, in which my correspondent says: "I found late on Saturday night what I think we should read: —

> "'A great *scythed* monster of *ingratitude.*'

not ingratitudes."

Now, as I owe to my correspondent the advantage of having my attention called to the passage, although I feel confident in my own correction, I think it but just to him to submit the whole as a Query to such of your readers as may take interest in restoring a passage to sense in one of those noble speeches of Ulysses which form the most remarkable feature in this very singular but to me most interesting drama. S. W. Singer.

South Lambeth.

Passage in "Lear." — In *King Lear*, Act I. Sc. 4., the Fool says: —

> "*Truth* is a dog which must to kennel; he must be whipped out when *Lady* the Brach may stand by the fire and stink."

Here then is a curious opposition between *truth* and *lady*, where one would have expected the opposition to be between *truth* and *lie*. May it not be that Shakspeare wrote "lye the brach," and that the printers thought "lye" a contraction for "lady," instead of the whole of the opposite of *truth?*

I do not find that this conjecture has been made by any of the commentators, and yet it seems a very obvious one. A. S.

Shakspeare, the First Folio (2nd S. v. 164.) — There is no doubt that "Troilus and Cressida" belongs to the book. The type is precisely the same, with the peculiar use of the v and the u. The wood-cut *fleuron*, at the beginning of the play, is the same as that found at the commencement of ten other plays. The wood-cut at the end of the play is the same as that used throughout the volume. The wood-cut letter C of the first line of the play is the same as that used for the "Two Gentlemen of Verona," the only other play which begins with a C. The editor's first idea seems to have been to place it before "Timon of Athens," which follows "Romeo and Juliet," the last page of which is numbered 79. instead of 76. (77. and 78. are omitted in the numbering); this idea they abandoned, and placed the play as the first of the tragedies, with separate and peculiar signatures, not letters of the alphabet.

The omission was probably discovered after all the preliminary matter had been printed, including the list of plays. The first edition of "Troilus and Cressida" was printed in 1609; it must therefore have been an oversight the not printing it in its proper place in the progress of the volume through the press. H. F.

Ritson's MS. Notes on Shakspeare. — At the sale of Ritson's library, a copy of Johnson and Steevens' edition of Shakspeare, 8 vols., with a great number of MS. notes, corrections, &c., together with *three volumes of MS. notes by Ritson*, prepared by him for the press, realised 110*l.* As the variorum edition contains a mere sprinkling of notes by Ritson, it would be desirable to ascertain where these volumes are now deposited. They are, in all probability, of considerable literary value.* R.

THE "MATCHLESS ORINDA," AND HER DESCENDANTS.

Mrs. Katherine Philips, whose character and writings stand out in marked contrast to the age in which she lived, was the second wife of James Philips, Esq., of the Priory, Cardigan. He was the eldest son of Hector Philips, Esq., of Porth Eynon, in the same county. This Hector Philips was appointed by the parliament, during the rebellion, commissioner for the sale of the confiscated estates of the Royalists in South Wales; and is said to have incurred great odium by the inflexible severity with which he carried out his instructions. Mr. Philips was descended from Sir Thomas Phillipps, Knt., of Picton Castle, in the county of Pembroke, who is the common ancestor of all the Cardigan, Carmarthen, and Pembrokeshire families bearing the name of Phillips, with one or two exceptions. Mr. Hector Philips married Anne, daughter of Sir William Wogan, Knt., of Wiston Castle, in the county of Pembroke; so that the husband of the "matchless Orinda" was of noble descent through both parents.

[* This lot (No. 986.) was purchased by Messrs. Longman & Co.]

He was married three times: his first wife being Frances, daughter of Sir Richard Phillipps, Bart., of Picton Castle; his second, Katherine, daughter of John Fowler, merchant of the city of London ("the matchless Orinda"); and his third, Anne, daughter of Sir Rice Reedd, Bart. I believe that neither his first nor third spouse bore him any children; and of the issue of Mrs. Katherine Philips, only one daughter survived her. The death of her first-born, a son, is touchingly lamented in one of her poems, the collected edition of which was not published until after her untimely decease. I possess a copy of her works, with a portrait, engraved by Faithorne, which is in fine condition; but as it is a transcript of a posthumous bust, taken from a portrait which is said never to have been very like her, it can scarcely be considered to be a fair representation of the casket which enshrined so fine a mind. She is said to have been very beautiful; and so modest withal, that no persuasion could induce her to consent to the publication of her poems; which, written for the solace of her leisure hours, and circulated among her friends, at last crept surreptitiously into print, to her infinite annoyance. Mrs. Philips was the friend of Jeremy Taylor, who addressed to her a "Discourse on Friendship;" and she had her praises celebrated by Cowley, Dryden, and Lord Roscommon. This woman of genius and worth died in London, of confluent small-pox, on June 22, 1664, at the early age of thirty-one years.* She lies buried with her son at St. Osyth's, in Essex. I have now lying before me a Bible which belonged to the daughter and only surviving child of "the matchless Orinda." She married Lewis Wogan, Esq., of Boulston, in the county of Pembroke. The Bible is in fine preservation, and has on the fly-leaf the following autograph: "Kath. Wogan, Her Bible." On the next page:—

"Katharine Philips was born y^e 13th of Aprill, 1656, being Sunday morning, betwixt 4 and 5 of clock, at y^e Priory of Cardigan."

Beneath this entry are inserted the births of her children at Boulston; the first of which shows that she must have married at a very early age:—

"Katharine Wogan was born y^e 6th of September, 1672, being Fryday, betwixt 4 and 5 of clock in the afternoon."

"Edward Wogan was born the 26th of March, 1674; about 8 of clock in the morning, on a Thursday."

"Jane Wogan was Borne the 22nd of March $167\frac{4}{5}$, on Sunday between ten and Eleaven of clock at night."

"Elizabeth Wogan was Borne the 24th of Aprill, 1676, being Munday, betwixt three and 4 of clocke in the morning."

"Anne Wogan was Borne the 23d of May, 1677, being Wenesday, about five of the clock in the afternoon."

"Frances Wogan was Borne the 23d of July, 1678, being Tuesday, betwixt eight and nine of the clocke at night."

"Lewis Wogan y^e younger was borne November the 5th, 1679, about two a clocke in the afternoon."

"*Still Borne.*"

"Arabella Wogan was Borne of a Wenesday, the 22nd of February, $16\frac{81}{82}$, about eight of the clocke at night."

"Hector Wogan was borne the 15th of May, 1683, of a tuesday between eight and nine in the morning."

"Abraham Wogan was borne the 27th of March, about three a clocke in the morning on a Fryday, 1685."

"James Wogan was borne March the 8th, $16\frac{86}{87}$, about two of clocke in the afternoon, on a tuesday."

"Lewis Wogan the younger was Borne Aprill the 19th, on a Thursday, between seaven and eight a clocke at night, 1688."

"Katherine Wogan was Borne the 29th of August, 1689, on a Thursday, a litle after one of clocke in the morning."

"Lewis Wogan was Borne the 6th of March, $16\frac{90}{91}$, on a Fryday, neere eleaven a clocke at night."

"Philippa Wogan was borne the 17th day of May, 1694, being on Ascention Thursday in the morning; between six and 7 a clocke."

Of this numerous family the sole survivor was Anne Wogan, who was married, Dec. 26, 1698, to John Laugharne of St. Bride's, in the county of Pembroke, Esq. Lewis Wogan, Katharine Philips, his wife, and fourteen of their children, lie buried in Boulston church, where a monument is erected to their memory. The tomb bears an erroneous date of the death of Lewis Wogan; as it states that he died "March 25, 1692;" whereas, according to the Bible, his daughter Philippa was born May 17, 1694, more than two years subsequently. Within a stone's throw of the church stand the ruins of the mansion, once the scene of so many hopes and so much sorrow: "Rachel weeping for her children, because they are not." The church, too, in which they were originally buried has been taken down, and another occupies its place: "For the fashion of this world passeth away."

John Pavin Phillips.

Haverfordwest.

* The age of Mrs. Philips is copied from the preface to her *Poems*. I was under the impression that she was born in 1631, which would have made her three years older.

CARDINAL YORK: THE STUART PAPERS.

The following old letter from Rome is so curious, both in "a literary and antiquarian" point of view, that I think it well merits preservation in "N. & Q." Its publication through your widely circulating medium may elicit further information on the subject:—

"Rome, Jan. 10, 1817.

"Latterly the Stuart Papers have been the chief subject of conversation here. The whole of those which had been in the possession of the late Cardinal York, forming a Supplement probably to those in the Scotch College in Paris, had been traced and purchased by a Scotch Gentleman of the name of Watson, a resident here during part of the late war. They have since been secured and sealed by order of Government; the person from whom they were purchased is arrested, and at this moment Papal

Gens d'Armes keep guard in the house. Myself and —— had a short view of them before they were seized, in company with Mr. —— and Lord ——. How the papers first got out of the Cabinets of the Cardinal I have not heard; but they came into the possession of Tassoni, auditor of the Pope, and were confidentially entrusted to a Priest of the name of Lussi. — Watson heard of this, and, after assuring himself of the authenticity of the information, applied for them to the Priest. Lussi required the permission of Tassoni, and it is understood, that, by well-directed douceurs, his concurrence was obtained. A receipt was given for two hundred crowns, and the papers secured in Watson's lodgings. The new possessor of them talked and would take no advice. The circumstance at length transpired. Tassoni regretted the affair, and applied to the Secretary of State, who interfered, on the ground of a misrepresentation by Lussi. The latter and the papers were immediately seized. This is the exterior state of the case: what other motive may have prevailed — the affair is still a matter of discussion.

"The Papers are numerous, authentic, and valuable. They are supposed to amount to *half a million*. Many of them were not packed when I saw them, and covered, in great packages, the sides of a small chamber. The whole weighed *seven tons*. They began with James II., and go down to the death of Cardinal York. In those which I saw, every thing public and private is embraced, from plots of invasion and correspondence with foreign powers, &c. &c. to the amours of the Pretender, and the details of the domestic *menage* of the Court of Albany. Several letters are in the handwriting of James and the Pretender, and the collection is arranged with an elaborate care which does credit to the mere mechanical talents for business of the exiles and their party.

"I saw among the political papers, four proclamations of the son of James, particularly to the Universities; the Pretender promises the entire establishment of their ecclesiastical rights, and his full support of the Protestant church in all its privileges, however ample. A short date after comes a letter of the Cardinal, congratulating him on his open avowal of the Catholic religion! Of course these are admirable illustrations of each other. Then there is a letter to James, from the General of the Jesuits, offering him the support of himself individually, and his order for any religious purpose he might design them; it is very short and vague, signed, I think, Ritz or Retz. Almost all the principal families of Ireland and Scotland are implicated. A Colonel O'Bryan seems to have been a remarkably active personage. Many, that have hitherto been only suspected, are now deeply compromised; particularly the Wyndham family, who gave most minute information, and many other Members of the Parliament of the day. There is a very long letter of the Attorney, arranging a plan for invasion, one from the Duke of Leeds, offering Admiral Baker, then in the command of the Channel Fleet, a Peerage, and 400,000*l.* in the result of defection. There are letters of the Duke of Norfolk, signed N., but of no importance; he seems to have been the most cautious of the party. I have heard something, but not with that precision which you require, of a scheme arranged between a Mr. H —— and ——, for the assassination of the Pretender. This, if accurate, is a serious charge, and may develope a singular scene of this strange drama.

"The letters of the Queen are principally introductions of Irish families exiled and fugitive, to her Roman and Italian friends. They enter, though numerous in the extreme, but little into the political intrigues of the day.

"Perhaps the most curious of the whole are the letters of Miss Walkinshaw to Prince Charles; the letters of her daughter to the same; the letters of James to him; and the remonstrance of his friends in Scotland."

When such very curious matter as the above came to light on a hurried glance at the Stuart papers, what a mass of important and intensely interesting historical information would doubtless have been disclosed, had the entire of the *half million* of documents been carefully examined and noted!

In an old newspaper dated April 20, 1817, I find the following additional particulars respecting the singular sale, and still more singular seizure, of those valuable documents:—

"It is now above two years since these important documents were discovered at Rome, by Mr. Watson, a Scotch Gentleman, then resident in that city, in a situation which must soon have produced their destruction, from the joint operation of vermin and the elements.

"M. Cæsarini, the auditor of the Pope, was the Executor of Cardinal York, the last male descendant of James II. The Executor did not long survive the Cardinal: and his successor M. Tassoni became his representative as Executor of the Cardinal York. To M. Tassoni, then, application was made for leave to examine the papers. It was granted, together with permission to copy at pleasure. This last indulgence was soon discovered, from the number and importance of the documents, to present labour almost without end and led to the acquisition of the originals, by purchase, from M. Tassoni. Though the sum which he received for them was inconsiderable, yet so little value did M. Tassoni set upon them, that he actually considered himself as much over paid. As they were perused, however, their immense worth became known, and Mr. Watson, unfortunately, considered himself under no necessity of concealing the value of the property which he had bought. The archives of the Stuarts were seized by an order of the Papal Government, in the apartments of the proprietor; and Cardinal Gonsalvi justified this despotic act by a brief avowal that the Stuart papers were too great a prize for any subject to possess. With his Eminence Cardinal Gonsalvi the proprietor in vain remonstrated; and at length notified his determination to appeal to his own Government, the British Consul having declined to interfere. The Roman Government, upon reflection, saw that the measure which it adopted could neither be justified nor tolerated; and offered the property to the Prince Regent, as a present. The British Government never denied the right of Mr. Watson to a property which he had fairly bought, though it wisely entered into a negociation with him, for the purpose of rendering objects of much peculiar national interest the property of the nation.—A respectable commission has lately been appointed, under the Royal warrants of the Prince Regent, to inquire into their nature and value, and will report upon them accordingly."

Is it known what conclusion the Royal Commissioners came to? I understand that the Stuart papers are still preserved at Rome, but I know not in what repository. His Holiness Pius IX. (the present Pope) possesses a considerable share of that literary taste and liberality of disposition which characterised the pontificate of Leo X.; and, were he solicited, might allow access to the documents for historical purposes.

A recent letter from Rome in the *Augsburgh Gazette* informs us that the printing-office of the Vatican is about to be reestablished, in order to print a vast number of valuable documents pre-

served in the archives. The first great work, in six folio volumes, will embrace a diary kept by the Council of Trent, with a mass of correspondence of the apostolic nuncios, bishops, and sovereigns. Dare we hope that a selection from the "seven tons weight" of Stuart papers may follow it?

William John Fitz-Patrick.

Kilmacud Manor,
Stillorgan, Dublin.

[These papers were purchased by George IV., and the first volume, consisting chiefly of the *Atterbury Correspondence*, was published under the editorship of Mr. Glover, who in his preface says: "It is not intended to enter into any detailed account of these papers *here*; the consideration of the whole, as a collection, will more appropriately precede James's own Correspondence." See also three articles on the Stuart papers in our 1st S. xi. 170. 253. 294.]

BACON'S ESSAYS ON THE WISDOM OF THE ANCIENTS.

(*Continued from* p. 182.)

It certainly is very desirable, as Mr. Singer justly remarks, to retain an old version of the *De Sap. Vet.* (or of any of the Latin treatises of Lord Bacon), for the sake of preserving "more uniformity of style" with the author's English writings, and "carrying the reader back to the time of its production." But I greatly doubt that there is any old version sufficiently trustworthy to be retained without a careful revision and requiring many alterations. Sir A. Gorges' translation of the *Sapientia Veterum* certainly is no exception, for it has not a few inelegancies and inaccuracies, with some gross blunders. I subjoin a few additional instances, which, like the former, occurred to me from casual reading, not from searching examination.

The titles of some of the Myths are incorrectly given: thus I. *Cassandra, sive Parresia* is rendered "Cassandra, or Divination," whereas what Bacon intended by the word *Parresia* (lit. *boldness*) is *Untimely Admonition, Unseasonable and over-free Counsel.* IX. *Fama* is rendered "Fame," but what is intended is, *Public Rumour, Defamation, Detraction*, &c.; "Fame," at least in modern English, having an exclusively good sense, and being equivalent to Renown or Glory. XXII. *Nemesis, sive Vices Rerum*, is rendered "Nemesis, or the Vicissitude of Things" (giving it the same title as that of the LVIth Essay, which in the Latin translation is *De Vicissitudine Rerum*); but *Vices Rerum* connected thus with *Nemesis*, or *Retribution*, means not so much the Revolutions or Vicissitudes of Things, as *Reverses of Fortune*, or the *Vicissitudes of Adversity.* XXVI. *Prometheus, sive Status Hominis*, is rendered "Prometheus, or the Statue of Man!" Did the translator imagine that *Status* was the Latin for *Statue?* XXVII. *Icarus Volans: item Scylla et Charybdis, sive, Via media*, is rendered, "Scylla and Icarus, or the Middle Way." XXIV. *Dionysus, sivè Cupiditas*, is rendered, and, I think, rightly, "Dionysus, or Passions," but the Latin should be given in this case, and perhaps with all.

As a sample of the clumsy and obscure passages not uncommon, take the following: —

"Moreover that of the Labyrinth is an excellent Allegory, whereby is shadowed the Nature of Mechanical Sciences; for all such handicraft Works as are more ingenious and accurate, may be compared to a Labyrinth in respect of Subtilty and divers intricate Passages, and in other plain Resemblances, which by the Eye of Judgement can hardly be guided and discerned, but only by the Line of Experience."—*Dædalus.*

The original may be rendered thus: —

"The addition of the Labyrinth contains a very beautiful Allegory, in which the nature of Mechanic Arts in general is shadowed out: for all the more ingenious and accurate Mechanical Inventions may be conceived as a Labyrinth, which, by reason of their subtilty, intricacy, and complex relations, as well as the apparent resemblances they have among themselves, scarce any amount of judgment can unravel and distinguish; so that they are only to be understood and traced by the Clue of experience."

Again, in the Fable of Cupid: —

"Neque aliquid Naturæ notius; ergo nec Genus, nec Forma; Quamobrem quæcunque ea tandem sit, positiva est et surda."

"Neither was there anything better known to Nature, and therefore neither Genus nor Form. Wherefore whatsoever it is, positive it is, and but inexpressible!"

See also the passage beginning with Eccl. iii. 11., where *Et Mundum tradidit disputationibus eorum* is rendered, "Also, He hath set the World in their Meditations;" and ending with —

"Verum ista meditatio angusta fuit, et ad punctiora quam par erat, respiciens. Neque enim, aut Corporum Cœlestium in orbem Conversio (The Revolution of the Heavenly Bodies) aut Rerum Contractiones et Expansiones ad hoc Principium [Principle] reduci, aut accomodari posse videntur."

"But this Meditation was very shallow, containing less than was expedient; for neither the turning of the Cœlestial Bodies in a round, nor shutting and opening of things, may seem to be reduced or applied to this Beginning!"

Again, in the Fable of Dionysus:

"Etiam sacrorum et ceremoniarum Inventor et Institutor habebatur, ejus tamen generis, quæ et fanaticæ erant, et plenæ corruptelarum, atque insuper crudeles."

"He was held the Inventor and Institutor of Sacrifices and Ceremonies, and full of Corruption and Cruelty."

As a specimen of the not merely inelegant, but barbarous English occasionally to be met with in this version, take the following passage, which occurs in the Fable of Pan:

"Ob quod Judicium, Mydas asininas aures tulit, sed clam, et secretò."

"But the wise Judge had a pair of Ass's Ears privately chopped to his Noddle for his sentence!"

Thus, too, the Wife of Orpheus, on his looking

back on her, "forthwith tumbles back again headlong into Hell;" and Pluto carries away Proserpine "in his Coach."—*Quadrigis*, &c. &c.

The following are, I suppose, misprints: p. 267. line 21, "of" for *so*; p. 268. line 13, "affected" for *effected*; p. 342. line 7, "These" for *The*.

Mr. Singer, I think, only mentions one edition of Sir A. Gorges' translation, that of 1619; Dr. Shaw mentions another printed in 1680. It would be worth while to refer to the last, as it possibly may be more correct.

As an instance of the advantage of comparing Bacon with Bacon, I may refer to "The Ancient Fable of Cupid," which is given in a greatly enlarged, though not complete form, in his *De Principiis*, "an unfinished, posthumous piece, published by Gruter among the Scripta;" and which ought to be given in any complete edition of the *Wisdom of the Ancients*. It may be found in Shaw, vol. iii. p. 581.

The Latin edition of Bacon's *Works* which I have referred to is the folio of 1638.

In my next and concluding Note I shall make some suggestions for a new English edition of Bacon's *De Sapientia Veterum*; and some remarks on the Philosophy of Mythology. Eirionnach.

P.S. The "Catalogue of Bacon's Library" I queried about recently turns out on inquiry to be, not Lord Bacon's, but that of *Thomas Sclater Bacon*, Esq., sold in 1756-7.

SWIFTIANA.

Sir Richard Steele and Dean Swift. — I wish I could answer, or that anybody could and would answer, the questions (*antè*, p. 27.) of M. S., as to who was the author of *Essays, &c., by the Author of the "Tale of a Tub."* The squibbing and pamphleteering of that day is rarely noticed even by our biographers or bibliographers: although a knowledge of it, and of its parentage, is absolutely required to enable us to understand the personal and political relations of the men of that time. For example, we know that Swift and Steele were friends and literary associates up to 1713, and from that time to the day of Steele's death they were enemies. Swift, indeed, rarely mentioned Steele but with bitterness. How is this to be explained? Swift, we know, left the Whigs and joined the Tories; but that separated him equally from Addison as from Steele, and yet Addison and Swift were ever friends. There may have been a coolness—a drawing apart—about 1713-1714 when the quarrel raged between Swift and Steele; but nothing more, as Swift himself has recorded. Swift says Steele attacked him in *The Guardian;* but the attack amounts to so little that they might have shaken hands in half an hour. Swift indeed asserts that he had called him an infidel; but, so far as *The Guardian* is concerned, this is mere exaggeration, and disproved by *The Guardian* itself. It is obvious that there must have been more serious and more lasting grounds of quarrel than we are aware of, and it is my opinion that these mutual criminations and recriminations went on perseveringly for some time. I have always been of opinion that the pamphlet referred to by M. S. was written by Steele. There are charges in it which no other man would have thought worth marshalling against Swift. Thus in the Dedication the writer, in the character of Swift, proceeds to justify himself from "two pretended crimes" which had been, he says, urged against him (p. vii.):

"The first is, the breach of friendship with my old acquaintance and bottle-companion, Dick Steele; and that I have pursued him with a violence inconsistent with the character of a friend, and unworthy that of a Clergyman and Christian."

Now I cannot believe that any politician of that day and hour would have thought this personal quarrel worth blazoning amongst the offences—the crimes—of the Dean, except Dick Steele himself. Then, again, there was one subject on which Steele was unusually earnest and emphatic, and wrote and laboured with fanatical zeal: this was the demolition of Dunkirk: and Dunkirk furnishes a ground of attack.

"As for the demolishing of Dunkirk, I have done all I could to prevent it. I have ridicul'd the importance of it, but it won't do; the clamour still continues, and I fear it must be demolish'd at last." (p. xiii.)

So begins the attack, and so it ends. Thus, in the *Essay on Friendship*, Swift is assumed to write:

"The name of Friend in such cases is of signal service, and here it is only that Friendship, or the pretence of it, is valuable. A man who believes you his friend is quite unguarded, and never suspects an attack from your quarter; his bosom is open to you; and when he finds himself touched, it's odd but you are call'd into the consultation. You wound him as you please, and suffer him only to apply such remedies as you think advisable. After this manner I acted with Mr. Steele (which is the second instance I promis'd). And tho' at last he has discovered me to be his enemy, yet I led him into so many steps of ruin, whilst he was my friend, that it's now impossible for him to extricate himself. My reputation now rises superior to his, and is quite of a different nature: so that the name of friend is of no further use, and I can trample on him with a better grace as a declared enemy."

In this style the Dean's treatment of Steele occupies four or five pages. Again, his conduct to Steele is brought forward (p. 54.), and there we have another Dunkirk charge.

While on this subject, I would submit for consideration whether Steele did not write *Dr. S——'s real Diary*, Burleigh, 1715. It contains like allusions to Swift's quarrel, and a description of Steele's *demerits* much more in the style of Steele than of Swift. Thus—

"Wrote Friday's bitter Examiner against St——e. Ha!

Dick, thou'rt down, I think. What a d—d *harden'd honesty that fellow has!* And how little wise in his generation. To work against tide, to be recompenc'd the Lord knows when, or by the Lord knows who!"

These angry personalities, remember, were not all on one side. Swift had his revenge in "*Horace Paraphrased*, addressed to Richard Steele;" in *John Dennis's Invitation to Richard Steele;* in, as I think probable, *The Character of Richard St——le, By Toby;* and, possibly, in numberless other venemous things, which our literary *ologists* have not yet either caught or named. *Toby* is indeed printed amongst Dr. Wagstaffe's Works; but no reason is given; unless, indeed, it be that Wagstaffe "was so far from having any personal peak or enmity" against Steele, "that at the time of his writing he did not so much as know him even by sight;" yet that the very first sentence of *The Character* is a sneer at Steele's "short face." E. B. T.

Dean Swift, and Life of Bonnell. — Mr. Kelly of Dublin, in his Catalogue, just issued, offers for sale a copy of the *Life of James Bonnell*, on the fly-leaf of which, in the handwriting of Swift, is the following: —

"Thus James Bonnell lived, plainly doth appear,
A Book so Thick, a copper plate so neat,
To prove his money, like his life well spent:
They likewise here do Fix *his* monument,
Who, as a mark upon his sacred Dust,
Oblidged the Public with his pretty bust.
What's wanting to make the book worth minding,
Is easily got, A pretty Binding.
Then surely none can doubt the book will sell,
James Bonnell lived and dyed so well;
Yet Thanks to the Gods his wife may wish up,
There survived a man not yet a Bishop."

It seems to be worth preserving in "N. & Q." D. S.

Swiftiana. — The following "Swiftiana" from my note-book are much at your service. They are extracted from a rare and curious book: —

"Poems, by the late George Monck Berkeley, Esq., L.L.B., F.S.A., with a Preface by the Editor, consisting of some Anecdotes of Mr. Monck Berkeley, and several of his friends, 4to., London, 1797."

The Preface consists of 630 pages, while the Poems are contained in 178! These are followed by the editor's postscript of thirty pages. The editor was Mrs. Eliza Berkeley, daughter of the Rev. Henry Frinsham, Rector of Shottesbrooke, and grand-daughter of Francis Cherry, Esq., of Shottesbrooke House, the friend and patron of Tom Hearne the antiquary. She married the Rev. Dr. George Berkeley, Canon of Canterbury, the only son of the celebrated Bishop Berkeley. The book is full of curious anecdotes. Lowndes says it was privately printed, which is a mistake. There is no copy in the British Museum.*

[* There is a copy in the Grenville Library. — ED.]

"P. 381. On Dean Swift's introducing Mr. (afterwards Bishop) Berkeley to the then Earl of Berkeley, it was in this singular way: 'My Lord, here is a fine young Gentleman of your family. I can assure your Lordship, it is a much greater honour to *you* to be related to him, than it is to him to be related to you.'"

"P. 385. The Editor herself *firmly* believes from what she learned from Dr. Berkeley's very old beloved friend, Dean Delany, that both Dean Swift and Mrs. Johnson were actually the children of Sir William Temple, and the heavy tidings arrived not until the day on which the indissoluble knot was tied."

"P. 386. While Mr. Berkeley was sojourning in Dublin, he discovered that the old servant, Mr. Richard Brinan, in whose arms Dean Swift expired, was poor as well as aged; he relieved him, and ordered his father's agent to pay him a small sum every month. The Editor continues to pay this."

Now if this be true at the date of this book (1797), it is possible persons may be living who had seen and spoken to this old servant of Swift. Several persons in this neighbourhood remember Mrs. Berkeley.

These are all the "Swift" anecdotes in the volume; but it has many of Bishop Berkeley, Francis Cherry, &c. One, perhaps, relating to Bishop Ken should be noted, as I have not seen it mentioned in any life of that prelate. (I mean his residence at Shottesbrooke.)

"Pp. 422—3. The seraphic Bishop Ken found a second home at Shottesbrooke House, dividing his time between Longleate and Mr. Cherry's. Dr. Grabe, and many other learned foreigners, spent much time there. Bishop Ken every morning made a vow that he would not marry *that* day. Mr. Cherry used frequently, on his entering the breakfast-room, to say, 'Well, my good lord, is the resolution made this morning?'—'O yes, Sir, long ago.' He rose generally very early, and never took a second sleep."

The editor concludes her preface (p. 628.) by saying she has "several stone weight of papers to inspect of Bishop Berkeley's—his journal when in Italy, &c.; of Mr. Cherry's; of Archbishop Secker's, &c." RICHARD HOOPER, F.S.A.

White Waltham.

[Our correspondent does not seem to be aware that in 1789 George Monck Berkeley had himself published a volume entitled *Literary Relics, containing Original Letters from King Charles II., King James II., the Queen of Bohemia, Swift, Berkeley, Addison, Steele, &c., &c. To which is prefixed an Inquiry into the Life of Dean Swift.* And that, in that very volume, we have Berkeley's own and more accurate version of the Swiftiana given by Mrs. Berkeley. They are as follow: —

P. liv. "When Swift (who did everything in his own way) introduced Bishop Berkeley to Lord Berkeley, he made use of these words: 'My Lord, here is a relation of your Lordship's who is *good for something*, and that as times go is saying a great deal.'"

But what G. Monck Berkeley himself tells us (p. xxxvi.) on the authority of Richard Brennan, in whose arms Swift breathed his last, and who had attended him during the six years that immediately preceded his death, and was at that time one of the bell-ringers at St. Patrick's, is very different from the story recorded by Mrs. Berkeley:—

"My informer (Richard Brennan), who is still living

in Dublin, told me, that when he was at school, there was a boy boarded with the master who was commonly reputed to be the Dean's son by Mrs. Johnson. He added, that the boy strongly resembled the Dean in his complexion; that he dined constantly at the Deanery every Sunday; and that when other boys were driven out of the deanery yard, he was suffered to remain there and divert himself. This boy survived Mrs. Johnson but a year or two at the most. All I shall remark on this story is, that it is very consistent with the dates of Mrs. Johnson's marriage and death; the former having taken place in 1716, the latter in 1727-8. The story is, however, related merely as the report of the day, and no stress is intended to be laid upon it."—Ed. "N. & Q."]

NELL GWYN.

Oldys, in the MS. notes which I before quoted (*antè*, p. 106.), mentions that Hart the player seduced Eleanor Gwyn at the early age of fourteen, and states that she first charmed the King in singing the song from *The Rivals*, "My lodging upon the cold ground is;" but this latter *portion* is contradicted by a subsequent note signed J. Reed, who attributes the incident to Mrs. Davis, another of the king's mistresses. There appears, however, some doubt in the tale, as a similar story is told of Mrs. Jordan and her royal lover, with the more modernised version of the same song.*

The characters and pieces in which Eleanor performed are as follows: —

1665. } Ciduria, in *The Indian Emperour.*
1667. }
1666. Lady Wealthy, in *English Monsieur.*
1667. Flora, in *Flora's Vagaries.*
1667. Mirida, in *All Mistaken, or the Mad Couple.*
1667. Florimel, in *The Maiden Queen.*
1667. Alizia, in *The Black Prince.*
1667. Celia, in *The Humorous Lieutenant.*
1668. Bellario, in *Philaster.*
1668. Jacintha, in *The Mock Astrologer.*
1669. Valeria, in *Tyrannic Love.*
1670. Almahide *, in *The Conquest of Granada.*
1677. Angelica Bianca, in *Rover.*
1677. Astræa, in *Constant Nymph.*
1677. Thalestris, in *Siege of Babylon.*
1678. Lady Squeamish, in *Friendship in Fashion.*
1678. Lady Knowell, in *Sir Patient Fancy.*
1682. Sunamira, in *Loyal Brother.*
1682. Queen Elizabeth, in *The Unhappy Favourite, or the Earl of Essex.*
Panthea, in *King and no King.*

Upon the union of the two companies, in 1682, she appears to have retired from the stage. She not unfrequently spoke in prologue and epilogue, as when *The Knight of the Burning Pestle* was revived at the "King's House," a new prologue in verse, instead of the old one in prose, was delivered by Mrs. Ellen Gwyn.

Also she spoke the epilogue to the tragedy of *The Duke of Lerma*, and the epilogue to *Tyrannic Love.*

With regard to her only letter extant, addressed to Madam Jennings, Cunningham says: "Who Madam Jennings was, I am not aware;" but if I may hazard an opinion, I think it highly probable that this Madam Jennings was her mantua-maker.

"I am afraid Mm you have forgott my mantle which *you were to line with Musk Colour sattin*, and all my other things, for *you send me noe patterns* nor answer."

Or perhaps her lady's maid, who had quitted her service.

"I have continued extreme ill ever since you left me." "I am afraid you are so much taken up with your own house, that you forget my business."

A thin 8vo. in sixty pages was published in 1752, entitled *Memoirs of Eleanor Gwyn*, which seems to be but a few of the current anecdotes respecting her strung together, and is altogether a very inferior production. Cl. Hopper.

Nell Gwyn and the Great Pearl Necklace. — Has any correspondent supplied the following note respecting Nell Gwyn? In the extract given in the appendix to Eliot Warburton's *Prince Rupert and the Cavaliers*, appears this entry: "Received of Mrs. Ellen Gwynne for the great pearl necklace, 4520*l.*" This seems to have been the most valuable of all the Prince's possessions, and was probably inherited from his mother, who, we learn, bequeathed him her jewels. It was not likely that the old bachelor, whom we find referred to so often in *Pepys's Diary*, *Travels of Cosmo Duke of Tuscany*, *&c.*, would have purchased such an article, even if he possessed the wherewithal? Can any reader supply any refer-

[* The following note on this incident is printed in the fourth edition of *Pepys's Diary*, 1854, vol. iii. p. 80.: — "Mary Davis, sometime a comedian in the Duke of York's troop, and one of those actresses who boarded with Sir W. Davenant, was, according to Pepys, a natural daughter of Thomas Howard, first Earl of Berkshire. She captivated the King by the charming manner in which she sung a ballad beginning, 'My lodging it is on the cold ground,' when acting Celania, a shepherdess mad for love in the play of *The Rivals*. Charles took her off the stage, and she had by him a daughter named Mary Tudor, married to Francis, second Earl of Derwentwater; and their son James, the third Earl, was attainted and beheaded for high treason. Miss Davis also was a fine dancer: see Hawkins's *History of Music*, vol. iv. p. 525., where the balled alluded to will be found; which, as Downes quaintly observes, 'raised the fair songstress from her bed on the cold ground to the bed royal.' According to another account, she was the daughter of a blacksmith at Charlton, in Wiltshire, where a family of the name of Davis had exercised that calling for many generations, and has but lately become extinct. There is a beautiful whole-length portrait of Mary Davis, by Kneller, at Audley End, in which she is represented as a tall, handsome woman; and her general appearance ill accords with the description given of her by our Journalist." — Ed.]

* "Granada lost has seen her pomps restored,
And Almahide once more by kings adored."
Lord Lansdowne's *Progress of Beauty.*

ence to such an article in the possession of the "Queen of Hearts?" S. M. S.

Portrait of Nell Gwyn (2nd S. v. 107.)—I beg to suggest to Dr. Rimbault, that this portrait is very possibly in the gallery at Littlecot, near Hungerford. The last Leyborne of Westwell, near Burford, married Anne Popham of Littlecot; and on the death of her brother, without issue, acquired the name and inheritance of the Pophams. The house at Littlecot is full of portraits. Patonce.

FOLK LORE.

"*Goodish Tuesday.*"—Shrove Tuesday is so called by nearly all the old folks in the Staffordshire village from which I send this Note. I do not meet with this name of "Goodish" for Shrove Tuesday in the references to the day and its customs in former volumes of "N. & Q.," or in other books within my reach; and it seems, therefore, worthy of a Note, to which I append a Query: Is the name a rustic record of the shriving and confession customary to Shrove Tuesday before the Reformation? Cuthbert Bede.

Custom on Shrove Tuesday.—Taking up a Somersetshire paper a day or two since, I find the following case amongst others heard at the Petty Sessions at Crewkerne:—

"Two little boys were summoned for malicious injury to the door of the National School-room by throwing against it on Tuesday evening last."

This case, the attorney for the prosecution said, arose out of the curious custom existing in that town "of throwing stones against people's doors on what the boys called 'Sharp Tuesday,' a privilege which the youngsters appeared to consider above invasion." This custom is not confined to Crewkerne or to the county of Somerset, but is also found in Devon, Dorset, and Cornwall. In Dorsetshire Brand says, "Boys go round begging for pancakes, singing:

"I be come a shrovin
Vor a little pankiak,
A bit of bread o' your baikin,
Or a little truckle cheese o' your maikin.
If you'll gi' me a little I'll ax no more,
If you don't gi' me nothin, I'll rottle your door."

Can any of your readers elucidate the custom, and tell me at the same time why we eat pancakes on "Sharp Tuesday?" * J. B. S.

Woodhayne.

Hag-ridden.—The other day while talking with a labouring man, he used the words hag-ridden. Upon inquiry he informed me it was applied to persons who had been bewitched, *i. e.* unable to rest at night, fixed in certain positions, prevented from doing their work, &c. He also informed me that a certain old woman who died some short time since possessed this power, and related to *his* mother how such power might be obtained, viz., to attend the sacrament at the parish church, and upon the bread being delivered to the recipient, to secrete the same instead of eating it; to take it home, and the same night attend at the church door at twelve o'clock, and give the bread to a person who would be there to receive it, in exchange for which he would confer such powers as might then be demanded of him.

I don't remember reading anything similar to this. C. C.

Yorkshire.—1. The farmers, in the West Riding of Yorkshire, say that "to spill new milk in any great quantity is a certain forerunner of misfortunes." 2. The inhabitants of Keighley say, "If the coroner once enter the town, he is sure to be required other twice in a very short time." C. D. H.

Buttering Cats' Feet.—At various times I have had three white cats, which, I can assure former correspondents of "N. & Q." on this subject, were not deaf. I have seen many deaf white cats, but they were all "wall-eyed," which was not the case with mine. Upon a recent occasion, on bringing a full-grown cat home, I desired my servant to take every precaution to prevent puss attempting to return to her old domicile. This my servant informed me could be effected by *buttering the cat's feet!* Accordingly pussy's feet were smeared with butter; and being kindly treated, she never "imitated" (to use a Norfolk expression) straying away. Probably kind treatment would have effected the same result, without the butter. E. G. R.

Bean Feasts.—The custom originated with the farmers, who regaled their men on the conclusion of the bean-harvest, one of the most critical of agricultural operations. Mackenzie Walcott, M.A.

Adders and their Power.—I lately had some discussion respecting serpents and other venomous creatures of a similar kind, more especially of the adder and snake description; and of the peculiarity ascribed to the reptiles mentioned of having the power, as we say in Scotland, to "suck the larrack oot o' the lift," that is, draw the lark from the sky. I wish to know to what class or classes of the poisonous tribe the peculiarity referred to applies. A curious fact bearing on this subject has lately come to my knowledge, and as conclusive

[* See "N. & Q." 1st S. v. 491.; and "Shrove Tuesday Customs" in the General Index to the 1st Series.—Ed.]

proof of the common adder being partial to the lark, and to consider that bird as a *bonne bouche*, I beg leave to state it:—On a large landed property on Dee Side, in Aberdeenshire, called Blackhall, my informant is assured that for many years no lark of any sort has been either seen or heard to sing, and what is strange, the lands referred to were at one time completely infested with adders, while on the opposite side of the Dee, where the poisonous reptile did not abound, the lark was to be seen, and the lark's song heard, leaving no doubt of it being an indweller on the same. If any of your correspondents can throw light upon this subject, they will oblige many lovers of natural history, and among others K.

Arbroath.

Folk Lore.—The following superstitions were common in France: Languedoc has scarcely a village without its fairies' home. The Drac allures people to a desolate house with the bait of a gold cup or ring. In Lower Languedoc the peasants will not marry in May, a relic of the Roman horror of that month and its feast of the Ghosts, *Ovid. Fasti*, l. v. They likewise frequent wells, and at Foix a celebration in the open air. The singing of the ears is a presage of some one mentioning the person who feels it, and is as old as the time of Pliny (*Hist. Nat.*, xxviii. 2.). The twitch of the eyebrows an omen of good luck in the right eye, in the left misfortune (*Plautus*, Act I. Sc. 1.), is called *le rat* in Languedoc, *la petite souris* in Paris. To sneeze in the right or left nostril (as Plutarch says, in his life of Themistocles, and Catullus in an epigram,) is a presage of good or evil. The Roman salutation (Pliny, *Hist. Nat.*, xxviii. 2.) on such occasions is observed. And the custom of breaking eggshells to avoid fascination is also preserved in the way in which Pliny mentions it years ago. The Belgic superstition, of making dough-figures of men on New Year's Day, lingers in the form of the child's Christmas cake. The common oath is, "per aquest fuec, per aquest lum."

Mackenzie Walcott, M.A.

Superstition relating to the Sparrow.—A Kentish boy, speaking of his exploits in bird-catching, said that he had caught a sparrow, but did not keep it, as if he had his father and mother would die. Those learned in folk lore can perhaps say if this is a popular superstition elsewhere than in Kent, and if its origin can be traced? H. G. Adams.

Rochester.

MATTHEW BUCHINGER, THE NUREMBURG DWARF.

In the Harleian MS. (7026.) are preserved several specimens of the writing of this extraordinary individual, who was born "without hands, feet, or thighs." One of these papers is a handbill, written by him at London, and stating what he undertakes to perform, 1617–8; a facsimile of which is given by C. J. Smith, in his *Historical and Literary Curiosities*, 1852, No. 56. There is also the following curious letter from him, addressed to Robert Harley, Earl of Oxford, which is worthy to be "in print": —

"My Lord,

"I hope Your Goodness will excus my not writing Sooner to Your Lordship; I was Prevented by an Ague and Feavour, which have hinderd me from doing any thinge for a long time, I have finish'd a Curious Fan, of my own Drawing, which I had not on Opportunity till lately, I have send it, to Your Lordp with my wife, and there not being Such an other Piece of my work and I Dispair of ever Performing the Like again, I was Feifteen Months a Drawing of it, and if Your Lordp have a fance for it, as for the Price I leave it to Your Lordp, if Your Lordp shall Please to favour me with a Line, I shal take it as the greatest Honour, that can be Confer'd on

"My Lord
"Your Lordships Obedient
"& Most Humble Servant

Matthew Buchinger.

"Chelmsford,
"April the 14, 1733.

"P.S. My Lord, I make bold
to let Your Lordp know, that
we shall go from hence to Colchester.

"To the Right Honourable
The Earl of Oxford,
London."

Besides these examples of Buchinger's abilities in penmanship, there is extant also a scarce print (copied from a marvellous specimen of his calligraphy), in which is introduced a portrait of himself within an ornamental frame, and in his wig are written, in very minute characters, the Psalms cxxi., cxxvii., cxxviii., cxxx., cxlvi., cxlix., and cl., and the Lord's Prayer! Below the portrait are the following lines: —

"London, April the 29th, 1724. This is the Effigies of Mr Matthew Buchinger, being Drawn and Written by Himself. He is the wonderful Little Man of but 29 Inches high, born without Hands, Feet, or Thighs, June the 2. 1674, in Germany, in the Marquisate of Brandenburgh, near to Nurenburgh. He being the last of nine Children, by one Father and Mother, vizt. Eight Sons, and one Daughter. The same little Man has been married four times, and has had Issue eleven Children, vizt. one by his first Wife, three by his second, six by his third, and one by his present Wife. This little Man performs such Wonders as have never been done by any but Himself. He plays on various Sorts of Music to Admiration, as the Hautboy, Strange Flute in Consort with the Bagpipe, Dulcimer and Trumpet; and designs to make Machines to play on almost all Sorts of Music. He is no less eminent for Writing, Drawing of Coats of Arms, and Pictures to the Life, with a Pen. He also plays at Cards and Dice, performs Tricks with Cups and Balls, Corn and live Birds, and plays at Skittles or Nine-Pins to a great Nicety, with several other Performances, to the general Satisfaction of all Spectators."

μ.

Minor Notes.

"*Don't hurry, Hopkins!*" — This is a Kentucky expression applied to persons, I believe, who show a dilatory spirit in matters of business. It originated from the case of one Hopkins, who, having given one of his creditors a promissory note in regular form, added to it this extraordinary memorandum: "It is expressly agreed that the said Hopkins is not to be hurried in paying the above note." Uneda.

Philadelphia.

Lathom and Knowsley. — A curious instance of the retention of a proverbial saying long after the occasion of it has passed away, may be instanced in Lancashire. It is a very common expression to say of a person having two houses, even if temporarily, that he has "Lathom and Knowsley." Formerly the Earls of Derby had two splendid residences in Lancashire. One, Lathom, on the death of the ninth earl, in 1702, passed by descent to his daughter, Lady Ashburnham, and ultimately, by sale, to the Bootle family, the representative of which now owns it. The other, Knowsley, passed with the earldom to the heir male, and is now the seat of the head of the Stanley family. Though separate possessions for above 150 years, the expression "Lathom and Knowsley" still survives.

William Dobson.

Lamartine's Plagiarisms.—The following extract is taken from *The Guardian* newspaper of Feb. 24. I should like to see it either refuted or confirmed. One is naturally inclined to view a statement of the sort with suspicion, as, from the universal scepticism of the age, it is the fashion to consider everything a sham, nothing real, nothing genuine, every work borrowed, every article of food adulterated. Besides, there are men who seek a miserable notoriety by detracting from exalted genius, and trying to fasten deceit and imposture on great authors. Thus they tell us that Shakspeare did not write his own plays; that Coleridge was a mere transcriber of Schelling, Schlegel, and other Germans; that Sir W. Scott was not the Great Magician after all; and so on: —

"The plagiarisms of M. de Lamartine are now asserted to be no longer confined to his *History of the Reformation*, to the compilation of which the books of the Imperial Library bear ample evidence by their pencil-marks — nor to his *History of Russia*, copied wholesale from M. Schnitzler, or his *History of Turkey*, taken chiefly from the newspapers. It is asserted now that even *Graziella*, over whose true history so many female eyes have wept, is no *souvenir* of the tender feelings of M. de Lamartine's own youth, but a *souvenir*, and rather too strong a one, of a certain unknown romance of the Comte de Forbin, entitled *Charles Barimore*, and published, with little success, some forty years before *Graziella*. The testamentary executors of a M. Brifant have recently published papers entitled *Passe-temps d'un Reclus*, in which this 'larceny' is severely laid to the charge of Lamartine; and the critics having, with some difficulty, got hold of a volume of the pilfered work, of which only one hundred copies were ever printed, find that almost every incident is identical with those of *Graziella*, and the whole story a real *souvenir* of M. de Forbin, but only a make-believe on the part of Lamartine. What becomes, then, it is asked, of the last touching lines in the book of the latter? *Graziella* is to Nisieda (the heroine of De Forbin) what a drop of dew is to a tear, more poetical, perhaps, but without heart!"

Eirionnach.

Horse-taming.—Mr. Rarey's power in subduing the untractableness of the horse being now very much upon the *tapis* in the equestrian world, it may not be unacceptable to your readers to give some account of a remarkable feat of that kind, accomplished at the instance of George IV. (then Prince of Wales), at his riding-house in Pall-Mall, early in November, 1803.

At a grand entertainment given to his Excellency Elfi Bey by his Royal Highness, the latter said, "I have now in my stud an Egyptian horse so wild and ungovernable that he will dismount the best horseman in Elfi Bey's retinue." The Bey replied to the Prince, "I shall gratify your Royal Highness's curiosity tomorrow." The next day at two o'clock the Prince and his royal brothers, attended by several noblemen, waited to witness the management of the horse which never could be ridden by anybody. A Mameluke's saddle was fixed on the animal, and he was led into the riding-house in so rampant and unmanageable a state that every one concluded no one would ever attempt to mount him . . . and his eyes were so fiery and enraged as to indicate the greatest danger to anyone so rash. Mahomet Aga, the principal officer of Elfi Bey, vaulted on the back of the animal in an instant, which gave loose to his passion, and in the height of ferocity plunged, but in vain, in every direction. The Mameluke kept his seat during this proud distraction of the horse, for more than twenty minutes, to the utter astonishment of the Prince and every beholder; and the apparently ungovernable animal was at last reduced to so tame and accommodating a state, as to yield to the control of the very able rider who had thus subdued him. Hipponomus.

Queries.

THE WALLS OF TROY.

In a Welsh book on British history, intitled *Drych y Prif Oesoedd*, and published A.D. 1740, and also in other works relating to Wales, allusion is made to a custom formerly prevalent among the shepherds of the Principality, of cutting on the turf a figure in the form of a labyrinth, which they called *Caerdroia*, i. e. "the walls or citadel of Troy."

This custom appears to have fallen into disuse in Wales, owing, perhaps, to the spread of Calvinistic sectarianism, the spirit of which is opposed to *folk-lore*, as something vain and frivolous, if not heathenish and immoral. To this cause may probably be ascribed the disuse of many old commemorative customs, and the oblivion of many traditions among the peasantry of Wales during the last eighty years; for it can scarcely be expected that he who is ever looking forward to the battle of Armageddon, should care to remember Cadgamlan, or that a mental vision, dazzled by the splendours of the New Jerusalem, should dwell upon the fading glories of Old Troy.

On reading the passage in *Drych y Prif Oesoedd*, which refers to the *Caerdroia*, I immediately recognised a custom familiarly known to me from boyhood. On the extensive grassy plains of Burgh and Rockliff Marshes contiguous to the Solway Sands in Cumberland, the herdsmen at the present day are in the habit of cutting this labyrinthine figure, which they also call "the walls of Troy."

If, as it is asserted, astronomy originated among the shepherds and herdsmen of the Chaldæan plains, whose tranquil, loitering life in the open air disposed them to contemplate the heavens, perhaps we might expect to find shepherds and herdsmen everywhere evincing a similar exalted taste; and certainly at first sight this delineation of the walls of Troy does present the appearance of some mystic hieroglyphic emblem, like the serpent biting his tail, or the section of an onion, in which the Egyptian visionaries saw a type of the spheres. But the herdsmen of Rockliff Marsh, unlike the Chaldæans and Egyptians, are neither star-gazers nor visionaries, and I think I can vouch for their being as little versed in classical literature as in commentaries on the Prophets and the Revelation. Those whom I remember were distinguished neither for piety, nor the opposite quality. They were lazy mortals, not troubling their heads with recollections of the past or aspirations after the future, but quite absorbed in the present; and addicted above all things to lying on their backs, basking in the sun on Sundays as well as on week days, the nature of their employment placing them under the necessity of absenting themselves from church.

But for this, I have no doubt they would have gone to worship where their fathers had gone before them, and listened (except when they fell asleep) to the sermons of the Reverend Jeremiah Reed (for fifty years incumbent of the parish), as fully convinced of the orthodoxy of the reverend gentleman's doctrine as was that worthy prototype of Dominie Sampson himself of his own unrivalled pronunciation of the English language. So far were they from professing any veneration for places or persons of classical celebrity, that I am persuaded they would have maintained that Carlisle (on Whitsaturday fair-day) was quite as fine a city as any Troy or Jerusalem, either old or new, in the heavens above, on the earth beneath, or in the waters under the earth. In short, they cut the figure as they had seen it cut by others, when tired of lying on their backs, merely because they had nothing else to do, and named it as they had heard it named without knowing or caring what it meant.

As a new edition of the *Drych y Prif Oesoedd* is at present in the press, and as the editor is desirous of obtaining some farther particulars concerning the *Caerdroia*, perhaps some of the readers of "N. & Q." may be able to furnish information on the following points:—

1. Is the custom of cutting the "walls of Troy" on the turf known in other parts of the United Kingdom; and if so, is it general throughout the country, or confined to those districts which we know to have been the seat of Cymric principalities, or at least inhabited by a Cymric population during the period between the Saxon and Norman conquests; viz., the territories of the Strath-Clyde Britons, comprising the south-west of Scotland, from the Solway to the Frith of Clyde; the Cumbrian principality, represented by Cumberland, Westmoreland, and those parts of Lancashire omitted in the Doomsday Book; and the counties of Cornwall and Devonshire? If it be of Cymric origin, it may also be expected to prevail in Herefordshire, Shropshire, and the parts of Yorkshire and Lancashire bordering on the Lake district.

2. Is the custom known in Bretagne?

3. Is there any allusion in classical or mediæval authors to the fact, or the fable, of the walls of Troy being built in the form of a labyrinth, or is there any tradition to that effect among the modern Greeks in the neighbourhood of the Troad or elsewhere? I think not, although I never put the question. During the year 1855, which I passed in Greece, the Trojan war was a frequent topic of conversation among the Greeks, owing to the resemblance which they saw between that event and the siege of Sebastopol, then in progress. They spoke of the situation and siege of Troy, and generally concluded by asserting, with an air of triumph, "that the Russians were not to be caught napping, and were not such fools as to admit the wooden horse within the citadel;" but I never heard them allude to labyrinthine walls. The figure is, I think, known to most schoolboys (at least it is so in Cumberland), although the practice of cutting it on the turf may not be so common. If no tradition respecting the labyrinthine form of the walls is to be found elsewhere, it would seem to be an after-thought of pure Cymric origin, suggested by the similarity between *Caerdroia*, the city of Troy, and *Caer y troiau*, the city of windings or turnings. I have not the

opportunity of consulting *Dares Phrygius*, of which there is extant (but unpublished) an old Welsh translation or paraphrase. Perhaps the paraphrase may contain some allusion to the matter in question, even if the original does not. This document, intitled *Ystoria Dared*, is in the *Red Book* of Hergest in Jesus College, Oxford, being the first article in the volume, and possibly there may be a copy among the MSS. formerly belonging to the Welsh school in London, but now deposited in the British Museum.

The story of the Trojan descent of the Britons is now pretty generally abandoned, though it has lately found a champion in the Rev. R. W. Morgan, the author of *Venedotia* and other interesting works relating to Wales. I am myself inclined to think with Carnhuonawe, the most candid and judicious of Welsh historians, that it is a fiction which sprung up during the Roman domination in Britain, constructed in imitation of the account which the conquerors of the world gave of their own origin. This supposition is countenanced by the fact of other nations on the Continent of Europe, when conquered by the Romans, having advanced a similar claim to descent from the Trojans; and it is all the more probable in the case of the Britons, who were, as we are informed, conversant with the literature of their conquerors, and ambitious of excelling in Latin composition.

If this very probable theory of the Trojan fable be admitted (and I can see no alternative for those who cannot swallow it as true history), it will be found to militate in no small degree against the hypothesis, so distasteful to patriotic Welshmen, first put forth by the late Sir W. Betham, and adopted by others, with various degrees of modification, respecting the origin of the Welsh people; viz. That they are not the descendants of the Britons of Cæsar's day, but the progeny of the Picts, who, on the departure of the Romans from the island, burst through the wall of Severus, and in an incredibly short period for such a series of achievements conquered and overran, not only the whole western half of south Britain, from the Solway Frith to the Landsend, but also the province of Brittany in France; extirpating the old inhabitants, repeopling the countries, and perpetuating their own language — a theory open to many grave objections, in addition to the most obvious one of its having no historical foundation; but of which I will only remark here that it necessarily supposes the Picts endowed with an astonishing amount of what some ethnologists call *spawning force* (thus will philosophers make fish of us!).

The custom of cutting the *Caerdroia* on the turf is known to have been practised in Wales in commemoration of the Trojan origin of the race; and it is adduced by Welsh writers in proof of the constant belief of the people in that tradition. If found to prevail in the districts which I have mentioned above it would be an interesting fact, and would furnish strong presumptive evidence that Nennius, when he related the Trojan story, did not record merely a tradition of Wales, but the unanimous belief of all the Cymry in Britain. That the Southern Britons of the Roman province should have been willing to adopt a genealogy which gave them a claim to relationship with their conquerors, in whose civilisation and literature they were emulous of partaking, is quite consistent with probability; but it is extremely unlikely that the savage Caledonian Picts, to the north of the walls, who were continually at war with their southern countrymen during the period of the Roman domination, should have had either the wish to claim such a descent, or the information requisite to fabricate it. No: I cannot believe that King Ungus, or any of his predecessors or successors, ever read a line of Virgil, or acted as Mæcenas to any of the Romanised literati of the south. I think we may venture to conclude that the whole Pictish nation was as little acquainted with classical literature and traditions as the herdsmen of Rockliff Marsh, and as guiltless of claiming a descent from Æneas, as the latter are of attempting to trace their pedigree to Pope Gregory the Great, or the Prophet Mohammed. W. H. M.

Llangian.

Minor Queries.

Judges' Whistles. — The reviewer of Mr. Foss's fifth and sixth volumes of *The Judges of England* in the January number of the *Gentleman's Magazine*, suggests to that gentleman (see note to p. 62.) that he should give some account of the first use and ultimate disuse of the boatswain's whistles, which he says are "suspended from the necks of the judges (Coke for example) of this period." If the reviewer should chance to be a reader of "N. & Q.," will he have the goodness to name any other instance besides Coke that he has met with, bearing this curious appendage; and to state whether he has seen any portrait of Coke in his robes as a judge so ornamented? The only print of him that I have seen, with anything like a whistle, is in a private dress, and evidently taken after he was discharged from the bench.

Enquirer.

The Apostle Mass at St. Paul's.—In the *Chronicle of the Grey Friars of London*, at p. 88., occurs this entry: — "Item, the epestylle masse begane agayne the ij. day of Aprille," 1554. And in another brief chronicle, MS. Harl. 419. f. 131., is a corresponding passage: — "The second daie of Aprill this yeare beganne the postle masse againe at Poules." In Machyn's *Diary*, p. 61., the same

change of religious service is recorded, but assigned to the end of the month:—"The xxx. day of Aprell began the postyll mas at Powles at the v. of the cloke in the mornyng evere day." May I inquire of those acquainted with ancient rituals whether this mass was so named after the apostle to whom the cathedral church was dedicated? and what were its peculiar characteristics? Is the term "Apostle Mass" one that has been employed in other churches? J. G. N.

Borough-English. — Among the notices which have appeared at various times from correspondents on the custom of Borough-English, none throws any light upon its actual origin. This inquiry, which I am anxious to make, is not merely for the satisfaction of a certain curiosity, but also for the information of Monsieur Henri Martin, the learned author of the *Histoire de France.*

Blackstone and other law books that I have consulted are very unsatisfactory; and the question which I wish to have answered, and which it would be very interesting to settle if it be possible, is, if the name of Borough-English indicates that the custom comes from the Angles, and consequently whether certain Germanic tribes have had the same custom as the Britons; or if the custom is, among the Anglo-Saxons, a remnant of the Celtic legislation, like the Gavelkind which is still in force in Kent? Louisa Julia Norman.

Quotations Wanted. —

"Let others hail the rising sun,
I bow to that whose race is run."

D. B. F.

"More good is wrought by prayer
Than this world deems of."

W. S. H.

"That like some old familiar strain,
Untir'd we ask and ask again,
. . . . .
Finding a charm unknown before."

A. S.

"Go where the water glideth gentle ever,
Glideth by the meadows that the greenest be;
Go by our own beloved river,
And think of me!"

I. M. A.

Kennaquhair.

"Homeless, amidst a thousand homes, she stood
And, near a thousand tables, pined for food."

Shahtoe.

"Thou hast woo'd me; thou hast won me, bright beautiful Sin."

Query.

Sacred Vessels of the Jews. — Do the Jewish rabbis of the present day preserve traditionally any knowledge of the forms of their sacred vessels and ornaments? or are they as much matter of conjecture to them as they are to Christians?

M. G.

The Hair standing on End.—Is it true that this result is possible from mental emotion? I believe that actual instances are on record, but I cannot lay my hand upon any. What is the earliest known reference to it? The following is from the S. Scriptures: "The talk of him that sweareth much maketh the hair stand upright."—*Ecclesiasticus*, xxvii. 14. H. P.

Peg Bull. — Who was the author of this continuation of Swift's and Arbuthnot's *John Bull?* My edition is the second (London, 1761). Sir Walter Scott must have known him, and he must have been alive when the *Antiquary* was first published, as he makes Mr. Oldbuck ask (vol. i. chap. 6.) —

"Didst thou ever read the *History of Sister Margaret*, which flowed from a head that, now old and somedele grey, has more sense and political intelligence than you find now-a-days in a whole synod?"

Is there any key to the characters, particularly the Nurse, and Hubble-Bubble? A. A.

Poets' Corner.

Sir John Le Quesne: Thomas Astle, Esq. — Can any of your correspondents inform me of the lineage of Sir John Le Quesne, Knt., who was alderman of London *circa* 1738, and who married a Miss Knight of Hampshire, a lady of large property? And if he left any issue, where he is buried, and any farther particulars?

Also, if Thos. Astle, Esq., son-in-law of the Rev. Philip Morant of Colchester, left issue? and if so, who is his present representative? T. B. P.

The God Cocidius. — Where can I find any reliable account of this deity, who is frequently mentioned in inscriptions? He is called "Deus Cocidius," "Sanctus Cocidius," "Deo Marti Cocidio," and "Deo Stono Cocidio" in various places. The Stoni were a tribe inhabiting a place near the Lake of Como, now called Stonico. A. A.

Poets' Corner.

Bacon, Milton, and Barrow. —

"Since Bacon taught something better, and Milton and Barrow wrote in its depreciation, the school logic rapidly sank, and no one who has read Dr. Reid's analysis of Aristotle's *Logic*, and Dr. T. Brown's *Exposition of Syllogistic Reasoning*, will study the tomes of the Stagyrite, except as an example of arrogance in a master and subserviency in his followers."—P. 32.

The above is from a *Letter on New Universities*, London, 1829. The author objects to waste of time in learning Greek and Latin, when all the good works in both languages are translated, and thinks "practical science" the only important thing to be taught. His opinions are of small

value; I wish to know that of his references to Milton, Barrow, and Browne. A. E.

Dean Dixie. — Any information about Edward Dixie, Dean of Kilmore, during the Revolution, and his connexion with the Bosworth family, and his own marriage and issue, and particularly whether he had a daughter Anne, who married Capt. Nicholas Coddington of Holmpatrick, county Dublin. On January 22, 1672, said Nicholas got administration of the goods of Wolstan Dixie of Holmpatrick, Esq., as his principal creditor, and he called his eldest son Dixie. The dean had a son Wolstan, who was treacherously slain, March, 1689, by "Bloody Piers Butler," Viscount Galmoy. Dodo.

Temple.

The Law respecting Change of Name.—I should like to be informed as to the following points: —

1. Is a man able to obtain permission to take the name, arms, &c., of a relation (*e. g.* his grandmother) without any will or bequest necessitating him to do so?

2. Who is the proper authority to whom application ought to be made for information as to a change of name? N. S. P.

Leigh of Cheshire. — Ormerod gives pedigrees of the various branches of Leigh, differing in many essential particulars from the pedigree given in the Harl. MSS. 2187. and others. The Leighs of Ridge (*e quo* those of Stockwell, Surrey, and of Westwood, co. Southampton, which are not alluded to in Ormerod, as they ought to be) are descended, if the Harl. MSS. are right, from Jenkyns Leigh, second son of Sir Pierse Leigh of Hanley, a younger son of Robert Leigh of Adlington, third son of Sir John Leigh of Bœthes, whose father, John Leigh of Bœthes, was the patriarch of the family. Ormerod makes the Leighs of Ridge a branch of the Leighs of Lyme. Which account is the correct one? Y. S. M.

Sergeant-Surgeon Troutbeck of Bramham, Yorkshire, married Frances Gandy of Norfolk; he died in 1684. Any particulars of his descendants would much oblige your constant reader

James Coleman.

Col. Robert Chaire. — Any account of the ancestors of Col. Robert Chaire or Chayer, to whom, with Axtell and Huncks, the death-warrant of Charles I. was addressed. Who was his first wife? Was his second (Elizabeth) a daughter of Sir Thomas Herbert? and if so, was Sir Thomas the first Baronet of Tinterne, who married Lucy Alexander? Col. Chaire had a daughter Lucy, and a son Alexander Herbert by the second marriage. Dodo.

Cabry Family.—What is known of Joseph Cabry, portrait-painter, said to be of Cumberland, and related to the Radcliff and Petre families? Any particulars would greatly oblige

James Coleman.

Gay's Works. — Watt, in *Biblio. Brit.* says, "Gay's *Miscellaneous Works* were published in 1773, in 4 vols. 12mo." Mr. Cunningham tells us the last edition "is that in six vols." Were there two such editions? T.

Minor Queries with Answers.

Eclipses in last Century. — On the 15th instant will be visible a very extraordinary eclipse of the sun. As this is a phenomenon not often witnessed, perhaps it might interest your readers if a correspondent could give an account of the great eclipse which took place, and interrupted Ormskirk races, during the last century; or inform us where such an account may be found. I cannot now recall the date of the year. E. S. W.

Norwich.

[There were two total eclipses of the sun during the last century. The first on April 22, 1715, when the darkness was so great that the birds went to roost at noon. On this occasion two eminent French mathematicians came over to this country to make exact calculations of the nature and duration of it. Dr. Stukeley, the antiquary, thus describes that of 1724, in a letter to Dr. Halley: — "I chose for my station Haradon Hill, near Amesbury, east from Stonehenge Avenue. It was half-past five by my watch when they informed me that the eclipse had begun. We watched its progress by the naked eye, as the clouds performed for us the service of coloured glasses. At the moment when the sun was half obscured, a very evident circular rainbow formed at its circumference with perfect colours. When the sun assumed the appearance of the new moon the sky was tolerably clear, but it was soon covered with deeper clouds. The rainbow then vanished; the hill grew very dark, and on each side the horizon exhibited a blue tint like that at the close of day. Scarcely had we time to count ten, when Salisbury spire, six miles to the south, was enveloped in darkness. The hill disappeared entirely, and the deepest night spread around us. We lost sight of the sun, whose place till then we had been able to distinguish in the clouds, but whose trace we could now no more discover than if it had never existed. It was now 35 minutes past 6; shortly before the sky and the earth had assumed a livid tint; there was also much black diffused through the clouds, so that the whole picture presented an awful aspect that seemed to announce the death of nature. We were now involved in a total and palpable darkness: I distinguished colors in the sun, but the earth had lost all its blue, and was entirely black. It was the most awful sight I had ever beheld in my life. All the change I could perceive during the totality was that the horizon by degrees drew into two parts, light and dark; the northern hemisphere growing still longer, lighter, and broader, and the two opposite dark parts uniting into one, and swallowing up the southern enlightened part. At length, upon the first lucid point appearing in the heavens where the sun was, I could distinguish pretty plainly a rim of light running alongside of us, a good while together, or sweeping by our elbows, from west to east; just then, having good reason to sup-

pose the totality ended, I found it told full three minutes and a half. The hill tops then resumed their natural color. Presently we heard the song of the larks hailing the return of light, after the profound and universal silence in which everything had been plunged. The heavens and the earth now appeared of a greyish cast, interspersed with blue, like the morning before sun-rise. The instant the eclipse became total, till the emersion of the sun, we saw Venus, but no other stars."]

Samuel Foote's Grave. — Can you inform me where lie the ashes of that celebrated wit? It is well known he died at the Ship Inn, Dover, on his way to France, in 1777. A monument adorns the wall in St. Martin's church. I was shown by the clerk the spot where the vault was made, but, from some circumstance or other, Foote never was placed within it, nor does the register, which I searched, make any mention of his resting-place. Far different with Churchill, whose stone and unique epitaph may be seen in the old burial-ground of St. Martin's, Dover.

L. M. Thornton.

[Samuel Foote died suddenly at Dover on his way to the south of France, October 21, 1777, in the fifty-seventh year of his age. His remains were removed to his house in Suffolk Street, Haymarket, and were privately interred, by torch-light, on the following Monday night, October 27, in the cloisters of Westminster Abbey. No stone indicates his grave, nor has any memorial to his name been erected in the fabric.]

Proverb. — In a letter, *temp.* Eliz., in the State Paper Office, "there followeth words of *flemishe sainge*, after the stede is stolen the[y] shutt the Stable dore."

Is this proverb of Flemish origin, and if so, what is the corresponding phrase, and its origin?

W. N. S.

[Ray has furnished the following corresponding phrases: "When the steed is stolen the stable door shall be shut," —"Serrar la stalla quando s' han perduti i buovi." — *Ital.* "Il est temps de fermer l'étable quand les chevaux en sont allez." — *Gall.* "Despues de ydo et conejo, tomamos el consejo." — *Hisp.*

"Μετὰ πόλεμον ἡ συμμαχία."

"Quandoquidem accepto claudenda est janua damno." — *Juv. Sat.* xiii.

"Serò clypeum post vulnera sumo." — *Ovid.*

"Προμηθεύς ἐστι μετὰ τὰ πράγματα." — *Lucian.*

The Italians also say, "Del senno di poi, n' è pieno ogni fosso" — "Every ditch is full of your after wits."]

King's Letter Men. — What is the meaning of the expression, "he entered the navy with King William's letter" applied to a naval officer of the beginning of the last century? E.

[We are indebted to a naval friend for the following extract taken from the Admiralty books:—

"Volunteers and midshipmen extraordinary understood to have been commonly called *King's Letter Men.* It appears that King Charles II., with a view of encouraging families of quality to breed up their sons to the Royal Navy, and of supporting persons who had served as commanders and lieutenants, was pleased, at his extraordinary charge, to permit the bearing of the former of these classes as volunteers, and of the latter as midshipmen extraordinary, in the qualities of supernumeraries to the complements of H. M.'s ships; and by Order in Council of May 8, 1676, his Majesty established regulations for the entry of, and for making certain allowances to, those persons. The king's command for their entry on board H. M.'s ships seems to have been signified to the Admiralty by a *Letter* from the Secretary of State in each particular case." On the establishment of the Royal Naval Academy at Portsmouth in 1729, these appointments appear to have ceased.]

The famous Junius. — Thoresby writes in his *Diary*, May 29, 1695 —

"To Windsor, where we viewed St. George's Chapel, in which the knights of that noble order are installed, and the monuments there; had time only to transcribe that of the famous Junius."

Who is this? Vebna.

[The monument is that of Francis Junius, author of the *Glossarium Gothicum*, who died at the house of his nephew, Isaac Vossius, canon of Windsor, Nov. 19, 1677. His corpse was interred in St. George's Chapel, and a table of white marble was fixed to the wall, near his grave, with an inscription in Latin.]

"*Illustration of the Holy Scriptures.*" — I possess a folio edition of the Old Testament in two volumes, described in the title-page, "An Illustration of the Holy Scriptures by Notes and Explications on the Old and New Testament, &c., London, printed for R. Goadby, in Sherborne, 1755." Was the New Testament ever published, and who was the author or compiler of the Notes, which are very good? W. N.

[This work was compiled by Mr. Robert Goadby, printer and bookseller at Sherborne, and was completed in three volumes folio, sometimes bound in four. We have not met with an earlier edition than that of 1759. The third volume consists of the New Testament, Index to the Notes, and Concordance. It has been severely animadverted upon by the Rev. Walter Sellon, in his "Remarks upon certain Passages in a work entitled *An Illustration of the Holy Scriptures*," London, 1765, 12mo., and reprinted in Sellon's *Works*, vol. ii. See also Horne's *Biblical Bibliography*, p. 258.]

"*To be under the Weather.*" — Has any one explained this idiom, used to express the idea of being slightly sick? M. E.

[The phrase "*under the weather*" as applied to a person who is somewhat indisposed, may perhaps receive explanation from another old English expression, "*under the wind*," which means "under the lee." A person sheltered from the wind by standing under the lee of a wall, a house, a bank, &c., was said to be "under the wind." Accordingly, "under the lee" is in French, "*sous le vent*," and in Dutch, "*onder den wind*;" — both signifying, literally, "*under the wind.*" As "under the wind," then, clearly signifies *protected from the wind*, so "under the weather" would imply *protected from the weather.* The phrase therefore is exactly applicable to persons who, being unwell, though not decidedly ill, find it advisable to *defend themselves from the effects of the weather*; for instance, by keeping at home, or at any rate by wearing warmer clothing.]

Bridge and Shot. —

"Was to show the two Archdeacons our remarkable cloth-market: treated all three after the old manner at a *bridge and shot* for 6d."—Thoresby's *Diary*, Nov. 4, 1701.

What might this be? VEBNA.

[*Brig-gate* is the name of the place where the cloth-market was holden at Leeds. *Shot* is of course the reckoning. At this cloth-market there was an ordinary for the clothiers, called *Brig-end-shots*, where, for the small sum of twopence, each person was entitled to his pot of ale, a noggin o' porrage, and a trencher of either boiled or roast meat. These cheap ordinaries are frequently connected with markets, and in some localities can only be used by the salesmen. We have still remaining in London the fish ordinary in Billingsgate Market, and the poultry ordinary in Leadenhall Market.]

Replies.

PETER DETRAZAYLLE.

(2nd S. v. 144.)

My attention has been directed to a paragraph of a highly libellous character published in *The Sussex Advertiser*, &c. of the 2nd instant, and purporting to be copied from "N. & Q."

The paragraph refers to my late friend Peter C. Detrazaylle, Esq., and alleges that the deceased had been in his youth guilty of an act of treason to his native country, and that he had in consequence been rewarded by a life-pension from the British Government.

I now hasten, as an intimate friend of the deceased gentleman, and as a trustee to his will, to give the most emphatic, unqualified, and authoritative contradiction to this statement, which is utterly devoid of truth, and destitute of even a shadow of foundation.

M. Detrazaylle was a member of a noble family, and many of his relatives became martyrs to their Royalist principles: he never pursued or bore arms against the Duke of York, and never held place or pension from the English government. If the scandalous paragraph of which I complain be quoted from "N. & Q.," I have to request that you will in your next publication assign to this refutation an equally conspicuous position.

T. K. King.

10. Southampton Buildings,
Chancery Lane.

"RESPUBLICA (MONARCHIA) SOLIPSORUM."

(2nd S. v. 146.)

In the year 1645, there was published at Venice a satirical fiction against the Jesuits, entitled *Monarchia Solipsorum*, with the pseudonym *Lucius Cornelius Europæus*. A subsequent edition, in 1651, ascribed the book to Melchior Inchofer, a German Jesuit. (See Bayle, *Dict.*, "Inchofer.")

In the first sentence of his first chapter the author expresses himself as undecided whether he should call the government of the Solipsi a kingdom, a monarchy, or a *republic*: hence, I suppose, Dr. Barrow's misnomer.

It is difficult to see the fitness of comparing himself to Prometheus, under the circumstances, but it is still more difficult to seize the point of his allusion, in saying that he was like the chief in the Republic of the Solipsi,—unless he referred to the statement that the king was never seen to eat, and was always served in secret (c. vii.). Possibly the word *Solipsi* suggested the idea of *solitude*; but it is wrong to translate it by "men-by-themselves." It simply means *themselves alone*: and was very aptly chosen to designate the Jesuits, who seemed to claim an exclusive *monopoly* in religious matters. The author says that the name meant, in the ancient language of the Magogs, "the Providence of all the Gods." But Arnould elucidated the title when, addressing the Jesuits, he said:—

"It is well known that it is your character to be zealous to do good, provided you can do it alone, and that nobody may share the glory of it with you; and if you would be sincere, you would confess that one of your Society, who wrote the *Monarchia Solipsorum*, knew you very well."—*Morale Pratique.*

It is a clever exposition of the various abuses which had crept into the Great Order—as stigmatised by the Jesuit Mariana (the famous tyrannicidal theologian), by Borgia, Vitelleschi, and other generals of the Order, who hinted at downfall. Even when the Jesuits, in their highest mundane glory, had celebrated with great pomp and circumstance the centennial anniversary of the Order, an "infant of a hundred years," Vitelleschi, their general, lamented that they were stricken with "languor and old age!" (Epist. iv., M. Vitelles. edit. Ant. 1665.) Indeed, the severest animadversions upon the Jesuits will be found in their own writers—in the words of their own generals, whose conscientious remonstrance did honour to their Institute. Elsewhere I have given copious extracts on this topic. (*Hist. of the Jesuits*, iii. p. 1. *et seq.* and 574. *et seq.*)

Andrew Steinmetz.

MEANING OF CORON.

(2nd S. v. 131. 175.)

The term *coron*, as applied by Lambert (in Foxe) to silver that has been assayed or proved, stands connected with the German *korn*, which is applied in the same manner.

The primary meaning of korn is *grain*; for instance, a grain of wheat. But korn also stands for the grain or globule which remains in the coppel, when a small quantity of gold or silver has been tried and purified. And as the said globule, having undergone this process, is conse-

quently of a superior standard, korn is used, thirdly, in describing gold or silver that is pure and of good quality.

With *korn* is often joined *schrot*, which properly signifies small shot. Thus, "Eine Münze von gutem Schrot und Korn" signifies a coin of full weight and value (literally, of good shot and grain). The term kornähre (ear of corn) has been applied to a rich ore in the Hessian silver-mines.

But few traces of this idea, which associates the grain of corn, the metallic globule, and the intrinsic purity, are to be met with in mediæval Latin. We do find, however, in Du Cange, the phrase "Moneta cum granis." "An. 1112, nummi mutati sunt, et *cum granis* alii facti sunt," which appears to signify, "The deteriorated currency was set aside, and a better and more sterling substituted." Perhaps some of your readers may be able to confirm or correct this rendering. Let it also be mentioned that there was a gold coin called *granata* or *grana*, "moneta aurea Cracoviensis."

Korn, a *grain*, as applied to the *precious metals*, may remind us of the Californian *pipita* (pip of a melon, cucumber, or orange), and also of the Australian *nugget*.

Still, while we thus connect *coron* with the German *korn*, we would not question that, in common parlance, korn or coron may, from similarity of sound, have become connected, as your correspondent J. P. suggests, with the Latin *corona* and the French *couronne*, both which terms are applied to coins. This is the more possible, because we find crown in old English spelt *coroune* and *corone*: "a *coroune* of grene oke"—"of roses and of lilie *Corones* two" (Chaucer).

But in tracing the origin of words, as the learned Bopp reminds us, we must not be drawn aside by similarity of sounds: when the letters are the same, it is no sport. The corona or couronne does not appear to have determined anything as to the *value* or *standard* of the metal, which is what both korn and coron distinctly point to; but rather to have been simply the crown, with which many French coins were impressed: "cum corona, à la couronne, in quibus efficta corona" (Du Cange). And just as there were some coins "cum corona," so were there others "cum scuto," "cum leone," "cum angelo," &c., according as they were stamped respectively with a shield, a lion, or an angel. Under Ludovicus XII. were coined "denarii cum L. coronato (deniers à l'L. couronnée)." This was simply the initial L. of Ludovicus, with a crown.

The passage in which Lambert employs the word *coron* plainly indicates that his allusion was to the *korn*, grain or metallic globule purified in the coppel, not to the crown stamped upon the coin. He writes thus:

"Christ's law in the psalme for the purenes is called argentum igne examinatum purgatum sextuplum. Silver *coron* and fined often and many sithes thorowe fier. *It hath no chaffe in it*, as hath mens traditions, *but is pure cleane whete.*"

Here the reference is plainly to the coron or korn, in its primary signification of corn or grain.

It is a noteworthy circumstance that this word coron, which appears in the first edition of Foxe, 1563, has in subsequent editions dropped out. Whoever is responsible for this alteration, and whenever it was first made, permit me in conclusion to say a word on the grave responsibility incurred by those who PRESUME to alter an old writer. This is what has made shambles of Shakspeare. See what a mess is made of the above passage from honest John Lambert by omitting the word *coron*. He first speaks of *silver fined through fire*, then adds, there is *no chaff in it*. "How incongruous!" might a modern reader exclaim; "what has chaff to do with wheat? What nonsense!" But restore the omitted word coron, and it at once becomes evident that, so far from rambling, Lambert actually hugs his subject. The silver is coron, grain pure and clean. *Ergo*, "it hath no chaffe in it, it is pure cleane whete."

THOMAS BOYS.

THE TIN TRADE OF ANTIQUITY.

(2nd S. v. 101.)

The author of the Periplus of the Erythræan Sea, which bears the name of Arrian, mentions tin as an article of import into the following places: namely, Port Avalites in Abyssinia, near the entrance of the Red Sea (c. 7.), Canè on the southern coast of Arabia, whither this metal was brought from Egypt (*ib.* 28.); and two Indian emporia, one, the port of Barygaza, at the mouth of the Nerbudda, north of Bombay, and the other the port of Bacarè on the Malabar coast. (*Ib.* 49. 56., ed. C. Müller.)

The author of this Periplus is proved by internal evidence to have been an Egyptian merchant who wrote at the end of the first century after Christ. (See C. Müller's Prolegomena to his recent edition of the *Geographi Græci Minores*, vol. i. p. 97.) These passages therefore prove nothing with regard to the tin trade in remote antiquity.

Dr. Vincent, in his learned work on *The Commerce and Navigation of the Ancients in the Indian Ocean* (2 vols. 4to., 1807) supports the general opinion that the tin imported in early times into the Mediterranean was of British origin.

"Tin" (he says), "the staple of Britain, is mentioned in the most ancient authors neither as a rare, nor a very precious metal: this must have been introduced to the nations on the Mediterranean either by a transport over land (such as is mentioned by Diodorus), or through the medium of a Phenician navigation; the existence of

the metal therefore in Greece and Asia is a proof that the intercourse was established in some sense or other." (Vol. i. p. 308.)

In another place he remarks that —

"Tin has continued an article of commerce brought out of Britain in all ages, conveyed to all the countries on the Mediterranean, by the Phenicians, Greeks, and Romans, and carried into the Eastern Ocean, from the origin of the commerce. (*Ib.* vol. ii. p. 716.)

In commenting on the passage of Ezekiel, however, he considers the navigation of the Tyrians to Britain as "problematical." (Vol. ii. p. 641.)

The following passage respecting the tin trade of antiquity occurs in Niebuhr's *Lectures on Ancient Ethnography and Geography*: —

"Britain was known in the most remote times; but its name does not occur until the Macedonian period; it was previously designated by the name of *Cassiterides Insulæ*. The tin trade can be traced to a very early period; for the first attempts to smelt copper were made by mixing it with tin. The brass of the ancients, the real χαλκὸς, consisted for the most part of tin, and all the ancient Roman ases consist of copper and tin. Ὀρείχαλκος, from ὄρευς, a mule, is something different (Messing); and the spuriousness of the mixture is indicated even by its name. A plentiful supply of tin is not found in any part of Europe, except Cornwall, whence it is quite certain that the name Cassiterides refers to Britain. The trade in it was carried on from Gades; but the Massilians had no doubt their share in it, as we may infer from the voyages of Pytheas." (Vol. ii. p. 320., ed. Schmitz.)

It does not appear what Niebuhr means when he says that the name of Britain occurs in the Macedonian period: perhaps he refers to the mention of Albion and Ierne in the spurious Treatise de Mundo. Can it be proved that the first attempts to smelt copper were made by mixing it with tin? Is it a fact that the ancient brass consists for the most part of tin, and that all the ancient Roman asses contain tin as well as copper? The derivation of the word ὀρείχαλκος, from ὄρευς, a mule, is not the received origin of the word; and is, to say the least, highly doubtful. The share of the Massilians in the tin trade probably arose from their city being an emporium to which this metal was brought by land-carriage across Gaul, and then shipped to Italy and Greece. Every thing connected with the voyage of Pytheas in the northern seas is uncertain and obscure, and there is not a shadow of proof that it had any reference to the tin trade.

Gosselin, in his *Recherches sur la Géographie des Anciens* (4 vols. Paris, 1813), after a careful analysis of the supposed facts reported by Pytheas, comes indeed to the conclusion that Pytheas had never been near the Cassiterides; that he collected either at Gades, or at some other port frequented by the Carthaginians, some vague notions on the northern seas and regions of Europe, and that he passed them off upon his countrymen for his own discoveries, using his astronomical knowledge for the purpose of giving them currency. (Vol. iv. p. 178.) L.

PLATONIC LOVE.

(2nd S. v. 88.)

If Henry Riley or any other of your correspondents equally familiarly acquainted with Plato do not reply to the Query of E. H. L., will you allow me to refer the latter especially to the "Republic" of the broad-shouldered philosopher of Athens? It is to be regretted that all young men are not more intimately acquainted with the teaching of the first man who asserted the immortality of the soul on solid arguments, resting on truth and experience. Plato taught that all human felicity would find abundant increase, if men cultivated the god-like intellectual faculties, rather than pursued material and sensual pleasures. He held that there was a divine spark in every man, which was always cherished by the divine power, and which would not be extinguished in the soul, if man himself would but protect it from the blasts of a sensual and passion-driven world. The subjection of the irascible and concupiscible passions, and the cultivation of the rational and moral powers, were the two supports of a system which is more fully developed in the "Republic." When Byron rhymed about the "confounded fantasies" of Plato, the poet knew nothing of the great son of Ariston, nor of his system. It is these same "confounded fantasies" that Cowper has woven into a briefer, but not a better system, than that of Plato. Indeed it is Plato's system condensed.

"Pleasure, admitted in undue degree,
Enslaves the will, nor leaves the judgment free;
'Tis not alone the grape's enticing juice
Unnerves the moral powers, and mars their use:
Ambition, avarice, and the lust of fame,
And woman, lovely woman, does the same.
The heart surrendered to the ruling power
Of some ungoverned passion, ev'ry hour,
Finds by degrees the truths that once bore sway
And all their deep impressions wear away;
So coin grows smooth, in traffic current passed,
'Till Cæsar's image is effaced, at last."

Cowper knew, as we all know, that there came a Teacher with whom the ablest in the schools may not be compared; but the English poet had better appreciation of Greek and Roman philosophers than Byron ever had. Cowper did not accuse any of them of "confounded fantasies," when he said —

"How oft, when Paul has served us with a text,
Has Epictetus, Plato, Tully preached!
Men that, if now alive, would sit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too!"

J. Doran.

PURITY OF THE THAMES.

(2nd S. v. 41.)

In "N. & Q." of January you drew attention to the purity of the Thames in 1656. Perhaps its

condition thirty-five years earlier may not be without interest. This is shown by the following extracts from the registers of the Privy Council; and although there is nothing to impugn the *purity* of its waters, it is evident that the river itself demanded a care which it required all the authority of the king and council to enforce upon its conservators: —

"*A Lre to the Lo. Maior and Aldermen of the Citty of London.*

"The clenseing of the River of Thames, and the remoueing of such Shelues and Impediments as do fill vp and choake the same, hath ben so often recomended to yor care by his Maty speciall direccõn, as wee shall not neede to Enlarge or selves further by way of addicõn, to that wch hath already bine signified, to shew the necessity, and benifitt of a worke of this Consequence. Yet for asmuch as wee conceive that this slow and cold proceeding in ordering any effectuall course for the performance thereof, hath growne rather out of want of fitt meanes to put the busines in execucõn then out of remissnes or neglect: And that John Gilbert, gent, one of his Maty Servante, and Anthonie Gibson, Cittizen of London, out of their zeale, and good affection to so worthie a worke, have, at their greate charge, invented an Ingine for that purpose, and fully perfected the same, wch vpon viewe of sum of vs, that were present when it wrought it well approved, and hoped it would produce good effecte. As wee have thought meete, once againe to put you in mynde of his maty Comaundemt for the clenseing of that River, and to require the accomplishmt thereof; Soe wth all wee pray you to take this new Engine and the imployt of the same into yor consideracõn, and if it be found such as is Expected, it will proue for the vse and advauntage of that Seruice that you will imploy it accordingly in such manner and vpon such consideracõns as the gent may thinke their Laboure well bestowed. And for what favour you shall further doe them therein, we doubt not, but the effects of their Endeauor, will make a large and ample requiteall. And soe, &c.

"Privy Council Register, 16 Feby. 1618."

"*Privy Council Register*, 18 *June*, 1623.

"Whereas it was informed to the Boord that there had bin presented vnto Mr. Chancellor of the Exchequer during his late Ambassage at Bruxells a pson verie Expert in the cleansing and scouring Rivers, who hade set down certaine propositions, for the cleansing and scouring of the River of Theames, Their Lps, calling to mind how often and how lately both his Matie and their Lps had recomended to the Citty of London the care thereof, and how little had hitherto bin performed in that behalf, did this day order that the Lo. Mayor and Court of Aldermen should bee required to depute some psons of their bodie, or others, to attend their Lps on fryday next in the afternoone, and to receiue notice from them of the said propositions for the cleansing and scouring of the River of Thames, and vpon debate to take such further order therein as shulbe thought convenient; and whereas it pleased his Matie lately at Greenewich to admonish the Lo. Mayor and the rest there attending, to reform fower thinge in the government of the Cittie, viz, The great Confluence of Beggars and Rogues to his Cittie, and the pts neare adioining, The decay of the Goldsmithes Rowe in Cheepeside, by the creeping therevnto of other meane and vnsutable trades, The decaye of the Bridge and the vnserviceableness of the arches for passage, and lastlie the cleansing and scouring of the Shelves of the River. Their Lps according to his Matie pleasure, herein signified to them, haue ordered that an account shalbe from time to time demanded from the Lo. Mayor, and the Court of Aldermen, how they do proceede in the reformacõn of the said points."

"*Privy Council Register*, 25 *June*, 1623.

"Whereas in the account deliuered on the behalf of the Lo. Mayor and Aldermen of London, at the Board of their proceedinges in the reformation of the points Enioyned them by his Matie. It was alledged by them that they did not proceede so readilie in the cleansing of the river of Theames from shelves by reason of a Patent granted to Alsenso Terubosco, Innocent Lanier, and Hugh Lidiere for the working wth certaine newe Engines and other instruments in the river of Theames, and taking vpp the schelves therewth. Their Lps having called the said Lanier, &c. before them, and, in the presence of the Remembrancer of the Cittie, having hard the reasons alledged on both sides, did this day order That the Lo. Mayor and Aldermen might and ought (notwthstanding the pretence of that or any other patent whatsoever) gett as many men, and as speedilie as conveniently they could on worke to cleanse the river of Theames, by taking vpp all soyle and shelves and other impediments, and by all other good meanes to Endeavour the same from the Bridge vpwards according as they have bin often and instantlie required by his Matie, and as they are bound by their dewtie and place of conservation of the river of the Theames to doe. But their Lps do leave the said Patentees to use their priviledge of their patent, and working wth their said Engine and other Instruments above the Bridge likewise, so as it do give no impediment to the Cittie in taking vpp the shelves and soyle of the river, and belowe the Bridge do leaue the said Patentee alone, to use the priviledge of their Patent vntill vpon furthur Experience of their working, and the working of the Cittie, other order shalbe taken by the Boord."

John Maclean.

Hammersmith.

ROGERS THE PAINTER.

(2nd S. v. 169.)

Terra Vert asks who was Rogers the painter, and where are any of his works to be seen?

The most satisfactory answer to this Query will be the enclosed copy of a letter I received from Mr. Rogers, August, 18, 1849, in which he does not state having painted the *famous* picture of the Bombardment of Algiers, 1813: —

"Sir,

"It was not until *late last evening* that I had the pleasure of receiving your letter of the 10th inst., which will explain *why* it has remained so long unanswered. In reply to your enquiry, wishing to know whether the picture you did me the favor to purchase was painted from nature on the spot, I beg to state that it was painted in Germany *from studies made from nature*, when I was last in Scotland. I *never* in my life copied either picture, print, or any composition after Claude. If any one thinks my pictures bear anything like a resemblance to those of that great master, I find in it no cause of regret; but if any person asserts that the picture in question is after Claude, then I ask such person to declare where the work is to be found from which my picture was copied? There is a picture by myself in the possession of the Duke of Sutherland — a scene on the Rance, near St. Malo's; two others in the possession of the Grand Duke of Baden — one of Windsor Castle, in the possession of the Duke of Cobourg.

There is also a picture I painted twelve years since of the Harbour of Devonport, evening at sunset. This was purchased by the City of Strassburg from me, and now forms a part of the collection of the City Museum. All these pictures have been publicly exhibited, and it has been remarked of them that they reminded the spectator of the works of Claude. I presume these remarks have not been urged as objections to my pictures; but if they have, they tell with equal force against Wilson and Turner, whose works afford abundant evidence of their not only having studied, but actually produced, pictures remarkable for some of those qualities that distinguish the productions of Claude de Lorrain. About three weeks since I brought to this country from Germany three or four pictures, of course all from nature, but differing much from each other; should you feel inclined to see them, it will give me much pleasure to show them to you before I return to the continent. Possibly you have already found a place for my picture on your walls; if so, I would call and look at it on receiving your permission to that effect.

"I am, Sir,

"Yours truly,

"P. K. Rogers.

"W. D. Haggard, Esq."

Mr. Rogers is dead. W. D. H.

Replies to Minor Queries.

Laws and Cobwebs (2nd S. v. 146.)—The comparison of laws to cobwebs, which catch the weak, but which the strong break through, is attributed by Plutarch to Anacharsis; he is supposed to have applied this dictum to the laws of Solon (*Vit. Sol.*, c. 5., repeated by *Val. Max.*, vii. 2. ext. 14.). Diogenes Laertius ascribes the saying to Solon himself (i. 58.); Stobæus gives it to the Locrian legislator, Zaleucus (*Serm.*, xlv. 25.). Plato, the comic poet, versified the idea as follows:—

"Εἴξασιν ἡμῖν οἱ νόμοι τούτοισι τοῖσι λεπτοῖς
Αραχνίοις, ἂν τοῖσι τοίχοις ἢ φάλαγξ ὑφαίνει."
Meineke, *Fragm. Com. Gr.*, vol. ii. p. 620.

L.

Early Almanacs (2nd S. iv. 106.; v. 37. 134—136.)—The following is an exact copy of the title-page of an old Almanac in my possession:—

"Almanac for the year 1386. Transcribed, verbatim, from the original antique illuminated Manuscript in the black letter. Omitting only the monthly Calendars and some Tables. Containing many curious particulars, illustrative of the Astronomy, Astrology, Chronology, History, Religious Tenets, and Theory and Practice of Medicine of that age. Printed for the Proprietor by C. Stower, Hackney, 1812. The Manuscript to be disposed of. Apply to the Printer. Entered at Stationers' Hall."

These are all the particulars respecting this old Almanac that are given by the proprietor and printer. It is in 8vo., and contains two coloured astrological engravings. There is a short account of this book in the *Companion to the Almanac* for 1839, in which the writer says it is the *earliest* Almanac in English he ever heard of. In the *Companion to the Almanac*, 1829, 1839, and 1840, is much valuable and curious information towards a history of Almanacs. W. H. W. T.

Somerset House.

The Ravens Almanacke (2nd S. v. 135.)—The title of this curious pamphlet is as follows:—

"The Ravens Almanacke. Foretelling of a Plague, Famine, and Civill Warre. That shall happen this present yeare 1609. With certaine remedies, rules, and receipts, &c. *London: printed by E. A. for Thomas Archer, &c.* 1609."

The dedication is—

"To the Lyons of the Wood (the young Courtiers), to the wilde Buckes of the Forrest (the Gallants and younger Brothers), to the Harts of the field, and to the whole Country that are brought up wisely yet prove Guls, and are borne rich yet dye beggers," &c.

It is one of Decker's *rarest* productions, and was evidently intended to ridicule the absurd predictions of the ignorant Almanac-makers of the period. Edward F. Rimbault.

Psalm-singing by the early Nonconformists (2nd S. v. 147.)—There can be no doubt that the good "brother," being gifted with vocal powers, was appointed to *lead* the singing. The practice was probably new. About the same time, March 25, 1695, the Congregational Church in this town agreed "that they doe put in practice the ordinance of singinge in the publiq, upon the forenoone and afternoone on the Lord's daies, and that it be between praier and sermon; and also it was agreed that the New England translation of the Psallmes be made use of by the church at their times of breaking of bread." Some of the early Nonconformists objected to singing *hymns*, and preferred those metrical versions of the Psalms which agreed the most closely with the original; some, particularly the Baptists, long regarded singing in public worship as savouring of "apostacy, human tradition, prelimited forms, mischievous error, carnal worship;" and there was a dreary period when such an exercise was incompatible with personal safety. But none of those good men ever went so far in eccentric courses as to appoint a person to "sing the praises of God" as a public *solo*. S. W. Rix.

Beccles.

Burial of Dr. Dodd (2nd S. v. 171.)—Dr. Dodd's body was carried from Tyburn to the house of a Mr. Davies, undertaker in Goodge Street, Tottenham Court Road; where a hot-bath was ready prepared, and many efforts used by his medical friends to revive him, but without effect; though it is imagined, from many circumstances, that, if the excessive curiosity of the crowd had not occasioned great delay, the attempt would have been successful. On the Monday following the execution of the doctor, his corpse was conveyed to Cowley, in Buckinghamshire, attended by

some friends, and buried in the church there. His coffin bore the following inscription: —

"The Rev. William Dodd,
Born May 29, 1729, and
Died June 27, 1777, in
the 49th year of his age."

Vide Appendix to *An Account of the Life and Writings of William Dodd, LL.D.* (attributed to Isaac Reed of Staple Inn), London, 1777. β.

Edinburgh Pamphlets (2nd S. v. 176.) Additional information for ALIQUIS. The lots mentioned as purchased at Lord Cockburn's sale by Mr. Toovey are now in the British Museum.

H. F.

Umbrage (2nd S. v. 130.)—This word is found in the first edition of Blount's *Glossographia*, 1656, and in Philips's *New World of Words*, fourth edit. 1678. EDWARD F. RIMBAULT.

Körner's Poems, &c. (2nd S. v. 31.) — The translator of *A Selection from the Poems and Dramatic Works of Theodor Körner, by the Translator of the Nibelungen Treasure*, 1850, Williams and Norgate, was a Miss Phillips, now Madame de Pontes, by whom an original work, on the Poets and Literature of Germany from the Middle Ages to the present time, is announced to appear at Messrs. Chapman and Hall's. X. Y. Z.

"*Coke upon Littleton*" *turned into Verse* (2nd S. v. 129.) — A story that is transmitted to us by tradition, is almost necessarily varied according to the memory, taste, or (if it be verse) the correctness of the ear of the relator. Lord St. Leonards names neither the judge who "indulged himself in the euphonical phrases," nor the "learned serjeant" who burlesqued them. Your correspondent, S. H. H., attributes the verses to Lord Chancellor Hardwicke: and the version given by each fails both in rhythm and rhyme. I believe the following reading to be more genuine than either: —

"A man who is seized of his land in fee,
Need neither to quake nor quiver,—
I humbly conceive,—for, look d'ye see,—
'Tis his and his heirs for ever."

The judge who was in the habit of using these phrases not being mentioned, some of your correspondents will perhaps supply the deficiency. The poet, as I have heard the story, was the Honourable Charles Yorke. D. S.

Nelson Medal (2nd S. v. 48. 96.) — In the first notice, for *crest* read *bust*. In the *Jacobin Review*, 1799, vol. ii. p. 213., is a description of the medal. Alexander Davison was appointed agent for the sale of the ships taken in the Bay of Aboukir, August 1, 1798. The medal was engraved by C. H. KUCHLER, and struck by Boulton, Soho, in gold, silver, and copper, gilt and bronzed. With it was given a printed paper (of which I have a copy), headed with a naval crown and wreath of oak and laurel, containing a "Description of the Medal struck by Alexander Davison, Esq., as a tribute of his respect for Lord Nelson, and the Officers and Men who served in the Fleet under his Lordship's command on the First of August, 1798." Then follows a detailed description of the obverse and reverse. Dated "St. James's Square, March 1, 1799." W. C. TREVELYAN.

Wallington.

Robertson's Sermons (2nd S. v. 147.) — The meaning of the passage, which forms a stumbling-block to JAYDEE, appears to me obvious enough. In order to follow the metaphors, it may be necessary to requote the passage in question: —

"The conscientious churchman complains that his delicate scruples, or his bold truthfulness, stand in the way of his preferment; while another man, who conquers his scruples, or *softens the eye of truth*, rises, and sits down a mitred peer of Parliament."

The "eye of truth" may be supposed to have a stern, *unblenching* aspect; but when *softened* (by what means it is needless to indicate), it would *wink* at any tergiversation.

JOHN PAVIN PHILLIPS.

Haverfordwest.

Bladworth Family (2nd S. v. p. 48.) — Is not *Blud*worth meant? Sir Thos. Bludworth was Lord Mayor of London, 1666, and is in the "Middlesex list of Knights of the Royal Oak." He bore, arg. three bars, sable, in chief as many torteauxes, all within a bordure, erm. Another branch of Bludworth, according to Robson, bears the bars gules.

P. P.

Portrait of Graham of Claverhouse (2nd S. v. 131.) — Painted likenesses of the celebrated John Graham of Claverhouse, Viscount of Dundee, are well known to be in existence in the collections of the Earl of Strathmore and the Earl of Leven and Melville. There is also one in the collection of Mr. Graham of Airth, and another which is said to be Dundee, in a court dress, among those of the Duke of Buccleuch at Dalkeith.

The "Strathmore portrait" has been engraved for *Lodge's Portraits, &c.*; the "Leven" one was engraved from a sketch by C. H. Sharpe, Esq., for the privately printed collections of *Dundee's Letters* presented to the members of the Bannatyne Club by Mr. Penythe of Methven. If there be at Abbotsford a portrait of Dundee, it must just be a copy from one or other of those that I mention; the engraving of which, with some verses thereon by Sir Walter Scott, is I am afraid a mistake, as none such is known to collectors here.

While on the subject of Dundee, I may be excused for mentioning that there is in the press a *new* work *Illustrative of the Life and Times of*

Claverhouse, compiled chiefly from "original papers" recently discovered by Mark Napier, Esq., author of the *Memoirs of the Marquis of Montrose*, published in 1856. It is expected to be published in a few months, and then will be seen and known a little more of the character and conduct of the grossly maligned "Bloody Clavers," and the false history and vulgar errors relating to him cleared up, &c. T. G. S.

Edinburgh.

Granger, in vol. iv. p. 277. of his *Biographical History of England* (4th edit., in 4 vols. 8vo., 1804), states that a portrait of this nobleman is at Longleat; and he specifies four *engraved* portraits of him. Bromley also mentions three of these engraved portraits in p. 169. of his *Catalogue of engraved British Portraits*, 4to., 1793. In the ninth volume of *Lodge's Portraits* (12 vols. imp. 8vo., 1823—1834) is a beautifully engraved portrait of John Graham, Viscount Dundee, "from the original of Lely, in the collection of the Right Hon. the Earl of Strathmore." W. H. W. T.

Somerset House.

Sir William Gore, Lord Mayor of London (2nd S. v. 129.) — According to Stow's *Survey of London*, edited by Strype, 1720, Sir William Gore of Sandy-Chappel, Surrey, was Lord Mayor of London in 1702 [not 1709, as stated by your correspondent Genealogus]; and Sir John Goare was Lord Mayor in 1624, and is stated to have been the son of Gerrard Goare, who was the son of John Goare of London. The arms of Sir John Goare and Sir William Gore, the Mayors, are very nearly alike. There is no other Lord Mayor of London by this name mentioned in Stow; the nearest approach to it is that of Sir John Gayre in 1647, but the arms also are different. Genealogus says, that "in the church at Tring, where Sir Wm. Gore resided, is a handsome monument to him and Lady Gore. In the inscription it is said, but erroneously, that he was the third Lord Mayor of London of that name and family." Now may not Genealogus have made a mistake in the *name* as well as the date? For Strype, after stating that Sir Samuel Garrard, Bart., was Lord Mayor in 1710, adds that he "succeeded his brother Sir John Garrard of Lammon, in Hertfordshire, in that Honour, son of John Garrard of Whelthampstead in the same county. It is observable, that three of this Name and Family have been Maiors in three several Queens' Reigns, viz. Queen Mary, Queen Elizabeth, and Queen Anne." W. H. W. T.

Somerset House.

Indigenous Evergreens (2nd S. i. 399.; v. 178.)— The arbutus and the box rest their claims on much the same ground. They are each found growing abundantly in one place — Boxhill, and Killarney. The box can all but be proved to have been planted at Boxhill by an Earl of Arundel. The arbutus has been so long at Killarney that the first planter is not now likely to be discovered. Lord Macaulay says: "The myrtle loves the soil. The arbutus thrives better than even on the sunny shore of Calabria." Methinks his Lordship is my witness. A. Holt White.

Bath.

Egyptian Sculpture (2nd S. v. 88.) — The following extract from *Egyptian Antiquities* (U. K. S. i. 369.), will put this matter in a correct point of view: —

"Now we find both in the painted reliefs on the walls, and in all the various kinds of sculpture, that certain *fixed* forms, attitudes, and emblems are assigned to the representation of the deity and his worship. The art of sculpture, then, as well as painting, became subject to strict laws, which the priest caste were careful not to let the artists violate. Hence we see in all the sacred figures of Egypt a resemblance, or rather identity, which renders it very difficult to fix the relative antiquity of the remaining specimens of Egyptian sculpture."

Egyptian sculpture was mechanical rather than artistic. Diodorus Siculus (i. 98.) says: —

"The Egyptians do not judge of the proportion of a statue by the eye alone, as the Greeks do, but when they have cut out a block of stone and finished it, they divide it into a number of parts, and then using this small statue as a model, they apply the same proportion of parts to the large one. They divide the whole figure into twenty-one parts and a fourth, in which are comprised all the proportions of the body. Therefore, when the sculptors have agreed on the size of the statue, they can work separately, each on his portion of the figure; and it is surprising how well they succeed in producing pieces that will exactly fit to one another."

All existing Egyptian statues are however made of a single block: and we have no other evidence than the above of such division of labour by separating the stone into a number of parts (τοὺς λίθους κατακαίνωσι καὶ μερίσαντες κατεργάσωνται).

If Diodorus could be supposed to have made a mistake, and what he says of stone to apply to wood — for he had just previously spoken of the wooden statue at Samos, half made by Telecles and the other half by Theodorus — the difficulty in reconciling his statement with existing monuments would be obviated. T. J. Buckton.

Lichfield.

Bowel Hive Grass (2nd S. v. 48.) — Though I cannot resolve the Query of Menyanthes, as to the nature of the disease called "bowel hive," I may as well insert in your columns the following notes respecting the plant to which he refers, and the species allied to it.

The English name (generic) of the plant is *lady's mantle*; mantle of *our Lady* (the Virgin), *not ladies' mantle*, says Sir William Hooker in his *British Flora*.

A. arvensis is mentioned by Camden: "at

Cainsham, on the west bank of the river Avon, about five miles above Bristol, grows wild the plant *percepier*, peculiar to England. It has a strong bitter and sharp taste, and never exceeds a span in the whole year, having no stalk, but herbaceous flowers. It is a powerful and quick diuretic, and water distilled from it is useful in many cases." In a foot-note it is said: "Mr. Ray says it is not uncommon in foreign countries. (*Hist. Plant.* iv. 14.) Nor is it uncommon in England." Parsley peart, by which name this species is commonly known, is probably a corruption of *percepierre* (from *Gardener's Chronicle*, 1855, p. 281.). Gerarde speaks of this plant as a remedy for the stone.

A decoction of *A. vulgaris* (common lady's mantle) is slightly tonic; and Hoffman and others assert will restore the faded beauty of ladies to its earliest freshness. The root has an unpleasant smell. GEO. E. FREERE.

Roydon Hall, Diss.

Cromwell's Grandson (2nd S. v. 128.) — The Richard Cromwell, married in the year 1723 to Miss Thornhill, was not the son of the Protector's eldest son, but the third son of Oliver's youngest son Henry. Henry Cromwell had four sons: Oliver, Henry, *Richard*, and William. The last-named Henry had eight sons, among whom was a *Richard*; and this Richard's brother, Thomas, had also a son named *Richard*. Of the Protector's five sons, only Richard, the second Protector (Oliver's third son), and Henry, his youngest, had issue. Mr. Attorney Richard's descent could not have conferred upon him any privilege. Walpole, Berkeley, Carteret, Townsend, Torrington, or any other of the ministers, may have procured from George I., as a favour to Sir R. Thornhill, the right of celebrating the marriage in the Chapel Royal at Whitehall. It was by similar favour that in 1676, when Latimer (Earl of Danby) was Lord High Treasurer, Sir Christopher Wren was married in the Chapel Royal, St. James's, to his second wife, "Madam Jane Fitzwilliams."

J. DORAN.

This person was not "son to the eldest son of Oliver Cromwell," as your correspondent supposes, but the fifth son of Major Henry Cromwell, and grandson of Henry, Lord Lieutenant of Ireland. He died at Hampstead, December 3, 1759.

The extract quoted by W. D. H. from the *Historical Register* is highly interesting, as it corrects the Rev. Mark Noble's statement that this Richard Cromwell "married Sarah, daughter of Ebenezer Gatton, a grocer in Southwark."

EDWARD F. RIMBAULT.

Negus (2nd S. v. 169.) — I find at Hingham, Norfolk, Elizabeth, the wife of Henry Negus, has a mural monument to her memory. She is said to have died Feb. 20, 1702, in the ninety-second year of her age. The arms of Negus are given thus: erm. on a chief nebulée, az., three escallops, or.

I also find Dan. Negus was under-sheriff of Norwich in September, 1742; and also that Henry Negus, Esq., had a faculty to build a vault on the north side of Hoveton or Hofton church, Norfolk, for a burying-place. And that a person named Negus, without a Christian name being given (but probably Henry), held Lathes Manor, in the same parish, of the Bishop of Norwich, during the early part of the last century.

I have also to add the name of John Negus, who died recently at Crimplesham, Norfolk.

There is also in St. Augustine's church, Norwich, a stone in memory of "*James Negusse*, 1709." JOHN NURSE CHADWICK.

King's Lynn.

Contrition among the Ancients at the Point of Death (2nd S. v. 109.) — In the Introduction to the *Republic of Plato* (p. 330. D.), Cephalus is made to say: —

"Be assured, Socrates, that when a man is nearly persuaded that he is going to die, he feels alarmed and concerned about things which never affected him before. Till then he has laughed at those stories about the departed, which tell us that he who has done wrong here must suffer for it in the other world; but now his mind is tormented by a fear that these stories may possibly be true. And either owing to the infirmities of old age, or because he is now nearer to the confines of the future state, he has a clearer insight into those mysteries. However that may be, he becomes full of misgiving and apprehension, and sets himself to the task of calculating and reflecting whether he has done any wrong to any one. Hereupon, if he finds his life full of unjust deeds, he is apt to start out of sleep in terror, as children do, and he lives haunted by gloomy anticipations. But if his conscience reproaches him with no injustice (τῷ δὲ μηδὲν ἑαυτῷ ἄδικον ξυνειδότι), he enjoys the abiding presence of sweet Hope, that 'kind nurse of old age,' as Pindar calls it.

This passage (which I have quoted from Messrs. Davies and Vaughan's excellent translation) is alone sufficient to prove the belief of *some* of the ancients in remorse and contrition for crimes at the approach of death: especially when taken in connexion with Plato's constant recognition of a future state, in which "the rewards and honours that await a good man surpass in number and magnitude all that one experiences in this life." (*Rep.*, b. x. p. 614. B.) J. R. K.

Tinted Lithographs (2nd S. iv. 227.) — The discoloration complained of evidently arises from the white lead or whiting (mixed with the colour to modify the tint) becoming oxidised, not only losing its own quality, but destroying the colour with which it is mixed. That the "whites" should remain unchanged is owing to the fact that the "pure white" in such prints is simply the paper untouched. W. J. STANNARD.

Hatton Garden.

"*Whipultre*," "*poplere*" (2nd S. v. 24.) — It is not, I think, difficult to make a better guess at Chaucer's "*whipultre*" than to derive it from the German *weiden-palme*, the palm-willow. I believe it to be the *wild apple-tree* or crab. They both are usually called by one name, but are distinct varieties. It is nearly the only tree Chaucer has omitted that was in his day known in England. It was generally used, as was the wood of the apple-tree, before foreign woods were much imported, for furniture and by wheelwrights and millwrights, and would make excellent "whippletrees," which the sallow would not.

Our ancestors specially protected acorns and the fruit of the crab in forests, forbidding them "to be collected and sold at markets or elsewhere, to the hurt of the commoners and the king's beasts of the forests." — See Manwood's *Forest Laws*. The whippletree, the bar by which the horses draw the plough, when a pair of horses abreast only are used, is a word in use in Essex. The whippletree is now generally made of ash.

It is to me a greater difficulty to decide which of the many varieties of poplar Chaucer knew, and called "poplere." The ash is the only indigenous poplar. The white poplar, I think, was the next introduced, but I have no books at hand to refer to. The variety of the Italian poplar, called the Lombardy, was first planted at St. Osyth Priory in Essex, about the year 1759. I have a tree of this variety planted about twenty years later. It is quite hollow and fast going to decay, although scarcely eighty years old. A. Holt White.

Bath.

It is not likely that Chaucer would name different varieties of the same species of tree; nor is an aspen-tree generally considered by the uninformed to be a poplar: but it may be observed that among nearly all the ordinary forest-trees and shrubs named by the poet, the *Hornbean* does not appear, although it is sufficiently common not to have been unknown to him. Now in districts in which this plant is common, the carter-boys are to this day in the habit of making their cart-whips of its shoots, sometimes singly, sometimes of two or more twisted together; and nothing is more usual than for a horseman, in want of a switch, to ride up to a hedge and pull one from the hornbeam. May not therefore the "Whipultre" be the whip-pulling-tree, or the tree from which whips are pulled, otherwise the hornbeam? The whipple-tree, for drawing by, is in some parts of Sussex called a whippance.

H. F. N.

Wax Seal Impressions (2nd S. v. 171.) — In answering your correspondent Y. S. M.'s Query "for a composition which would take the impression of the seal, and afterwards become so hard as to give other impressions nearly, if not quite, as good as the original," you recommend gutta percha, which I think a mistake, as it is too easily softened. I have frequently used *bread* or *gum*, both of which have answered my purpose admirably. Take a piece of new bread, knead it thoroughly in your hands until it acquires an adhesive paste-like quality, free from all crumbs and lumps. Next, lightly oil the impression from which your seal is produced, either with a camel's hair pencil dipped in sweet oil, or with a little bit of oiled wadding. Press the bread very carefully into every part of the impression, shape the upper part of it into a pyramidical form, remove it immediately, and suffer it to dry gradually. It is not absolutely necessary to oil the impression, though it is better, if possible, to do so. For the gum: Slightly oil the impression, and pour a small quantity of tolerably thick gum-water over it, adding more as it dries. When nearly dry, the coating of gum may be lifted off with a penknife, and a handle then added. J. E. W.

Petrarch's Translators (2nd S. v. 148. 175.) — Twelve translations from Petrarch's *Sonnets*, by A. W. (Wrottesley) were published in *The Martyrs, the Dreams, and other Poems*, by the Very Rev. Dr. Newman (late Dean of Capetown), and translations from twenty of Petrarch's *Sonnets* appear in Mrs. E. J. Wrottesley's *Staffordshire Legend*. Cuthbert Bede.

May I refer your correspondent W. (1.) to a Note and Query in "N. & Q." (1st S. xii. 382.) Four of the poems there mentioned are translations from Petrarch. They are intitled "The Traveller," "The Counsellor," "The Monitor," and "Humility exalted." S. W. Rix.

Beccles.

"Petrarch's *Seven Penitential Psalms* paraphrastically translated," by George Chapman, the translator of Homer, London, small 8vo. 1612.

F. S. A.

The Waldenses (2nd S. iv. 289.) — The Rev. Samuel Denne furnished a paper to the *Archæologia* (vol. ix. p. 292.) in regard to a settlement of Waldenses on Darenth Manor, in Kent. One of the conclusions at which he arrives (p. 297.) is, that, "before the beginning of the fifteenth century, the Latins included all the opponents of the Roman See under the general terms of Waldenses and Albigenses."

If this be correct, it is not difficult to account for the presence of Waldenses at Henley-on-Thames previous to the year 1404–5.

Robert Townsend.

Albany, N. Y.

Mitred Abbots North of Trent (2nd S. iv. 170. 212.).—I have a "Subscriber's" copy of Dugdale's *Monasticon*, in which are inserted (vol. v.

p. 567.) three beautiful drawings, by Howlett (1821) of seals and counterseals of Joreval Abbey. The original impressions are in the Augmentation Office. The first (A. D. 1397–8) gives only the counterseal; the second and third give both seals and counterseals. The original seals are, apparently, the ones referred to by your correspondent Patonce. The impressions may not be as distinct as they were thirty-six years ago: and, as Howlett's drawings seem to be minutely faithful, I will speak of the bearing the latter have upon the question of Mitred Abbots.

In the drawing of the seal, dated 1412, the head is uncovered, the tonsure being perfectly apparent. In the third seal, dated 1417, we have, plainly, a Mitred Abbot; and, moreover, the mitre is a jewelled one — a *mitra pretiosa*. But Pope Clement IV., in order to distinguish bishops from mitred abbots, directed that the latter, when exempt from episcopal jurisdiction, should use, in Synod, orphreyed mitres (*aurifrigiata*); and those *not* exempt, simple, white and plain ones (*simplex*). The *mitra pretiosa* was reserved for bishops. (See Pugin's *Gloss. Eccl. Orn.* p. 175.) The lapse of 150 years had, perhaps, caused this rule to fall into desuetude. However, if Howlett's drawing may be relied on, the Superior of Joreval is represented on his seal, in 1417, as a Mitred Abbot.

Robert Townsend.

Albany, N. Y.

"*Gnof*" (2nd S. v. 123.) —

"A burglar would not condescend to sit among pickpockets. My informant has known a housebreaker to say with a sneer, when requested to sit down with the 'gonoffs,' 'No, no! I may be a thief; but at least I'm a respectable one.'" — Letter in *Morning Chronicle*, Nov. 2, 1849.

"Ganaf (plur. ganobim), der Dieb." — *Volstandiges jüdisch-deutshes und deutsch-jüdisches Wörterbuch.* Hamburg. No date.

H. B. C.

U. U. Club.

George Washington (2nd S. v. 179.). As Washington Irving has linked his hero with the early history of England, it may interest some of his readers to know that Lawrence Washington of Garsden, Sheriff of Wilts in 1651, and the representative of the Wiltshire branch of the Washingtons, was the owner of the venerable temple of Stonehenge (now the property of Sir Edmund Antrobus). See Inigo Jones's *Stonehenge*. This is the Washington mentioned in one of Irving's foot-notes, the ancestor of Earl Ferrers, who perished at Tyburn in 1750. J. W.

Hugh Stuart Boyd (2nd S. v. 88. 175.) — If X. will correspond with J. Harvey, Bookseller, Sidmouth, Devon, he thinks he can put him in the way of obtaining the information he desires, if obtainable. J. Harvey published for Mr. Boyd, in 1834, a new edition of his works, entitled *The Fathers not Papists, or Six Discourses by the most eloquent Fathers of the Church; with numerous Extracts from their Writings*, 8vo. bds., 10*s.* 6*d.*

Sidmouth.

This gentlemen (then blind), resided for some time in Bath; I think in 1833. His wife and daughter resided with him. Some years afterwards (I think about 1839 or 1840) I met the daughter (then Mrs. Henry Hayes or Heyes) in Bath; but whether Mr. Boyd was then alive or not, I know not. Vryan Rheged.

Rupert's Tower at Woolwich (2nd S. v. 171.) — I think Naseby is mistaken in inquiring for Rupert's Tower. There is a large red brick building in the corner of the Laboratory Square, known as Rupert's House, in which it is believed he resided. It is unaltered (apparently) externally, except by the addition of the large dial of a clock, which I have lately erected there in the gable, by which it may be readily distinguished.

G. W. Bennett.

Blackheath.

[There was clearly a building formerly at Woolwich, known as Rupert's Tower, from the following passage in *The Beauties of England and Wales*, vol. vii. p. 533.: "Near the present entrance of the Laboratory was formerly an ancient tower, called Prince Rupert's. Here Mrs. Simpson, relict of the mathematician, died at the great age of 102, and was buried at Plumsted."]

Hughes's "*Boscobel*" (2nd S. iv. 463.) — Although the authorities enumerated in your review of this book appear respectably numerous, the three following appear to be unnoticed: Dr. George Bate's *Elenchus Motuum;* Capt. Alford's *Narrative*, and Colonel Gounter's *Narrative.** I observe that the writer of a recent article, entitled "Boscobel," in *Blackwood's Magazine*, when speaking of the men who had just won the victories of Dunbar and Worcester, delivers it as his dictum that in comparison with the Cavaliers they were a pack of arrant cowards, for they had that evil conscience which makes cowards of us all. As the "N. & Q." seems a favourite repository for parallel passages, allow me to cap Blackwood with Milton: —

"It is true, on our side the sins of our lives not seldom fought against us; but on their [the Cavaliers'] side, besides these, the grand sin of their cause."—*Eikonoklastes.*

J. Waylen.

Song of the Douglas (2nd S. v. 169.) — Sir Walter Scott uses a scrap of this poem as a password for the disguised Abbot when imposed on the Lady of Lochleven as a serving-man, and a note records it as quoted from "Sir John Holland's poem of *The Howlet;* known to collec-

[* This was reprinted in 1846, and copies of it may, we believe, still be procured of Mr. Russell Smith.]

tors by the beautiful edition presented to the Bannatyne Club by Mr. David Laing." See *The Abbot*, vol. ii. p. 277., 48 vol. edition of 1848.

HUGH OWEN.

Anonymous Manuscript (2nd S. iv. 203.) — The manuscript described by MR. JACOB was probably a commonplace-book, compiled towards the end of the last century. The "piece of poetry entitled *To David G——, Esq., by the late Earl of C——*," is, doubtless, Chesterfield's "Answer to the Fool's Petition," commencing: —

"Garrick, I've read your Fool's Petition."

It will be found in vol. v. p. 408. of Lord Mahon's, or rather Earl Stanhope's, edition of Chesterfield's *Works*.

The extract, "*Pope the Poet*," *&c.*, is the commencement of a masterly sketch, given among Chesterfield's *Characters*, in vol. ii. p. 444. of the same edition of his *Works*. ROBERT TOWNSEND.

Albany, N. Y.

Spaniel (2nd S. iv. 289.) — Is not this dog of Spanish origin, as its name imports: *le chien espagneul* of the old French writers, and *lo spagnuolo* of the Italians? It seems impossible they should have come from Japan, as they are alluded to in *La Vénerie de Jacques du Fouilloux*, written about 1550. He mentions these dogs several times as dogs for fowling: "il doit prendre chiens d'oiseaux, dits Espagnols;" "faire chasser aux Espagnols (*chiens d'oiseaux*)," &c. Now the first Europeans who set foot in Japan were some Portuguese, who were wrecked there in a Chinese junk in 1542, and remained on the island some time. In 1549, St. François Xavier undertook the mission to the Japanese. But what is more conclusive is, that the "spannyel" is mentioned in the Book of St. Alban's. Is there any earlier notice of these dogs? A. A.

Poets' Corner.

Miscellaneous.

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Notices to Correspondents.

Being anxious to clear off a large number of communications which have been for some time waiting for insertion, we have this week enlarged our number to thirty-two pages; and, that we might not encroach upon the additional eight pages, have omitted our usual NOTES ON BOOKS.

HISTORICAL ECLIPSES. *Mr. Steinmetz's well-timed pamphlet under this title ought to be mentioned here, that those interested in the subject may be aware of its existence before the great event has passed by.*

MR. SINGER, *on* Bacon's Essays, *in our next.*

WILLIAM PENN AND THE TAUNTON MAIDS, *by Mr. Waylen, in our next.*

ORIGIN OF THE PASSPORT SYSTEM. E. C. H.'s *Query did not reach us until our number was made up. It shall appear next week.*

VERNA. *William Etty, the artist, is noticed in our* 1st S. iii. 466; iv. 27. *Coins were laid in foundations of buildings some centuries before Ralph Thoresby's time, see* 1st S. vi. 470; vii. 166.

W. B. C. *Belcher is correctly indexed. It is incidentally noticed in the* 512th line, col. i. of vol. ii. 45. *For King Bomba, see* xii. 412.

M. A. C. *Brunet has the following notices of the value of Ovid's* Metamorphoses, *translated by Lud. Dolce, Venice*, 1553: — "*Cette édition est celle qu'on préfère: 8 à 10 fr. Vend. 16 sh. mar. Heber. Un exemplaire sur pap. bleu, 36 fr. La Vallière; un autre, sur vélin, 280 flor. Meerman; et avec une riche reliure de Clarke, 45 liv. 3 sh. Williams, et 40 liv. 19 sh. Hanrott.*"—*For the* Rime of Annibale Caro, *Ven.* 1559, *Brunet gives 6 to 9 fr.*

ERRATA. — 2nd S. ii. p. 468. col. i. l. 26., for "p. clxiii." *read* "p. clxviii." — 2nd S. iii. p. 58. col. i. l. 30., for "Nyopia" *read* "Myopia." — 2nd S. v. p. 182. col. 2. l. 17., for "head" *read* "herd." — 2nd S. v. p. 194. col. ii. l. 47., for "abraoit" *read* "abravit," and p. 195. col. i. l. 37., for "Datin" *read* "Latin."

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LONDON, SATURDAY, MARCH 20. 1858.

Notes.

WILLIAM PENN AND THE TAUNTON MAIDS.

As the controversy respecting William Penn and the Taunton maids has been revived, will you allow me to state that "The Case of Reginald Tucker," one of Monmouth's followers (which is in the British Museum), contains evidence that William Penn (not George Penne) was an agent in the adjustment of the prisoner's estates.

Tucker's estate, so he himself says, was granted by King James to Sir Theophilus Oglethorpe, who sold his interest therein to a "Mr. Hall." [The Halls of Gloucestershire and Wilts were mostly Romanists.] Tucker, seeking to flee into Holland, was arrested and cast into prison. His wife, being assured that he was dead in law, was persuaded to marry a villain named Vaughan, but she died in great remorse. While the widowed husband thus lay in prison, robbed of all earthly comfort, Oglethorpe "wrote him a letter, acquainting him that if he did not confirm Mr. Hall's purchase, he should certainly be hanged; and William Penn, who procured this defendant's reprieve during pleasure, wrote another letter to him, that if he did not comply with Mr. Hall, it was supposed King James would be prevailed on to give order for his execution." But Tucker, resolving at all hazards not to sign away his patrimonial estate, remained firm, and was in consequence kept close prisoner until the happy arrival of William of Orange. This evidence is contradicted in another broadsheet, entitled "Mr. Hall's Answer," wherein it is asserted in general terms that no threatening letters were sent to Tucker. But I suppose Tucker's word is as good as Hall's.

Such is the contribution, small though it be, which I beg to throw into the general fund, touching William Penn's conduct at that period. Truth will never hurt any good cause. I have no fear that it will hurt William Penn's good name, believing as I do that Lord Macaulay has causelessly traduced the character of one of the best and wisest of Englishmen. But how does the case bear on Penn's supposed agency in the Taunton maids' composition? It just shows that William Penn, as well as George Penne, was concerned in the negotiation with the prisoners implicated in Monmouth's rebellion; and so far it seems at first sight to favour the Macaulay version; but when we look at the nature of William Penn's interference, it only proves his humanity: for he first obtains the prisoner's reprieve, and afterwards warns him of the king's vindictive disposition. Let the testimony stand for what it is worth; and let Lord Macaulay, when next he attempts to vindicate his text in the matter of the famous letter "to Mr. Penne," raise no more dust about its orthography (for which we care not a doit); but let him address himself to the justification of that fatal sentence: "And Penn accepted the commission."

J. Waylen.

DIFFICULTIES OF CHAUCER.—NO. VII.

Eclympasteire.—

> "Then as these goddis lay a slepe,
> Morpheus and *Eclympasteire*,"—
> *The Dreame of Chaucer*, 166, 7.

It will perhaps excite surprise if we suggest that by *Eclympasteire* we are to understand *Death*; but this appears the fittest explanation that can be given.

The artists of classic antiquity portrayed Death and Sleep, when they portrayed them together, as two deities or genii very much alike. Sometimes each held an inverted torch extinct. Sometimes both, Sleep and Death, were portrayed as lying "*a slepe*." Of this latter myth the above lines are Chaucer's version.

According to the old Homeric idea, Sleep and Death were twins:

> "Πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
> Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν."
> *Il.* xvi. 671, 2. and 681, 2.

Now Lessing observes, in his very learned and interesting Essay entitled *Wie die Alten den Tod gebildet* ("How the Ancients represented Death"), that—

> "the artists of antiquity did not portray Death as a skeleton; for they portrayed him, in accordance with the Homeric conception, as the twin-brother of Sleep; and they portrayed the two, *Death* and *Sleep*, with that *mutual resemblance* which one naturally looks for in twins." (Sammtliche Schriften, Berlin, 1838—40, vol. viii.)

And accordingly he proceeds to show that the "*two* images" of Sleep, which have been found, as alleged, upon some ancient tombs, are in fact images of *Sleep* and *Death*.

Lessing shows moreover that it was sometimes the practice to portray these twin brothers, Sleep and Death, when portrayed together, as *sleeping*. On a chest of cedar in the temple of Juno at Elis they both reposed, as children (knaben), in the arms of their mother, Night. (Pausanias, book v. ch. xviii.) Some such ideas as these were doubtless in Chaucer's mind, when he described the two "goddis," "Morpheus and Eclympasteire," as lying "a slepe." And it is curious to observe how, while Lessing illustrates Chaucer, Chaucer supports Lessing, whose treatise is controversial.

But how can *Eclympasteire* stand for *Death*?

Those classical scholars, who were so much disturbed by the appearance of the word *telegram*, can hardly be expected to look with clemency on *Eclympasteire*, which is a very anomalous derivative from the Gr. ἐκλιμπάνω. Ἐκλιμπάνω is nearly equivalent to ἐκλείπω, which sometimes signifies *to*

die : ἐκλιπόντων κληρονόμων (*defunct heirs*, Plato). *Conf. ἐκλοιπὸς ἐκ τοῦ βίου*, *dead*, and *λείψανον*, *a corpse ; τὰ λείψανα*, in med. Greek, reliquiæ, *the relics of saints ;* and, in med. Latin, *eclipticatus* (extinctus, deletus). The form nearest to *Eclympasteire* in *classical* Greek is *ἐλλιπέστερον*, comparative from *ἐλλιπής*.

The *y* of Eclympasteire may be deemed an objection to our derivation from *ἐκλιμπάνω* ; but *y* and *i* are often used convertibly in old English. Moreover, the same *y* appears in other derivatives of the same family in med. Latin ; for instance, in *eclypsare* and *eclypsatio*.

The lines cited from Chaucer at the beginning of this paper would, if viewed with their context, suggest some inquiries both as to the mutual relationship of Morpheus, Hypnos, and Thanatos, and as to the distinct offices and characters of the two first. But Chaucer (who elsewhere transforms Marsyas into a young lady, Mercia by name, "that lost her skinne"), does not appear to have troubled himself with such niceties ; and their discussion here would be foreign to our purpose.

"*Parodie*."—

> "Emong all this, the fine of the *parodie*
> Of Hector gan approachin wondir blive."
> *Troil. and Cres.* v. 1547.

The more modern editions for *parodie* have *jeopardie*. But the old editions have *parodie ;* and as Tyrwhitt, with an express reference to this passage, places parodie in his list of words not understood, we may take it for granted that, according to his judgment, parodie is the true reading.

Fully believing that Tyrwhitt is right, I would suggest that *parodie* is here to be understood in a sense near akin to that of *episode*. "Emong all this," &c. — that is, in the midst of these transactions affecting the hero and heroine of the poem, cotemporary events proceeded ; and, in particular, the end of *Hector's* course and history, mentioned *by the way*, rapidly approached.

For attaching this meaning in the passage before us to the word *parodie*, we are not without some countenance in the Greek language. Eur. Iph. A. 1147, *Κοὐκέτι παρῳδοῖς χρησόμεσθ' αἰνίγμασιν : παρῳδοῖς*, a proposito alienis, Steph. Th. ; *Παρῳδοῖς αἰνίγμασιν*, riddles, foreign to the purpose, Dunbar. Or if, instead of deriving *parodie* as here used from *παρῳδία*, we refer it to a different source, we find the expressions *κατὰ πάροδον*, *ἐν παρόδῳ* (obiter), both from *πάροδος*. Thus Hector is mentioned *ἐν παρόδῳ*, *by the way*. This, I submit, is "the *parodie* of Hector."

Viewed with reference to *Troilus and Creseide*, who form the subject of the poem, the narrative of what occurred to Hector may very fitly be deemed in some measure episodical, or digressive. Troilus has a dream (line 1442.) ; sends for Cassandra to expound it (1449.) ; she does so, and leaves him angry at her interpretation (1533.) ; the fortunes of Troy decline (1540.). — And then the poet proceeds to relate how, "Emong all this, the parodie of Hector," that is, the collateral or cotemporary incidents of Hector's life, bearing but indirectly upon the narrative in hand, draw nigh to their termination in his disastrous death. He is slain, and the narrative proceeds (1568.).

Thomas Boys.

"ATWOOD'S IMPERIAL FORGERIE," &c.

These very wretched and scurrilous lines — destitute as they are of all poetical merit — are worth preserving, as they contain some curious information relative to Atwood, whose work relative to Scotish independence created such a sensation at the time. They occur in a miscellaneous MS. collection of odds and ends in the library of the Faculty of Advocates :—

"*Atwood's Imperial Forgerie, or the Justice turned State Mountebank.*

"(A Mock Song.)

"Room, Room, for Atwood! grand state quack ;
Good Englishmen, what is't you lack?
Here's charters forged by monks — good store,
Five hundred lys weall seal'd, and more :
As Edgar, Malcolme, and the rest,
Pickt out by this poor hungrie beast,
To prove us a depending state,
Pox on his dull and Logwood pate.

"Take care how you censure this rogue o' renown,
He has for his patron a mightie Lord Mohun,
Who cares not a three pence to drawe and have at ;
For so he serv'd Mumfordt, whose punk was the philtre,
He drew a long philtre, and ran at his bum for't.

[Lord Mohun murder'd Mountfort the actor. It was a deed for which he ought to have been hang'd.]

"Log first a pettie-fogger wes,
He plum'd his woodcocks to ane ace ;
He bauld with stratrophonick voice,
When three and sixpence was his pryce ;
Till by law quibbles, quirks, and bulls,
He fleec'd so many foolish gulls
The knave begane to be afray'd
That for his ears he might be tryd.
Then Atwood New York thought his safest refuge,
Where all the vile outcasts of England did ludge.
The rogue there advanc'd to the place of Cheefe Judge
By brybes : he exhausted ane Estate and great sums,
Till at last, he being one of Belzebub's Trustees,
Hell from New York this Logwood sent
The nation's discord to foment.
For in Old Englend ne're was borne
So fitt a rogue for such a turne,
Who this state trumperie did advance
To save his neck and fill his paunch.
Such is the fool, had he been Scotch,
For Scotland he would have said as much.

"Then Scotland's triumph to repair the affront,
Let Atwood's effigies and book be brunt.

With English whuds lets no more be sham'd,
We're free and undisputed,
Let no man doubt it,
So you master forger be damn'd."

Here follows the couplet of the song: —

"Quhen truth and justice umpires doe become,
The forger and false Judge must then be dumb."

"Since justice now the umpire has become,
Hell's boldest rogues, even Atwood, must be dumb."

Anderson, erroneously styled an "*Advocate*," and "Writer to the Signet," in the folio Catalogue of the Library of the British Museum, wrote a very able answer to Atwood's attack on the Scotish Supremacy. J. M.

MILTON'S PORTRAITS.

The statement contained in the letter written by that eminent engraver Vertue, in 1721, to Lord Henley, that Milton's daughter had "told him (Vertue) her mother-in-law, living in Cheshire, had two pictures of him, one when he was a schoolboy, and the other when about twenty," fully accords with the notice of two pictures of Milton mentioned in the inventory of the widow's effects, taken shortly after her death in August, 1727, and annexed to her will. One of these pictures is said to have passed, on Mrs. Milton's decease, to a young Oxonian student named Wilbraham, of Townsend in Nantwich (a member of the ancient Cheshire family of that name). And if this tradition be correct, it is probable this identical portrait is still possessed by some member of that family; but what became of Milton's other picture, I have not been able to learn, although it is likely the same was not removed far from Nantwich. A head of a young man, stated *strongly to resemble Milton*, by Walker, is in the Royal Collection of pictures at Kensington Palace, which possibly may turn out to be a *real portrait* of our bard. In "N. & Q." (1st S. x. 8.), the then depository of two beautiful drawings on vellum of Milton, by Richardson, Jun., is inquired after; but I have not noticed either in that or any of the subsequent volumes a reply to the querist. For the reason assigned in my answer to the Milton autograph Query, I hope all your readers, able to supply any particulars relative to Milton's portraits not already known, will speedily transfer such particulars to your pages. T. W. Jones.

Nantwich.

THE OPERA IN THE TIME OF THE PROTECTORATE.

On Friday, May 14, 1656, was performed at the Charterhouse an entertainment, by Sir W. Davenant, entitled in the bills *The Entertainment by Musick and Declarations* [qy. *Declamations?*] *after the Manner of the Ancients*. Five shillings a head was the charge for admission, and 400 persons were expected, but we learn that there appeared no more than 150 auditors. The scene was Athens, and the following description I quote from a contemporaneous MS.:

"The roome was narrow; at the end thereof was a stage, and upon either side two places railed in, purpled and gilt. The curtains also which drew before them were of cloth of gold and purple. After the Prologue (which told them that this was but the narrow passage to the Elysium their Opera) up came Diogenes and Aristophanes, the former against the opera, the latter for it. Then came up a citizen of Paris, speaking broken English, and a citizen of London, who reproached one another with the defects of each city in their buildings, manners, customs, diet, &c. &c. And in fine the Londoner had the best of it, who concluded he had seen two *crocheteurs* in Paris, both with heavy burdens on their backs, stand complimenting for the way with *C'est à vous, Monsieur; Monsieur, vous vous mocquiez de moy*, &c., which lasted till they both fell down under their burdens.

"The music was above, in a looner hole, railed about and covered with sarcenets to conceal them: before each speech was concert musick; at the end were songs relating to the Victor (The Protector). The last song ended with deriding Paris and the French, concluding thus:

"'And tho' a shipp her scutcheon bee,
Yett Paris hath noe shipps at sea.'

"The first song was made by Hen. Lawes, y^e^ other by D^r^ Coleman, who were the composers. The singers were Capt. Cooke, Ned Coleman and his wife, another woman, and other inconsiderable voices. It lasted an hour and a halfe, and is to continue for ten dayes, by which time other declamations will be ready."

What is a *looner hole?* and what opera is here alluded to? Raymond Delacourt.

[This piece was published the same year, and is entitled *An Entertainment at Rutland House, by Declamation and Music, after the manner of the Ancients*, 4to., 1656. The vocal and instrumental music composed by Dr. Charles Coleman, Captain Henry Cook, Henry Lawes, and George Hudson. Rutland House was in Charterhouse Yard, near what is now called Charterhouse Square. Sir William Davenant, on being liberated from the Tower, through the interest of Bulstrode Whitelock and Sir John Maynard, opened at Rutland House a kind of theatre with this musical drama as an experiment. What he intended to represent he called an Opera; but when brought upon the stage it appeared quite another thing. This being Davenant's introductory piece at the revival of the drama, it required some tact to make it answer different intentions: it was not only to be pleasing, so as to secure applause, but to be as remote from the very appearance of a play, as not to offend that pretended sanctity then in fashion. Some curious extracts from this racy piece of Sir William Davenant's are given in *The British Bibliographer*, iv. 234. The *looner hole* is no doubt the louvre or loover (Fr. *L'ouvert*), that is *apertus*, a place open to let out smoke, sound, or anything else.]

Minor Notes.

Byron Note. — I observe in *The Times* of March 10. the death of the lady, Mary Duff of Hatton, who certainly lighted the first flame in the too susceptible heart of my illustrious name-

sake. Byron told my father at Brussels, in 1816, that he was in love with her, at Banff, in his ninth year. Most people would think this was what is vulgarly called "calf-love," but it seems to have been something more with Byron, for he made many inquiries about her; said he knew she was happily married, and added that he retained a most vivid recollection of the earliest events of his life. He also told my father that some of his earliest verses were addressed to Mary Duff, mentioning that she was a year older than himself, though from her age, as given in the obituary, I think they must have been born in the same year, and that she was slightly his junior. He never saw her, however, after he left school at Aberdeen, and she became the wife of Mr. Robert Cockburn, a wine merchant of Edinburgh, and brother of Lord Cockburn, at whose hospitable table, in "days of *Auld lang syne*," I had repeated opportunities of testing the excellence of his claret, for which he was celebrated among the Scottish aristocracy; and in the "high and palmy days" of Scott at Abbotsford, Mr. Cockburn took much pride in supplying the princely board of that mansion with the choicest specimens of his far-famed cellar. When I knew her, Mrs. Cockburn was in the zenith of her beauty — amiable, graceful, highly accomplished, and eminently lovely, — her features regular and finely cut — her skin and complexion exquisite — and with just enough of *embonpoint* to enhance her charms. Dull must have been the eye, and cold the heart, which they failed to captivate!

Geo. Huntly Gordon.

Glas's Canary Islands. — I possess an edition of this well-known work, which differs in several respects from that first published in one vol. 4to., by the Dodsleys in 1764. My copy is in two small 8vo. vols.; and, besides containing all the matter found in the original edition, has a short biography of the unfortunate author; or, as it is expressed on the title-page: —

"By *Capt.* George Glas. With his Life and Tragical End, on board the Sandwich of London; and an Account of the Apprehending, Trials, Conviction, and Execution of the four Assassins, Perpetrators of that horrid Crime."

But the most remarkable feature of this book is, that it purports to be printed in London, "for *A. Pope and J. Swift* in the Strand, 1767. What is the meaning of this? Both Watt and Lowndes are silent with regard to it. That the relation of the author's violent death about that period is correct, may be inferred from the advertisement on the fly-leaf of the Dodsleys' edition, to the effect that the Capt. intended to publish "speedily" a "History and Description of certain parts of Africa, with an Account of the Blacks inhabiting the Banks of the Rivers Timbuctu and Senegal," — an intention which was frustrated doubtless by his untimely fate. According to the above biographical sketch, "Captain" George Glas was a Scotchman, and originally a practitioner of surgery, but subsequently the master of a privateer. The crew of the ship "Sandwich" mutinied on its homeward passage from Oratairа, and murdered their captain, as well as his officers and passengers, including amongst the latter poor Glas, his wife, and daughter. This happened some time in the month of Nov. 1765, or the year following the publication of his work on the Canaries. β.

Mould. — I look in Richardson's and Webster's *Dictionaries* to find the derivation of this word as used in "garden mould," "churchyard mould," "plenty of mould," as an Essex farmer says, and I find, if any, a definition certainly not clearer than the thing to be defined.

I take *mould* to be the fine earth of a mole-hill, the work of a "*mould-warp*," as Derbyshire men yet call the mole. In Danish it is *muld-varp*, and in German *maul-wurf*, which means one who casts up with his mouth. *Mould* is always applied to finely-pulverised earth, to earth as fine as a mole-hill. This also explains the origin of a word used in Lincolnshire (see Arthur Young's *Survey*), the word *warp*. On the banks of the muddy Humber the water is let on to the land by sluice-gates, and the deposit is the "*warp*," that which is cast on, or as fine as a "mould-warp's" mould.

If I am right, the following passage in *Paradise Lost*, long a puzzle to the commentators, which some have *emended* by altering *mould* into *mound*, and some, more wise, have passed over in silence, will be a vexed question no longer: —

"Southward through Eden went a river large,
Nor changed his course, but through the shaggy hill
Past underneath engulphed, for God had thrown
That mountain as his garden *mould-high* raised
Upon the rapid current, which through veins
Of porous earth with kindly thirst updrawn,
Rose a fresh fountain, and with many a rill
Watered the garden, there united fell
Down the deep glade, and met the nether flood
Which from his darksome passage now appears."

Let *mould* be simply mole-hill, and all seems clear enough. The river Mole in Surrey, with its underground wanderings, may have been in Milton's mind. A. Holt White.

Bath.

Death of Centenarians in 1857. — The following is extracted from the foreign article in *The Critic* for January 15, 1858, and may be added to "N. & Q.'s" records of longevity: —

"Death has been very busy during the last twelve-months; but we register our losses rather than our gains. Most people live long enough in the world to do mischief; how many live to give it gain? Here is a list of some who have exceeded the age of one hundred — a list of patriarchs. They were not of a literary turn, did not apparently keep journals; yet they may have subscribed to the text — all is vanity and vexation of spirit. Died:

Jean Barrusta Cravet, aged 110; Michael Klawelkin, a Russian peasant, aged 127 years, 10 months, and 11 days; Madame Marie-Thérèse Lhotlier, widow, died at the hospital of Genlis, at the age of 101 years, 5 months, and 8 days; Madame, the widow Billanband, died at Geneva, aged 107 years; Dewid Renney died, aged 102 years, patriarch of Millomachia; Madame the widow Belso died, aged 103 years; Hamed Delal Maure died, aged 112 years; Dame Fleury died at Eppesauvage, at the age of 110 years; Madame Guichard died at Avignon, aged 105 years. Widow Déchan died at Bordeaux, aged 100 years; Elizabeth Goldizen died, aged 118 years; Widow Pons died, aged 103 years; Gerard Dekker died at Arupeiné, aged 105 years; Rose Pasquier died at the age of 101 years. She had been a servant in the same family from 1777. The list of centenarians is far from being exhausted. There were at least a dozen more who died last year, who far exceeded the age of 100, who were thirty years of age at least at the time of the first revolution. They have died and made no sign interesting to their survivors."

Cuthbert Bede.

American Folk-Lore: "*All Talk and no Cider.*" — This expression is applied to persons whose performances fall far short of their promises. It is said to have originated in Bucks county, Pennsylvania, at a party assembled to drink cider, at which one of the guests thought that too much time was wasted in preliminary conversation.

Uneda.

The Twenty-second of February. — I think the following paragraph from the *Glasgow Daily Mail* is worth inserting in "N. & Q.," as it shows that February 22. has been a very important day in the annals of the political world for the last few years.

"*Curious coincidences.* — A celebrated Roman was told to beware of the Ides of March; and our own statesmen should be equally cautious respecting the 22d of February, which has been of late years singularly fatal to the governments of this country. On the 22d of February, 1851, Lord John Russell was defeated on Locke King's motion, and resigned. On the 22d of February, 1852, Lord John Russell's administration was finally broken up. On the 22d of February, 1855, Lord Palmerston's administration was broken up by the retirement of the Peelites; and on the 22d of February, 1858, Lord Palmerston's second administration finally resigned, in consequence of the vote of censure conveyed by Milner Gibson's motion."

Edward Charles Davies.

Queries.

GHOST STORIES.

There is, in several ordinary collections of ghost stories, an account of a Lady Beresford who received a spiritual visit from an Earl of Tyrone, and had a black mark made by him on her wrist as a proof of the reality of the visitation. Can any one tell where this story first appeared, and what foundation there is for it? It is said to be fully believed in by the Beresford family, and Lady Betty Cobb of Bath is cited as being conversant with the circumstances, having been the *confidante* of Lady Beresford on her death-bed. If this Lady Betty was the wife of Thomas Cobb, Esq. (son of the Archbishop of Dublin), and married to him in 1755, she could not have been the *confidante* of the ghost-seeress, or concerned in her history, as the circumstances of the tale will only suit the wife of Sir Tristram Beresford — a lady who died in 1713 — the grandmother, indeed, of Lady Betty Cobb. Perhaps some reader of "N. & Q.," in the confidence of the Beresford family can clear up these difficulties, and say what grounds there are for the story, and whether the black ribbon which the lady is said to have worn round her scathed wrist is still preserved?

Another story, often printed, affirms the appearance of a young man named Coynyard, at the moment of his death in England, to a brother, a young officer, and a brother-officer of his, Sir John Sherbroke, as they were sitting one afternoon in the apartment of the former in America. Can any reader of "N. & Q." say if this story rests on any foundation of fact, who were the persons named, and where the story first appeared?

The murder of a pedlar in Assynt, Sutherlandshire, about thirty years ago, was discovered by a man who stated that the information was communicated to him in a dream. Where is any detailed account of this affair to be found?

Candidus.

ORIGIN OF THE PASSPORT SYSTEM.

Can any of your correspondents inform me in what year began the practice of requiring passports, not only on entering a foreign port in time of war, and for safe conduct through an enemy's country, but for natives, as well as foreigners, in passing from one town to another?

I am fully aware that the practice of prohibiting the exit of any subject without royal permission existed even in this country from a very early period. It is alluded to in Hall's *Chronicle* as in practice during the reign of Edward IV. It was generally acted upon, and with great strictness, in the reign of Elizabeth and James I.; and I do not know when it ceased: certainly not until *after* the Protectorate. But I can find in no books of reference to which I have access, and from no friend whom I have consulted, any account of the time when the present system began on the Continent. I believe there is no mention of it in Roman *Law;* at least I have seen no allusion to it in Roman *History*, nor in that of the Grecian states. I do not find that the passport laws in England — except in the case of aliens during war — ever affected individuals travelling *within* the realm. I have been

referred to a passage in Sterne's *Sentimental Journey*, which seems to give negative evidence as to passports being only required in France during war in *his* time; but I do not think the passage in Sterne clears up the question, even if it proves as much as this. At all events we are still quite at a loss about the date at which the *stricter* system began, and the causes which led to it. At the present time this is a very interesting question, and deserves inquiry. E. C. H.

Athenæum.

Minor Queries.

Simnel Cakes.—In days of yore there was a little alleviation of the severities of Lent permitted to the faithful, in the shape of a cake, called "Simnel." Now two English towns claim the honour of its origin and almost entire monopoly, Shrewsbury and Devizes: the first named makes its *simnel* in the form of a warden pie, the crust being of saffron, and *very* thick; the last has no crust, is star-shaped, and the saffron is mixed with a mass of currants, spice, and candied lemon. Can you tell us from which place this ancient cake (mentioned by Aubrey) really comes? We find that *Johnson* derives the name from "Low Latin, sweet bread or cake." *Barclay*, on the contrary, from the "Saxon, *Simbel*." One derivation is said to come from the name of the pretended Duke of York, who was compelled by Henry VII. to take the place of baker to the royal kitchen.

A Lover of Ancient Customs.

Colour of University Hoods.—No full and satisfactory account has yet appeared with reference to the colour of hoods in our respective Universities. Can some one arrange systematically a clear account, filling up the blanks which I have left through ignorance?

	Oxford.	Cambridge.	Dublin.	Durham.
D. D. -	Red cloth, lined with black silk.	Red cloth, with black silk.	——	——
D. C. L.	Red cloth, with red silk.	Red cloth, *with pink* silk.	Red cloth, pink silk.	——
B. C. L.	Blue silk, with fur.	——	——	——
B. D. -	All black silk.	All black silk.	——	——
M. A. -	Black silk, with red silk.	Black silk, with white silk.	Black and blue silk.	Black and lilac silk.
B. A. -	Black, with fur.	Black, with fur.	Black, with fur.	Black, with fur.

This is correct, I believe, as far as it goes. A full table, similarly arranged, would oblige several readers. Oxford Undergraduate.

Richard Blechynden.—Information is wanted respecting the family of Richard Blechynden, who died in the latter part of the year 1736. He was "LL.D., First Provost of Worcester College, Rector of Newham-Courtney, Oxfordshire, and Kingston-Baptist, Berks, and Prebendary of Gloucester." The names of his parents and of his issue, if he left any, are desired. D. W.

Philadelphia.

Sir John Franklin's Arms.—What were the arms of Sir John Franklin? The crest upon one of the spoons found by a party in search of him is identical with the crest of Benjamin Franklin.

M. E.

Lilliputian Aztecs.—Has any person qualified to do so decidedly refuted the statements put forth by the exhibitors of these strange little beings? I am told that the question of their extraction, &c. was set at rest in the negative soon after their first appearance in London. I shall be very much obliged for any references on this subject, or for any which might assist me as to the historical part of the question. F. C. B.

Wm. Smith's Compendium of the Hebrew Bible.—I have at present in my possession a Hebrew MS., beautifully written, the roots of words in red ink, apparently prepared for the press. The following is the title:

"A Compendium of the Hebrew Bible, consisting of select verses in which are contained all the words which are to be found in the whole Bible, with the root of each word distinguished by a different type, as in the Bible of E. Hutter. By William Smith, A.M." (no date.)

Information required as to this *William Smith*. Has the work been published? and, if so, when?

Tetlycnas.

Holyrood, Belfast.

Dedication of Flowers to Saints.—Your readers are aware that Hone, in his *Every Day Book*, has given day by day the name of each flower and of its patron saint. He alludes (p. 131.) to a "Floral Directory," compiled "by the monks, or the observers of monkish rules." Are any readers of "N. & Q." acquainted with this book: it must be a late compilation, as many plants of recent introduction are mentioned in it. F. S. A.

Pointer Dogs.—At what period were these dogs introduced? There is no mention of them in the article on shooting, fowling, &c., in *The Gentleman's Recreation*, folio, 1710; nor in the *School of Recreation*, 1736, though the setter or setting-dog is fully described. In the early prints of Stubbs Morland, &c., they are drawn with shorter legs, rounder heads, smaller ears, and wider chests than the present breed. The tradition is they come from Spain. A. A.

Poets' Corner.

Echo Song.—In *The Progresses of Queen Elizabeth*, there is detailed a masque which was enacted for her Majesty's pleasure, in which a dialogue was held with Echo, "devised, penned,

and pronounced by Master Gascoigne, and that upon a very great sudden." Here are three of the verses:

"Well, Echo, tell me yet,
How might I come to see
This comely Queen of whom we talk?
Oh, were she now by thee!
By thee.

"By me? oh, were that true,
How might I see her face?
How might I know her from the rest,
Or judge her by her grace?
Her grace.

"Well, then, if so mine eyes
Be such as they have been,
Methinks I see among them all
This same should be the Queen.
The Queen."

I should be glad to know of any other echo song besides this one and the effusion of the Carlo-royalist.* Varlov ap Harry.

George Pack the Actor. — This actor appeared upon the stage when very young, as a singer, having received his instructions from Richard Leveridge, and left it in the meridian of life, to keep the Globe tavern, Charing Cross. At what period did he die? Edward F. Rimbault.

Army under William III. at the Peace of Ryswick (2nd S. v. 81.) — Can Mr. Cooper, or any other correspondent of "N. & Q.," inform us whether there exists any List of the Army (with names of officers, &c.), that accompanied William from Holland?

There are, no doubt, many families besides the Bentincks and De Ginkells deriving their origin from soldiers in that army; and to them such a List could not but be very interesting. A. C. M.

Exeter.

Cocker's Arithmetic. — Much has been written in the pages of "N. & Q." about this celebrated computist and the *first* edition of his work; but I am anxious to be furnished with the date of the *last* or latest edition. I have now before me the fifty-fifth, dated 1758, and the fifty-sixth, dated 1767. Meton.

The Remains of Wimbledon. — A *jeu d'esprit* with this title was published (privately I believe) at Edinburgh in 1826. It is embellished with a few etchings and a frontispiece, which latter bears evidence of the skill of the late Mr. Charles Kirkpatrick Sharp. The preface states that it was undertaken at the earnest request of "the President and Council of the Dandyline Club," and contains extracts from the Common-place of a late lamented member of the society — the Superannuated Bibliomaniacal Wimbledon Winterton, Esq.

Will some of your Scottish readers kindly state who is the person thus satirised, and what gave rise to the publication? Calamos.

"*Moons*," &c. —

"Midsummer — | Moon: | or | The Livery = Man's | Complaint. | By Tho. Thompson. | London, | Printed for E. Harris, 1682. | Pott 4to. 20 pp."

The above-mentioned pamphlet is a satirical poem, called forth by the royal and tyrannical usurpation of power that carried the election of sheriffs of London in 1682. It is especially severe upon the then Chief Justice North (afterwards the Lord Keeper Guildford); upon the Lord Mayor, Sir John Moore; and upon Sir George Jeffreys, then Recorder of London. The latter, more widely known as the "Bloody Lord Jeffreys," is, even to this day, held up to the reprobation of all of English tongue, as the very worst man that ever soiled the judicial ermine. Although initials alone are given, there could have been no doubt to whom they belonged; and the verses are so justly scathing in their denunciation of these wicked, yet powerful men, that I must regard the names on the title-page as fictitious. Lord Macaulay says (*Hist. of Eng.* vol. i. p. 269.), "for the temper of judges and juries was such that no writer whom the government prosecuted for a libel had any chance of escaping." Can any of your correspondents inform me who was the author of the work, and whether its publication gave rise to any judicial proceedings?

Robert Townsend.

Albany, N. Y.

Custom in the Isle of Thanet. —

"Observing almost every tall tree to have a weather-cock on the top bough, and some trees half a dozen, I learn'd that on a certaine holyday the farmers feast their servants, at which solemnity they set up these cocks in a kind of triumph." — Evelyn's *Diary*, March 25, 1672.

Does this custom still prevail? I remember to have heard that in the same locality the carters on S. Catherine's day place a small figure on a wheel on the front of their cart-sheds. Vebna.

S. Edmundsbury.

English Husbandmen in the Fifteenth Century. — Where shall I find the most reliable account of the social state of the "English husbandman" in the fifteenth century?

I wish to contrast the condition of the labourer of the fifteenth with that of his successor of the nineteenth, and would be glad to learn the best authorities for the remuneration of labour, and the price of the various necessaries of life in the "Merrie days of Old England." Ferscher.

[* Two pieces of Echo poetry are quoted in Brydges' *British Bibliographer*. In vol. i. p. 209. is one by Dr. Thomas Fuller, the historian, commencing "Imbre lachrymarum largo." Another in vol. iv. p. 9, from Thomas Watson's *Passionate Centurie of Love*, 1581. See also the General Index to 1st S. of "N. & Q."]

Arms of Bruce, Earl of Carrick. — Robert, Fifth Lord of Annandale, married Martha, daughter and heiress of Thomas [———— ?] Earl of Carrick, and had issue (*inter alios*) Robert de Bruce, King of Scotland, and Sir Edward (crowned King of Ireland) Earl of Carrick. (Betham's *Genealogical Tables of the Sovereigns of the World*, Tab. DCXXI.)

Wanted the arms of the Earls of Carrick, as borne by Sir Edward de Bruce, in right of his mother, Martha. James Graves.

Kilkenny.

Flapping and Babbling. — Until very lately a most singular custom was annually observed at Ottringham, a village of Middle Holderness, about seven miles from Hedon. This took place on the eve of November 5, and consisted in what was called Flapping the church; to do which each lad in the parish having provided himself with a cord to which was attached a stout piece of leather about six inches long, proceeded to the church, headed by the parish clerk. Being all assembled in the church, which was lighted up for the occasion, the ringers commenced a peal, and then commenced the flapping. The clerk having shouted out, "Now, boys, flap away," directly all the pews in the church were assailed, inside and out, by the flappers. Having thrashed the pews for some time (encouraged by the clerk's cry of "Boys, flap away"), the leathern missiles were generally at the finish directed against each other; and the whole ceremony ended with a regular steeple chase throughout the sacred edifice. At Roos, in Middle Holderness, was a similar custom, but was here called "Babbling." Also at Skirlaugh, in North Holderness, this ceremony of flapping or babbling was yearly observed. I have talked to many who have been present at and who have taken part in these flappings, but can obtain no information as to their meaning or origin. Can any correspondent of "N. & Q." throw any light on the subject, or say if this custom exists, or ever did exist, in any other part of the kingdom?

H. B.

Hedon.

Bartolomeus de Scaccario.—Who was "Bartolomeus de Scaccario," of the first year of the reign of King Edward II. (A. D. 1307–8]?

In the *Gentleman's Magazine* of the present month, in a very interesting paper on the subject of the Templars' possessions in London, I find the name of Bartolomeus de Scaccario.

I am tolerably well acquainted with the names of all the Exchequer officers during the reigns of the three first Edwards after the Conquest, and after having gone through my large collection of materials for a future History of the Exchequer, I am unable to identify the above-named gentleman.

The contributor to Mr. Urban may not enjoy so *extended* an acquaintance with the *Barons* of the Exchequer as Scorpio.

Boulogne-sur-Mer.

Lepers' Windows.—I have seen two of the small low chancel windows, supposed to have been for the use of lepers, recently opened, one, on the north side, at Albury in Hertfordshire, and the other on the south, at Hawkwell, in Essex. What was the real use of these windows?

A. Holt White.

Sanskrit MSS. — Some years ago, on his return to India, a friend of mine (since deceased) left in my charge three Sanskrit MSS., two of which have been very handsomely bound and lettered respectively "Udhyatura Ramayuna" and "Mahabharata Sahba Parva." The third, which is a smaller work, and remains in its original cloth cover, has, I am sorry to say, been a good deal damaged by the ravages of the destructive book-worm. I should be obliged if any oriental scholar would give me any information respecting the above-named MSS., and state whether they are of any considerable value.

E. H. A.

Padre Martini's History of Music. — The work was printed at Bologna; the first volume in 1757, the second in 1770, and the third in 1781. The rest of the work is said to remain in MS. in the library of the Liceo at Bologna. Can any reader of "N. & Q." refer me to any authentic account of the worthy Padre's MSS.?

Edward F. Rimbault.

Stains in Engravings. — Having some valuable engravings taken from copper-plates, in which there are stains of a light brown colour, from dampness as I suppose, I should be obliged to any correspondent of "N. & Q." who will inform me in what way these may be removed without injury to the printing and margin, or if not to both, to the first only. I have been told in the *Annali di Chimica* of Brugnatelli a process is given; but I have not the work to consult, and think his plan in the course of sixty or seventy years must have been improved upon. Sigma.

Minor Queries with Answers.

The Fair Maid of Kent. — Where can I find the best particulars of the death and funeral, &c., of Joan the "Fair Maid of Kent." She died at Wallingford, Berks, in 1385, and was buried at Stamford, Lincoln. G. L.

[Joan the Fair Maid of Kent, after the death of her first husband, Sir Thomas Holland, Earl of Kent, became the wife of Edward the Black Prince. She died at Wallingford Castle, July 8, 1385, and was buried in the church of the Friars Minors at Stamford. For particulars of her

death, see Peck's *Annals of Stanford*, fol. 1727, lib. xii. § 10. Her will is given *in extenso* in Nichols's *Collection of Royal Wills*, 1780, pp. 78—81. We cannot find any account of her funeral.]

Stationers' Company.—1. Wanted an account of the various Charters of this Company, with any particulars relating to its history. 2. Are copies of works registered at Stationers' Hall kept there for reference? 3. Do the words "Entered at Stationers' Hall" mean that the titles only are entered? Or, in case of dispute, can a copy so entered be seen at the Hall? A Liveryman.

[The first Charter was granted by Philip and Mary on May 4, 1556, and its object is thus set forth in its preamble: "Know ye, that we considering, and manifestly perceiving, that several seditious and heretical books, both in verse and prose, are daily published, stamped, and printed, by divers scandalous, schismatical, and heretical persons, not only exciting our subjects and liegemen to sedition and disobedience against us, our crown and dignity; but also to the renewal and propagating very great and detestable heresies against the faith and sound Catholick doctrine of Holy Mother the Church: and being willing to provide a proper remedy in this case," &c. This Charter, printed in Ames's *Typographical Antiquities*, was confirmed by Elizabeth in 1588. On Oct. 29, 1603, the Company obtained the King's Letters Patent for the sole printing of Primers, Psalms, Almanacks, &c. in English. Again, on March 8, 1615-16, it obtained a renewal of their Charter for the sole printing of Primers, Psalters, both in metre and prose, with or without musical notes, Almanacks, &c. in the English tongue; and the A. B. C. with the Little Catechism, and the Catechism in English and Latin, &c. by Alex. Nowell. Although the entries of copies at Stationers' Hall commenced as early as 1558, it appears that the first legislative Act in which these registers is mentioned is in an Ordinance passed by the Parliament, 1643, entitled "Disorders in Printing Redressed." It states in the preamble, that many persons, not free of the Stationers' Company, have taken upon them to set up sundry private printing presses in corners: It is therefore ordered, That no order of either House shall be printed but by order of the House; nor any book, pamphlet, or paper, shall be printed or put to sale, unless it be licensed and entered in the *register book* of the Company of Stationers, according to ancient custom, and the printer thereof to put his name thereto. The Master and Wardens of the Stationers' Company, and several others specified, are authorised to search for unlicensed presses and books, and to seize them, with the authors, printers, and others employed upon them. (Scobell's *Acts*, 1643, c. 12.) Another Ordinance, in 1652, directs that the government and regulation of the mystery of printing shall remain in the Council of State for the time being. (Scobell's *Acts*, 1652, c. 33.) To these Ordinances succeeded the celebrated Licensing Act of 1662, 13 & 14 Car. II. c. 33., which prohibited the publication of any book unless licensed by the Lord Chamberlain and entered in the Stationers' Registers. The delivery of books was first made compulsory by this Act, but then the number was only three copies. In 1684, a new charter was granted to the Company, partly for the purpose of securing the property of books, but more with the view of interposing the Royal interdict on any publication at variance with the government of Charles II.; but this was repealed by 2nd of William & Mary, c. 8. This last Charter is curious, for giving in one of its recitals the origin of the entry, and for showing at that period copyright was unlimited in its duration. But whilst the liberty of the press was restored by the Act of William & Mary, the door was unluckily thrown open to infractions of literary property by clandestine editions of books. This led to applications to parliament in 1703 and 1706; but no Act was passed until the memorable one of Queen Anne in 1709, which protected the property of copyright for fourteen years. It seems to have been the prevailing opinion from the passing of this Act (8 Ann. c. 19.) until the commencement of the present century, that only those books were to be delivered which had been registered. Tonson and Lintot, Curll and Cave, Ben Tooke and Ben Motte, Dodsley and Andrew Millar, Bowyer and Richardson, all lived and died under the impression that the practical construction and operation of this Act was, that copies of those books only were to be delivered which the proprietors chose to enter in the Hall books. This accounts for the paucity of the numbers registered in the last century as stated in "N. & Q.," 2nd S. ii. 322, 3. The curators of Cambridge not feeling quite satisfied that the popular construction of the Act of Queen Anne was the legal one, determined to have it settled in a court of law. Accordingly, Henry Bryer, the printer of Haywood's *Vindication of Fox's Life of James II.*, resisting the demands of the University to a copy of the work (on the ground of its not having been entered at Stationers' Hall), they brought an action against the printer. The cause was tried before Lord Ellenborough and a special jury at Guildhall at the sitting after Michaelmas term, 1811, when a verdict was found for the plaintiffs, subject to the opinion of the Court of King's Bench on a case made and submitted. The case was argued at Michaelmas, 1812, and the judges confirmed the verdict of the jury. This decision, as might be expected, was felt by the booksellers as an infringement of their property; for it must be borne in mind, that the number of copies to be delivered had gradually increased from three to eleven, and if we add the one allowed to the printer by the 39th George III. c. 79. sect. 27. 29, it would make twelve copies to be subtracted from every publication. By the Act of 1842 (5 & 6 Vict. c. 45.), this number has been reduced to five. From what we have stated our correspondent will perceive that the registration of a book, which now costs 5*s*., is one affair; and that the delivery of the enacted copies for the five libraries is quite another. See "N. & Q.," 2nd S. ii. 332., and v. 71.]

Thomas Dogget.—When and where was this worthy, of "coat and badge" notoriety, born? His clever performance of Solon, in Durfey's comedy of *The Marriage-Hater Match'd*, acted in 1692, first brought him into notice.

Edward F. Rimbault.

[Thomas Dogget was born in Castle Street, Dublin; but the date of his birth must remain a query. Cibber's *Apology* has many particulars respecting him as actor and manager previous to the last seven years of his life. He died on Sept. 22, 1721, and was buried at Eltham, in Kent. George Daniel (*Merrie England*, ii. 18.) states, that "the only portrait of Dogget known is a small print (which is copied in his work), representing him dancing the Cheshire Round, with the motto, *Ne sutor ultra crepidam.*"]

The Maiden Name of Frances Countess of Warwick, 1618.—I am desirous to learn the maiden name of Frances, widow of Sir George St. Paul, of Snarford, in the county of Lincoln, who afterwards married Robert Baron Rich of Leeze, and became Countess of Warwick in 1618, the same year in which her second husband died. She ap-

pears to have been mother of the second Robert Rich, Earl of Warwick (the Admiral), and also of Henry Rich, Earl of Holland, who was beheaded in 1649. Can any one inform me who she was?

B. S. J.

[Robert third Lord Rich was created Earl of Warwick by James I., 1618, and died eight months subsequent to his creation. He was twice married: his second wife was Frances, daughter of Sir Christopher Wray, Knight, by whom he had no issue. He was succeeded in his title by Robert, his eldest son by Penelope, his first wife (who was daughter of Walter, Earl of Essex), and mother also of two other sons besides four daughters. Vide Bankes's *Dormant and Extinct Baronage*, vol. iii. p. 733.]

Rev. Caleb Colton. — Where and in what year was he born? Was he a member of Oxford or of Cambridge? and in what year did he enter? In what year did he die at Paris? E. Beedell.

[Caleb Colton was born about 1780, and was the son of the Rev. Barfoot Colton, Canon Residentiary of Sarum. Caleb was educated at Eton, and afterwards at King's College, Cambridge, where he graduated B.A. in 1801, M.A. in 1804, and obtained a fellowship. He was for many years perpetual curate of Tiverton Prior's Quarter; and in 1818 was presented to the vicarage of Kew and Petersham, a vicarage formerly held by another gifted but unfortunate clergyman, Stephen Duck, the thrasher poet. After a life chequered by nearly every scene of good and adverse fortune, Colton retired to Fontainebleau, and to escape from a painful surgical operation, which his medical advisers informed him he must undergo, died by his own hand on April 28, 1832.]

The Schoolmen.—Who and what were they?

C. Mansfield Ingleby.

[The title of Schoolmen was given to a class of theologians who flourished in the Middle Ages, and were so called from the schools attached to the cathedrals or universities in which they lectured. Some make Lanfranc, Archbishop of Canterbury, the first author of scholastic theology; others, the famous Abelard, or his master Roscelinus; and others, again, his pupil Peter Lombard. The most celebrated of the Schoolmen were Albertus Magnus; Bonaventure, *the Seraphic Doctor*; Thomas Aquinas, *the Angelic Doctor*; John Duns Scotus, *the Subtile Doctor*; William Ocham, *the Singular Doctor*; Raymond Lully; Durandus, *the most resolving Doctor*. To these may be added Giles, Archbishop of Bourges, *the Doctor who had a good Foundation*; Peter Aureolus, Archbishop of Aix, *the Eloquent Doctor*; Augustin Triumphus, of Ancona; Albert of Padua; Francis Mairon, of Digne in Provence; Robert Holkot, an English divine; Thomas Bradwardin, *the Profound Doctor*; and Gregory of Rimini. See Hook's *Church Dictionary*, and "N. & Q." 1st S. x. 464.; xi. 36. 70.]

Replies.

BACON'S ESSAYS.

(2nd S. v. 181. 205.)

I should have been grateful to your correspondent, Eirionnach, for pointing out what he conceives to be errors in my Notes to *Bacon's Essays and Wisdom of the Ancients*, had it been done in a fair and candid spirit of criticism; but as it is, in justice to my publishers, I must appeal to your readers against the carpings of a determined fault-finder, who studiously avoids allowing to the book one particle of merit except the beauty of the volume. He however allows that all the notices of it have been unqualifiedly favourable, and the publishers have, from its public reception, good reason to know that it has been considered at least a step to what was most desirable—a more correct copy of the Essays; the notes being principally confined to pointing out the references of the principal quotations.

The mystery why my insignificant book is the subject of your correspondent's animadversion, when the nobler game of Archbishop Whately's edition, with its prolix commentary, was open to him, is apparent under the thin veil of approbation given to two disjointed extracts from my remarks upon that edition, in which the following essential words are omitted, without which my objections lose their point:

"The writer of these notes has manifested on the very first page his deficiency in at least one of the requisites for the office he has undertaken by the following note:

"'Impose upon, *to lay restraint upon*. Bacon's Latin *original* is, cogitationibus imponitur captivitas.' Now nothing is more certain than that the Latin translation was not the original, or written by Bacon, a fact which a commentator on him ought to have known."

Again:

"Archbishop Whately remarks that Bacon is, 'especially in his Essays, one of the most suggestive authors that ever wrote;' and it has been urged that this is a good argument against the necessity of a commentary; for 'the cultivated readers of Bacon do not want expansions of an author whose compactness and fulness are his greatest charms; and that it is doing mischief to those who would find in this suggestiveness, if left to themselves, a valuable mental discipline."

It will be apparent as we proceed how repugnant these passages are to Eirionnach's notions. They have the merit at least of not being pseudonymous, or meant to wound in the dark.

I will take your correspondent's tirade of objections *seriatim*; and, first, of what he is pleased to call "trivial notes." These are the explanations of the words *Beautiful*, *Creatures*, *Cabinet-councils*, *Pack the cards*, *Nice* and *Marish*. These may be trivial enough, but the words explained are for the most part used in a peculiar sense, where they are not archaisms; and the notes of this kind are extremely few.

The next objection is to three notes which he thinks "of questionable accuracy and propriety." *Obnoxious to*, which I have explained *liable to opposition from*, he thinks better explained by *subject to*, *subservient to*, *influenced by*. Surely this is hypercriticism? Where is the difference but in the choice of words? He queries whether *Practice* is correctly explained by *Intrigue*, *Confede-*

racy. That this was its general meaning in Bacon's time is obvious from the frequent use of it by Shakspeare in that sense; and in our commoner sense of *practice* (i. e. the habit of performing anything), *practick* was mostly used. The next word is *Favour*, which I have explained by *General appearance*, a sense in which it is frequently used by Shakspeare; that this is Bacon's meaning here there can be no doubt, as he opposes it to *Motion;* and that it is evidently the sense in which my censor's great authority Shaw receives it appears by his substitution of *Make*, i. e. *General form.*

"We now come to downright blunders," is your correspondent's complimentary phrase to what follows; and here I will confess that a mere reference to Virgil's *Eclogue* would have sufficed, but I have only explained the sense Bacon gives to the passage in other words, however superfluous.

The note on "*if you will consult with Momus*," I inconsiderately adopted from Mr. Devey, who is countenanced by Lempriere in making Momus *the God of Mirth:* but I will now, for the benefit of your correspondent, transcribe some account of "the laughing God of reprehension" from one of Bacon's cotemporaries: "His propertie is, never to do or make anything himselfe, but with curious eyes to beholde the doings of others; and to carpe at the same. Wherefore all curious carpers are called *Momi*."

My note on *Bibling*, as used by Sir Arthur Gorges, which explains it *Tottering*, your correspondent himself confirms by his extract from Shaw, and it is mere captious quibbling to ask for authority for assigning that meaning to the Latin *Bibula*. The only question being, did Sir Arthur Gorges so understand it?

The next animadversion is that I "betray my ignorance" in objecting to the printing of the word *Jests* instead of *Gests* in the Montagu edition. The question is not whether I knew that *Jests* for *Gests* occurs in Sir Thomas Elyot's *Governour;* but whether it was good faith and accuracy in Montagu to misrepresent the text of Sir Arthur Gorges, who distinctly prints *Gests*, and thus to transform the *Actions* of Jupiter to *Jests*. It would be as justifiable to print the word *Guests*, as it stands in the folio of Shakspeare, in a passage in *Antony and Cleopatra*.

Then comes the formidable accusation that, in revising the text of Sir Arthur Gorges' translation I have given it as I found it. That I have not altered his *lively* into *long-lived;* his *rope of gum* into *Misletoe*, &c., in the mode in which your correspondent desires that Bacon's *Essays* should be rewritten according to the approved specimen by Dr. Shaw from the Essay *Of Praise*. I distinctly stated my reasons for retaining the version of Gorges, although it would be possible to render the Latin more closely, was that it probably had Bacon's sanction, as the translator was his friend, and that the volume by this means obtains more uniformity of style. I therefore altered nothing.

Your correspondent gives us his notion of an accurate and scholarly edition of Bacon's *Essays*, thus —

"The editions and versions of these *Essays* are very numerous, and vary much; the most important of such notes as are really necessary might be obtained from the collation and comparison of these, by subjoining a various reading whenever it is more clear, full, or beautiful, than that in the text."

Of this kind of commentary he gives us the two following specimens: —

"Bacon says, 'Praise is the Reflection of Virtue; but it is as the Glass or Body which giveth Reflection. If it be from the Common People, it is commonly false and naught, and rather followeth vain Persons than virtuous: for the Common People understand not many excellent Virtues.'"

To this EIRIONNACH would append, as a beautiful various reading, the following Shawism: —

"Praise is the reflection of Virtue; and, like Light, participates of the reflecting Body. If it proceeds from the *Head*, it is commonly false; and rather attends the Vain than the Virtuous: for the Vulgar have no feeling of many eminent Virtues."

If your correspondent really thinks this an improvement upon Bacon's racy and perfectly intelligible language, he may be assured that he will find few competent judges of his opinion. I should not have deemed the passage to require a note, but for the fatal error in the omission of (*as the*) in Montagu's edition; and I then merely mentioned it, and subjoined the corresponding words in the Latin translation.

His second instance is upon the passage in the Essay on "The True Greatness of Kingdoms." Bacon's words are: "The Spartans were a nice People in the point of Naturalization." My note is, *Nice* here means *carefully cautious*. The Shawism which he prefers is, "The Spartans were reserved and difficult in receiving Foreigners among them," &c., which certainly does not express Bacon's meaning.

EIRIONNACH tells us that "the editions and versions of the *Essays* are very numerous, and vary much." This is true: I could furnish him with a list of many scores, and most of them worthless. Collation of and various readings from any but those I have pointed out in my preface would be useless, if not mischievous. These are the first editions of ten of the *Essays* in 1597 and 1598: the edition, enlarged, of 1612; but above all that inestimable volume, the edition of 1625 in 4to. In this we have the last thoughts of this illustrious man in the year preceding his death. The Latin version (which was, we are told, a work performed by divers hands, among whom were Ben Jonson and Bishop Hacket), as it may be supposed to have had Bacon's approbation, is of course to a certain degree useful in confirming the sense in

which some passages were understood. There is one posthumous edition in 4to., in 1629, probably revised by Rawley, which is a correct copy of that of 1625, and it affords two corrections of typographical errors. Here the list of editions worthy of collation as authorities for the text must end.

It was my purpose, in undertaking the labour of preparing my edition for the press, to endeavour to give a correct copy of the *Essays* as Bacon left them, by a careful collation of his own edition. The few notes I appended were a secondary consideration, and principally confined to the verification of his quotations. That this has been faithfully and honestly done, to the best of my ability, I have reason to believe; and I have hitherto discovered but two press errors.

Should Eirionnach think that carrying out his scheme of an edition on a different plan likely to prove more acceptable to the admirers of this invaluable book, I heartily wish him success, and above all, a more candid critic of his labours. But should he venture to depart from the readings of the text I have given of the *Essays*, he may rest assured that his book will not be acceptable to those who desire to see the thoughts of Bacon clothed in his own language, without alteration or paraphrase. S. W. Singer.

South Lambeth.

Passage in Bacon's Essays (2nd S. v. 181.) — Bacon in his twenty-ninth Essay has the following passage: —

"Number itself in armies importeth not much, where the people is of weak courage; for (as Virgil saith) it never troubles a wolf how many the sheep be."

In some illustrations of Bacon's *Essays* inserted in "N. & Q.," 1st S. vol. viii. p. 165., it was remarked that this supposed dictum of Virgil (which has received light from recent events in India) rests on a misinterpretation of two verses in the Seventh Eclogue; and that the true meaning of the passage, as explained by Servius and Heyne, is that after the shepherd has counted his sheep, the wolf does not care how much he deranges the reckoning. This observation is repeated by Mr. Singer in his edition of Bacon's *Essays*. Your correspondent Eirionnach calls it a "downright blunder." Will he have the kindness to explain in what the blunder consists? L.

THE CANDOR PAMPHLETS, AND THE AUTHORSHIP OF "JUNIUS."

(2nd S. v. 121. 141. 161.)

Your correspondent D. E. has raised a very interesting question upon the subject of these political tracts, and I am gratified by his concurrence in the theory which I ventured to suggest in the notes to the *Grenville Correspondence* (vol. iii. p. clv., &c.) that "Candor" and the "Father of Candor" were one and the same person.

There were, strictly speaking, only three pamphlets under the name of "Candor," father or son, and these were all published by Almon. The first of them is entitled *A Letter to the Public Advertiser*, in which paper part of it was originally printed, and it is now subscribed "*Sir, Intirely*," *&c.*, and dated "*Gray's Inn, August* 31, 1764."

Of this pamphlet there were, at least, three editions, the first and second editions published respectively on September 22, and October 19, 1764, and the third in 1770.

The two last-mentioned editions profess to be "*printed from a more legible copy*," and they differ considerably from the first edition, both in additions and omissions: some of the former connect it still more closely, as to authorship, with the second pamphlet by "the Father of Candor," which is entitled *An Enquiry into the Doctrine lately propagated concerning Libels, &c., &c.*, with the following motto: —

> "The child may rue, that is unborn,
> The hunting of that day." — *Chevy Chase.*

It is addressed to Mr. Almon, and subscribed, "I am, Sir, The Father of Candor," and dated "*Westminster, Oct.* 17, 1764." In the second and all subsequent editions the title was altered into *A Letter concerning Libels*," *&c., &c.*

The third, and last pamphlet of the "Candor" family, was also published by Almon, in June, 1765, and entitled *The Principles of the late Changes impartially examined, by a* Son of Candor, of which I have seen a second and third edition; but as your correspondent "can see no trace of 'Candor' in it," and as I hold it to be a genuine and legitimate son of Candor, I shall leave it for the present, with the remark that although I believe Almon knew nothing, with any certainty, about the real name of the author, yet that he considered them all to be written by one person, is in some degree implied by the fact that in his own announcement of new publications for 1766, these three pamphlets are consecutively placed, and numbered III., IV., V.

The first edition of the *Letters concerning Libels, &c.*, contains some curious passages which are not to be found in any of the subsequent editions. The "Appendix" was first added to the sixth edition in 1766. It had been originally sent to Woodfall some months before, in the form of a letter, and printed in the *Public Advertiser* as described by D. E.; but the *Notice* which preceded it runs thus: "Our *old* Correspondent C.'s letter came to hand *late* last night," &c. So that however common the signature or initial C. is presumed to have been among the political writers of the time, yet here he is distinguished by Woodfall as "our *old* Correspondent."

There is no evidence to show that this letter to Woodfall was made into an "Appendix" with the concurrence of the author, and I suspect it was appropriated by Almon without authority, as it would more naturally seem to belong to the Letter from "Candor," which was also dated from "*Gray's Inn.*"

The *Letter concerning Libels, &c.* from the "Father of Candor," was dated from "*Westminster,*" and I cannot think that the writer intended to acknowledge the identity, after the several allusions to his "Son" in the first edition of the *Letter concerning Libels, &c.*

I will here at once reiterate the belief which I have expressed in the *Notes* to the *Grenville Correspondence*, that the writer of these pamphlets was also the author of the *Letters of JUNIUS*, and other productions which I shall hereafter name. It is quite evident that the author intended his disguise and concealment to be as absolute as human foresight could render it. He neither trusted Almon nor Woodfall. He describes himself in equivocal and somewhat contradictory terms:—"*no barrister*"—"*a speculative and not a practising lawyer,*" *&c., &c.*

With the most reverential respect for the Constitutional Law of England, there is throughout these pamphlets a disparaging tone with regard to practising lawyers: thus, in allusion to certain legal doctrines, he says: "but I trust men will not, in a plain matter, suffer themselves to be talked out of their senses." As if he would say, as Junius afterwards did to Wilkes: "Though I use the terms of art, do not injure me so much as to suspect I am a lawyer. I had as lief be a Scotchman." I could quote many instances in support of my assertion, but your space forbids. For these reasons I must dissent entirely from the opinion of your correspondent, that the author was necessarily a lawyer, presuming that he means a *professional* lawyer. Nor do I think that his quotation touching "the incapacity of other men to discuss points of civil polity," adds any weight to his argument. The author does not mean mere professional and practising lawyers, but "other men," who, though not *professional* lawyers, are "as deeply read in the laws of their country as English gentlemen should be." In this sense it is true that the "great lawyers," as statesmen, "have always been, and must ever be, the principal men in Parliament, on Constitutional Debates." It is, however, a curious fact, and as if the author thought this passage capable of misconstruction, that he expunged it from all the editions subsequent to the first: and besides, the sense of it is much modified and explained by another passage:—

"Few men know much of the nature of Polity, and, of them, all do not sufficiently attend to the conduct of Administration, to observe when slight innovations are made in the laws, or in their administration, and of those who do, very few indeed have that degree of understanding which enables them to judge soundly of the consequences of such alterations, with respect to their liberties in general."

The author was treated by the reviewers of his time as a "shrewd party writer," and the authority of his law was much called in question by contemporary law writers. It is certainly not usual for professional lawyers to write anonymous political pamphlets: such men write, not with disguise and concealment, but openly, for fame and professional advancement, and with a view to the attainment of the great prizes of their profession.

Two other pamphlets were also attributed by me to the CANDOR family. The first is entitled *Another Letter to Mr. Almon in matter of Libel*, 1770–71; and the second, *A Summary of the Law of Libel*, which originally appeared in the *Public Advertiser*, in a series of four letters under the signature of "Phileleutherus," and subsequently in the form of a pamphlet, published by Bladon in 1771. Neither of these pamphlets appeared under the name of "Candor;" but in the opinion that they were from the pen of the same writer, I have also the satisfaction of being supported by your correspondent.

Having assumed that Almon did not know who was the real author, yet as he was the publisher of all the pamphlets by "Candor," it may be allowed that he had at least, from a variety of circumstances, the best opportunities of guessing. Let us see, therefore, what Almon did really say upon the subject, and what were his most mature opinions. I will take, then, his *Life of Wilkes*, published in 1805. In this work the *Letters concerning Libels, &c.* is twice alluded to, and upon each occasion a note is appended. One of them is a mere repetition of his opinion in the *Political Anecdotes*, published in 1797, but his *latest* opinion, of the date 1805, is as follows: "This celebrated Tract has been ascribed to many gentlemen. But the real author *has not been named. He was a Noble Peer.*"

Now as he had himself once suspected and *named* both Lord Camden and Lord Ashburton, he could not allude to either of them upon this occasion. Who, then, was the "Noble Peer" to whom this conjecture points? I have asserted that it was Richard Grenville Earl Temple. But your correspondent will hazard no opinion. I venture to hope that he will eventually support my theory. At present he points only to Almon's early guesses, Camden, Ashburton, or a Master in Chancery, supposed to be Robert Pratt, who, by the way, was *nephew* to Lord Camden. He sat in Parliament for Horsham, through the influence of Lord Irwin, and at the recommendation of Mr. Pitt (*Chatham Corresp.* ii. 268.); but I cannot believe the author to have been either a professional or a practising lawyer, and least of

all a man who would accept the mere drudgery of a Mastership in Chancery, and a man absolutely unknown in political history, except that he had the good fortune to be nephew to so great a lawyer as Lord Camden.

I was aware of all your correspondent relates of the strange complication of blunders which Lord Campbell has made *à propos* of Dunning and his eloquence, in those very amusing biographical romances called the *Lives of the Chancellors*. In a life of Charles Yorke, it would have been "more germane to the matter," if his Lordship had noticed the following passage in one of the "Candor" pamphlets, so curiously prophetic of the career of Mr. Yorke, who is always designated by this writer as "a candid lawyer:"

"It is easy to foretel that so flattering a subscriber to any political tenets cannot long withstand any thing. He would be able, I should think, if occasion presented, to throw himself at the feet of any Majesty, with as much affection and ardency, &c."

In another paper I will offer you some remarks upon other works of the same writer.

William James Smith.

THE OLD ENGLISH MITRE.

(2nd S. v. 169.)

A correspondent, T. Hughes, inquires if there is any perfect specimen of the old English *mitre* now in existence. There is the actual mitre of Saint Thomas of Canterbury in perfect preservation, in the possession of his Eminence Cardinal Wiseman. The writer has seen it very recently. It is low and angular, composed of white silk, embroidered with gold flowers and scroll work, with a broad band of red silk down the centre, and round the margin. It is remarkable that the ties or lappets are worked of different patterns. This mitre had been preserved in the cathedral of Sens, and was presented by the Archbishop of Sens to Cardinal Wiseman in 1842. There is still another mitre preserved there which belonged to St. Thomas. It is of silver tissue ornamented with elegant scroll-work in gold, with orphreys of gold tissue, ornamented with fylfots. An engraving of it is given by Shaw in his *Dresses and Decorations of the Middle Ages*. F. C. H.

Perhaps the following extracts may be of use to Mr. Hughes:—

"I have only to add that both the mitre and the crosier appear upon the monuments of many modern bishops of the Established Church since the Reformation; and among others, upon that of Bishop Hoadley in Winchester Cathedral, and that real mitres and crosiers of gilt metal are suspended over the remains of Bishop Morley, who died in 1684, and of Bishop Mews, who died in 1706."—*Archæologia*, vol. xviii. p. 38. *A Description of the Limerick Mitre and Crosier, by Dr. Milner.*

"His Majesty (William IV.) took his seat, and the Bible, the chalice, and the patina were carried to, and placed on, the altar by the Bishops who had borne them. The Archbishop of Canterbury *put on his cope*, and the Bishops, who were to read the Litany, were also *vested in copes*."—*Account of the Coronation of William IV., Gent.'s Mag.*, vol. ci. p. 226.

"The Archbishop of Canterbury then proceeded to the altar, *put on his cope*, and stood on the north side. The Bishops who read the Litany also *vested themselves in their copes*."—*Account of the Coronation of Queen Victoria. Ibid.* vol. x. (New Series), p. 195.

Edward F. Rimbault.

The late Bishop of Gloucester and Bristol (Dr. Monk) wore his wig. The cope is only worn now at coronations by the Bishops and Chapter of Westminster. The mitres of Morley and Mews, of silver-gilt, are in Winchester Cathedral.—See "N. & Q.," 1st S. x. 227. The mitres and vestments of Archbishop à Becket are preserved in the cathedral of Sens. Mackenzie Walcott, M.A.

ORIGIN OF THE WORD SUPERSTITION.

(2nd S. v. 125.)

"I have never met," observes your correspondent Eirionnach, "in any writers the true origin of the word superstition, as given by Cicero, followed up or even alluded to." After having looked into several cyclopædic works I am of his opinion, that we shall gain nothing by referring to the most eminent authors on this subject. "Nullius addictus jurare in verba magistri." I shall endeavour to "increase knowledge" by indulging that spirit of contradiction which Cicero himself inculcated, and expressing my scepticism respecting the supposed true origin. "Opinionum commenta delet dies, naturæ judicia confirmat." If Eirionnach will admit the truth of the following proposition, he will perhaps acknowledge the probability of my explanation—which is based on a fundamental principle, coextensive with all religions—although I have not sacrificed to the Manes of Cicero:—

"The offerings and prayers of the ancients had regard to the conciliation of the deities with a view to some prospective temporal benefit, for spiritual and eternal benefits do not seem at all to have occupied the heathen mind."—"N. & Q." 2nd S. v. 157.

"Quapropter," says the monotheist Dindymus to Alexander, "nimium vos esse insipientes dicimus pro eo, quod tenetis ut natura vestra cœlestis sit, et quod Dei habeat communitatem; vos autem sordidatis illa de servitute idolorum. Vos non servitis uni Deo qui solus regnat in cœlo, sed multis Diis servitis. Vos tot Deos colitis, quot membra habetis in corpore. Totum corpus dividitis inter Deos. Nullam partem corporis vestræ potestati relinquitis. . . . . Omnes vobis imperant, et vos omnibus servitis; omnes colitis, et miserum corpus vestrum debet deficere propter tot servitia quæ facitis multis diis."—*Jacobus de Vitriaco, apud Bongarsii Gesta Dei per Francos*, p. 1110.

Perhaps the doctrine of transmigration was never seriously held by those who taught it, but employed only as an hypothesis to make the future advantages of a virtuous life more intelligible and striking to such as could conceive no other enjoyment or suffering than what may be conveyed through bodily organs. The spiritually disposed were regarded as enthusiasts, as men deprived of their senses by their attachment to the invisible world* — "non habitatores hujus mundi, sed *animæ superstites*." In their Manichæan contempt of the enjoyments of life, and Brachmanic indifference to death, originated the expression now under consideration — signifying (as the termination *-osus* always does) the excess of these self-annihilating feelings — *superstitiosi*.

"Nos enim quia sancte et continenter vivimus, ideo dicitis quia aut Deos nos facimus, aut contra Deos invidiam habemus."

Dindymus represents

"the world we inhabit not as the abode merely of human passions or human joys, but as the temple of the living God, in which praise is due, and where service is to be performed."—Alison's *Essays on Taste*, concluding sentence.

Bibliothecar. Chetham.

Præposteritas.—To the valuable Note by Eirionnach, on the origin of the word superstition, should be added the comment and references in illustration by Taylor in his *Civil Law*. (See *Superstitiosi* in the Index.) He concludes his observations:

"And, lastly, this leads me to recommend a new word to the lexicons (I do not recommend the age of it)."

The new word is "Præposteritas." Taylor quotes an inscription in which are the words "Infeliciss. Parens Afflictus Præposteritate." Will this new word be admitted by the Dean of Westminster into the new Dictionary? To illustrate "superstes" and "superstitio" better authority cannot, perhaps, be quoted than Virgil. Evander, in his lamentation over the dead body of his son Pallas, cries out, —

". . . . . tuque, O sanctissima conjunx,
Felix morte tuâ, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, *superstes*
Restarem ut genitor."—*Æneid*, xi. 158.

After Evander had admitted Æneas to partake of a great sacrificial feast, he thus addresses his guest:

"Non hæc solennia nobis,
Has ex more dapes, hanc tanti numinis aram,
Vana *superstitio* veterumque ignara Deorum
Imposuit."—*Æneid*, viii. 185.

Burke, in his lamentation over his only son, writes, "I live in an inverted order of things," &c. J. W. Farrer.

* "Sunt præterea homines in partibus supradictis (ultra Gangem), qui amore alterius vitæ in ignem mittere se non formidant."—*Jacob. de Vitriaco, ubi supra.*

Replies to Minor Queries.

Wonderful Robert Walker (2nd S. v. 172.)—Your correspondent is mistaken in saying that there is no biography of the Rev. Robert Walker. A Memoir, written with all the simple beauty which we might expect from the pen of Wordsworth, is appended to the *Poems* of the latter (octavo, 1851).

In the 7th book of *The Excursion*, and in the 18th sonnet (Part III.), Wordsworth has transmitted the good man's name to posterity in "immortal verse." Some farther information of this remarkable clergyman — "wonderful" he has not been improperly styled — may be found in the late Canon Parkinson's popular tale, *The Old Church Clock*, of which Mr. Walker may be regarded the hero. Wordsworth gave permission to Dr. Parkinson to insert "the true history of the patriarch" in his tale; and in the same work will be found a second Memoir of Mr. Walker by his great-grandson, the Rev. Robert W. Bamford, vicar of Bishopton.

Mr. Walker is said (p. 172.) to have died in August, 1802. This date is not correct; his gravestone in Seathwaite churchyard contains the following inscription: —

"In Memory of the Rev. Robt[t] Walker, who died the 25th June, 1802, in the 93rd year of his age, and 67th of his Curacy at Seathwaite."

J. H. M.

"*When winds breathe soft*" (2nd S. v. 192.)—Many years ago I heard that a paper containing these beautiful lines had wrapped up some article purchased at a cheesemonger's shop, like the fragment of Boswell's letter discovered at Boulogne. I have since seen this statement in print. My late friend, Mr. Barnewell of the British Museum, ascribed these lines — but I now forget on what authority — to Mrs. Robinson, the Perdita of the early days of George IV. J. H. M.

These lines appear anonymously in the *London Magazine* for April, 1747 (about twenty years before Webbe began to write glees), under the following very prosaic title: "On the *Effects* of different Degrees of *Wind* on the Sea." In Bishop's edition of the glee, "*mountain* Billows" has been substituted for "*mounting* Billows;" and in the last line but one the word *plaint*, for *shriek*. Whether these emendations (?) are Webbe's or Bishop's I know not. In other respects the words are the same. S. H. H.

Barristers' Wigs and Gowns (2nd S. v. 149.)—I fully believe there is no statute or rule prohibiting attornies and others, not barristers, from wearing wigs and gowns in courts of law, high or low. I rather think the appearance of attornies, who are officers of the courts, *without* gowns, is a comparatively modern fashion. The

logic of M. A. is peculiar, viz., "Barristers wear wigs and gowns; attornies do the same, and cannot be prevented; *semble*, therefore, that the attornies thereupon become barristers, and consequently cease to be gentlemen!"

The requirement, that before a man is admitted to the Bar, he should cease to be an attorney, has an obvious reason, viz. that it would be against the propriety and fitness of things for a man to be one day collecting and arranging the statements of witnesses, &c. &c., and the next feeing himself, and, as advocate, managing the case in court.

As to "gentility," in the true sense, it is no more conferred by a wig and gown, than it is by an act of parliament, either on barristers or attornies.

It may be information to some of your readers to be told that an attorney, or attornee, was originally (and indeed still is that and something more) a person who took the place, or *turn*, of another, to manage his business in court; and this sort of attorney is *an attorney-at-law*. Anybody may be made an attorney, by letter or power of attorney, to do this or that, as to receive the produce of stock, to execute a deed, &c. Lex.

Brandegose Bell (2nd S. v. 133.)—Is not this *roast goose* rather than *wild goose?* the former being much more naturally connected with ringing of a bell at one o'clock, *for dinner time*, and being more obviously derived from the German *brand*, a common prefix to words to designate things burnt or *roasted*. F. C. H.

[Phillips, in his *New World of Words*, defines *Brandgoose*, or *Brant-goose*, 'as a kind of wild-fowl, somewhat less than an ordinary goose, so called from the dark color, like a burnt coal, of its breast and wings.' The passage in Boys's *Hist. of Sandwich* (p. 311.), referred to by our former correspondent, obviously relates to the first hour of the morning, and not to one o'clock in the afternoon. The passage in question is an extract from the *Book of Customs*, and is as follows:—'Sacrista ecclesie sancti Petri solet quolibet anno habere iiij solidos de communi per manus ipsorum custodum pro campana pulsanda, *qualibet die ad horam primam*, que dicitur brandgose belle," etc.]

Counts of Holy Roman Empire (2nd S. v. 88.)—The title of Count of Holy Roman Empire ceased to be conferred when the Emperor of Rome and Germany, Francis II., in 1805, assumed the style of Emperor of Austria. In Edmondson's *Heraldry* will be found the patent of Francis Dillon, created a baron of Holy Roman Empire on Aug. 22, 1769.

Among the Counts still living may be mentioned,—Earl Cowper, Earl of Denbigh, Viscount Taaffe, Lord Arundel of Wardour, Sir Horace St. Paul, Bart., John De la Feld, Gen. Andrew O'Reilly, brother of Margaret Lady Talbot de Malahide, Peter de Salis, James Nugent, Valerio Magawly (Cerati), Edward D'Alton.

Mackenzie Walcott, M.A.

Thomas Obizzi, and the Battle of Neville's Cross (2nd S. v. 171.)—This gentleman would rob of his due honours the gallant Northumbrian squire, John Copeland, who, as it would seem, was "the chief instrument" in the capture of David Bruce. It appears from Rymer's *Fœdera*, that—

"The Scotch king fought with great bravery, or rather desperation, and was taken alive with difficulty; and, though he had two spears hanging in his body, his leg desperately wounded, and being disarmed, his sword having been beat out of his hand, disdained captivity, and provoked the English by opprobrious language to kill him. When John Copeland advised him to yield, he struck him on the face with his gauntlet so fiercely that he knocked out two of his teeth."

Another source informs us, that—

"On Queen Philippa demanding the King of Scotland of John Copeland, he replied, 'That he would not deliver his prisoner to any man or woman except his own lord.' At this time, Edward III. was at Calais, and on hearing of the conduct of Copeland, he ordered him to repair thither, which he did immediately, having secured his captive in a castle in Northumberland. The king, on seeing him, thanked him for his bravery, made him a knight banneret, and settled on him 100*l.* a year in lands, and then told him to return home, and deliver his prisoner to the queen."

In an article on "Neville's Cross" in the *Gentleman's Magazine* for October, 1854, the reward is stated to have been *five* hundred a year, instead of one; and that Copeland "was afterwards Sheriff of Northumberland for six years in succession" (?) (This article is illustrated by me with a copper-plate etching of the present state of "Neville's Cross.") A local tradition appears that King David was captured beneath the bridge at Aldin Grange, whither he had fled for concealment; but this tradition is neither borne out by the chroniclers, nor by the apparent age of the bridge.

Cuthbert Bede.

"The chief instrument of taking David II., son of Robert Bruce, King of Scotland, at the famous battle of Durham, gained by the English, 1346," was not Thomas Obizzi, but *John Copland*, or *Copeland*, an English esquire, who for the service thus rendered was made by Edward III. a knight banneret, with a salary of 500*l.* per annum to him and his heirs, until lands producing that amount near his residence could be procured for him. He also made him a squire of his body and of his household, Warden of Berwick, Keeper of Roxburgh Castle, &c. See Froissart's *Chronicles*; Stow's *Annals*, folio, 1631, p. 243.; Camden's *Britannia* (by Gough, 3 vols. folio, 1789), vol. iii. pp. 120, 121.; and Speed's *History of Great Britain*, folio, 1611, p. 580.

Obizzi's name does not appear in any account of the battle of Durham that I have seen, nor in the list of the Knights of the Garter in Haydn's *Book of Dignities*.

The Order of the Garter was not instituted

until three or four years after the battle of Durham. W. H. W. T.

Somerset House.

Thurlehed and Long Oyster (2nd S. v. 189.)—

1. It appears from your correspondent's statement that *Thurlehed* is used as an equivalent to *Thorlepol*. Some account of the *Thurlepoll, Horlepole, Whorpoul, Wharpoole*, or *Whirle-pool*, will be found in "N. & Q." (2nd S. iv. 154.). It evidently was a *whale*, though Gesner and Dr. Caius understood different species.

2. "*Long-oyster*, the sea cray-fish" (Halliwell). This is an amusing instance of the modification experienced by some foreign words, on their adoption into our language. The sea cray-fish, or lobster, is in Portuguese *Lagosta*, in French *Langouste*, in Spanish *Langosta*. Hence, *Long-oyster*.

It is stated that the *Langouste* attains the length of a foot and a half, and when in condition weighs from 12 to 14 pounds! (Bescherelle.) Supposing *such* a specimen to have been provided, "*one* long-oyster" was no contemptible dish to set before the Judges in Assize. Thomas Boys.

White Family (2nd S. v. 111.)—Peter Whyte was living at his vicarage at St. Neots in 1615, when he made his will, which is now at Huntingdon. He names Alice, his wife; Peter, Robert, and Writington, his sons. He was buried at Eaton Socon. The parochial registers of Eaton Socon do not sustain Mr. Gorham's statement that Peter Whyte occurs as curate in 1566, and having resigned the vicarage in 1583, exercised his ministry there without interruption till 1600. The registers were transcribed in 1599 from earlier records; and at the foot of each page the accuracy of the copy is testified by the churchwardens of that year, and by Mr. Whyte, who wrote his name so often that on one page, "Peter Peter" occurs for "Peter Whyte." Joseph Rix.

St. Neots.

"*The Boiled Pig*" (1st S. vi. 101. 329.)—I have now to inform Jack that I have met with a printed copy of this poem, or at any rate a poem on the same subject. The title of the book is —

"The Pig, and the Mastiff. Two Tales. De te Fabula narratur. London: printed by J. Stephens for J. Brotherton, at the Bible in Cornhill, 1727."

The first tale, "The Pig," commences: —

"Some Husbands on a Winter's Day
Were met to laugh their Spleen away."

Is this the poem Jack inquired after?

Geo. E. Frere.

Royden Hall, Diss.

Ancient Tiles (2nd S. v. 190.)—In a pamphlet by Joseph Mayer, Esq., of Liverpool, entitled *History of the Art of Pottery in Liverpool*, is a full account of the invention of printing the tiles, mentioned by your correspondent Uneda. The documents there quoted give the date 1756, as the time when John Sadler and his partner Guy Greene were practising advantageously the art of printing tiles. I refer your correspondent to this very interesting little pamphlet, as it contains more information on the art of pottery making in Liverpool than any other work hitherto published.

E. S. W.

Nautical Arms (2nd S. v. 130.)—The arms described by C. J. are those of the Masters and Mariners, called also the Trinity House, one of the incorporated companies of Newcastle-upon-Tyne. In Walker & Richardson's work on the subject, the arms are given as follows: —

"Argent, an anchor pendant azure, the ring and timber or, cross-piece thereof or; on a chief of the second, a boatswain's whistle and chain of the third, the chain supporting the anchor. Note, the timber or cross-piece of the anchor is also upon the chief. *Crest.*—The hull of a ship, having only a main-mast, round-top and bowsprit, all or. Motto, 'Deus dabit vela.'"

The Trinity House is incorporated by royal charter, and uses these arms with the crest on a helmet, and mermaids as supporters; that on the dexter hand having a quadrant in her right hand, and that on the sinister an anchor in her left. "Deus dabit vela," in a scroll; and the motto, "Omnia fortuna committo." Monkchester.

"*Rum*" (2nd S. v. 192.)—There is a derivation of this word, as applied to second-rate articles, which has always struck me as the most probable one. Nichols, in his *Illustrations** (I cannot give the reference, but the Index is perfection), mentions a practice which prevailed in the last century among the booksellers. They traded with the West Indies, furnishing books to the planters, and receiving payment in consignments of rum. Of course they put by things which did not sell in England for their West Indian customers: and it is stated that the books thus put by were called in the trade *Rum Books*. Such a cant adjective would be very likely to gain an extended meaning.

A. De Morgan.

Song of the Douglas (2nd S. v. 169.)—With thanks to Mr. Hugh Owen for his reference, I shall be glad to know who wrote this song, and under what circumstances it was written. The song is not in Holland's *Howlatt*; all that therein is of it is the "O Douglas, O Douglas, tender and true!" H. Gipps.

Revolvers.—Seeing recently in "N. & Q." (2nd S. v. 107.) some inquiries regarding the invention of the revolver-principle applied to fire-arms, I furnish you with the following extract, which may not be familiar to all your readers. It is from an

[* In *Literary Anecdotes*, v. 471., T. F., the writer of the note, is the Rev. George Ashby.—Ed.]

old edition (lacking title-page, date, and imprint, certainly very old, probably the first,) of Samuel Butler's prose *Characters*. It is taken from the twenty-first character in my edition, entitled "An Haranguer": —

"If he happen at any time to be at a Stand, and any Man else begins to speak, he presently drowns him with his Noise, as a Water-Dog makes a Duck dive: for when you think he has done he falls on, and lets fly again, *like a Gun that will discharge nine Times with one Loading.*"

W. J. O.

Climacterics (2nd S. iv. 148.) — Seeing a Query a short time since, regarding the time at which we enter the different "climacterics" of life, I think the following extract from the *Gentleman's Mag.* (xxii. 192.) may be of service to confirm (or otherwise) the answers of your correspondents; it occurs among the list of deaths for 1752: —

"April 11. Saml Remnant, Esqr, at his seat at Brentford, Essex, worth near 100,000*l*. He was always apprehensive that he should die in his grand climacteric, or 63rd year, and so it happened."

J. B. S.

Swallowing Live Frogs (2nd S. iv. 145.).—This is practised in parts of Wilts, but not on human subjects. It is a remedy administered to cows when afflicted with a cessation of "chewing the quid," or, as the more polite term it, "chewing the cud," the term quid being now-a-days monopolised by tobacco masticators.

Another old Saxon word retaining a lingering hold in the villages under the Plain from Potterne to Westbury (in Wilts), and which is not given in any glossary to which I have present access, is *Sylla* for plough. Hence the piece of guiding wood near the share is called the syllafoot, vernacularly "zyllavut." Hence also the surname Silliman manifestly means ploughman. This for Mr. Lower. J. W.

"*For when a reason's aptly chosen*," *&c.* (2nd S. iv. 208.) — The real lines are: —

"For when one's proofs are aptly chosen,
Four are as valid as four dozen."

P. H. F. will find them at the conclusion of the first canto of Prior's *Alma*. I. K.

"*Call a spade a spade*" (1st S. iv. 274. 456.) — Similar sayings are to be found in that storehouse of idioms, the Colloquies of Erasmus. At the end of the colloquy, "Philetymus et Pseudocheus," Phil. says: "At istam artem, nos crassiores, solemus vocare furtum, qui *ficum vocamus ficum, et scapham scapham.*" And in the dialogue "Diluculum Philypnus": "Dicam igitur explanatè, nec aliud dicam ficum, quàm ficum." A. B.

Hamilton Terrace.

Cordell's Translation of the Missal (2nd S. iii. 213.) — Your correspondent F. C. H., in a reply to an inquiry (W. C.) as to when the *Missal* was first translated into the English for the use of the laity? states that the *entire Missal* was first translated into English by the Rev. Mr. Cordell of Newcastle-on-Tyne.

This statement at the time interested me very much, and I endeavoured, but without success, to procure the book for examination and comparison with more modern translations. Will F. C. H. kindly inform me if it was published with any approbation and where, and also whether the word "entire" means a translation of the *Missal* with *all* its rubrics, or only of such portions as constitute the public service, omitting the general rubrics, &c. Enivri.

Five Miletown, Co. Tyrone.

The English Militia (2nd S. v. 177.) — From the correspondence of my uncle, who was a Lieutenant in the First West York Militia, I find that it was one of those which volunteered to serve in Ireland about the time of the rebellion. In a letter dated Dublin, July 5, 1799, he writes —

"On Saturday last the Lord-Lieut. reviewed all the English regiments of militia (four), and the 5th Dragoon Guards. The militia regiments were ourselves, the *Cambridge*, Worcester, and Lincoln. Such another sight was never seen in the Phœnix Park before — all the nobility and mobility of Dublin attended. . . . . There is no time fixed for our return, nor do I know at all when it will be. The Act only is in force one month after Parliament meets, and then they require a fresh offer of service, which whether our men will give or not I do not know. The country is as quiet as anything can possibly be; a few robberies committed now and then by individuals who are almost sure of being taken, and those who were most active in the rebellion are daily brought in from their lurking places and tried by a court-martial which is always sitting, composed of officers of the Irish regiments of the line and Irish militia. The *2nd West York* are expected in Ireland almost every day, as they were waiting at Portsmouth for vessels to bring them. The *Glamorganshire* have got to Cork, and have not left one man behind them. I believe that is more than any regiment has done."

The next letter, dated July 23, commences thus —

"We yesterday received an order for the reduction of our regiment, and also an offer of the Duke of York, if any subaltern would bring sixty men with him into one regiment, he would recommend him to His Majesty for an ensigncy in the army," &c.

My uncle embraced this opportunity, and having obtained an ensigncy in the thirty-first regiment, was immediately dispatched to the Helder, where he was present in the actions with the enemy on the 2nd and 6th of October. E. H. A.

Bell Literature (2nd S. v. 152.) — *De Campanis Commentarius a Fr. Angelo Roccha*, Romæ, 1612, and 1719, with plates. Roccha was a cardinal and librarian of the Vatican, during the popedom of Sixtus V. In his *Bibliotheca Apostolica Vaticana*, Romæ, 1591, there is a very interesting account of Sixtus's labours, in preparing his edi-

tion of the Bible for the press. The untiring and almost sleepless exertions of the Pope, while engaged in this work, are recorded by an inscription over one of the arches of the library.

Clericus (D.)

Tit for Tat (1st S. x. 524.) — In *Heraclitus Ridens, or a Discourse between Jest and Earnest* (vol. i. p. 177.), published in a collected form 1713, but which appears to have come out in papers weekly in 1681, is the following passage:—

"*Jest.* Well! now I think we have given The. and his Vox, tint for tant, as the old woman said when she discharged her lower Tire against the Thunder."

Is this a play upon the word tantum? "Tantum" or "tintum pro tanto."

H. J.

Sitting covered in Churches (2nd S. v. 168.) — An example of the custom of wearing the hat in church is given in Additional MS. 4727. in the British Museum. This little volume contains a copy of prayers, in Latin, as used by Martin Luther, beautifully written; and prefixed thereto is a neatly executed painting, representing the great Reformer in a pulpit, preaching to a crowded assembly, greater part of which is covered. The MS. was probably written in the reign of Elizabeth.

Z z.

Separation of the Sexes in Churches (2nd S. v. 117.) — The note of your correspondent, Enivri, rather confirms my view than disproves it. The body of Methodists that followed Whitfield *were* High Calvinists; the Wesleyans differed only as to the doctrine of absolute Predestination. In fact, the Methodists were strictly Puritan in every thing relating to discipline. A friend has reminded me there was such a separation in the early Christian ἀγάπη, or love feast; but these were abolished by the 74th Canon of the Council in Trullo (6th of Constantinople), twelve hundred years ago, in consequence of the irregularities they gave occasion to; and, strictly speaking, had nothing to do with public worship.

F. S. A.

London Companies' Irish Estates (2nd S. v. 170.) — Anon. will find a great portion of the information he requires in p. 16. of the *Second* [General] *Report of the Commissioners appointed to inquire into the Municipal Corporations in England and Wales*, folio, 1837, and in pp. 191—193. of the Report on London and Southwark, appended thereto.

W. H. W. T.

Somerset House.

Charm against the Bite of a Mad Dog (2nd S. v. 191.) — This charm is well known, though, like most similar absurdities, it is employed in different ways. One way is merely to repeat, or cause the person bitten to repeat, the words: *Hax, pax, max, etc.* Another more approved form of the charm is thus prescribed: write upon bread, *Izioni Kirioni esseza Kudir feze, etc.*; or on a bit of apple, *hax, pax, max Deus adimax, etc.* The bread or apple, so inscribed, is to be swallowed by a person bitten by a mad dog. Of course these words have no meaning.

F. C. H.

Inlaid Books (2nd S. v. 131.) — Inlaying is admirably done at M. M. Holloway's, 25. Bedford Street, Covent Garden.

Joseph Rix.

Miscellaneous.

NOTES ON BOOKS AND BOOK SALES.

We have this week to call attention to another work for which the lovers of Classical Literature are indebted to Mr. Churchill Babington. We cannot better describe it than in the words of its ample title-page—ΥΠΕΡΙΔΟΥ ΛΟΓΟΣ ΕΠΙΤΑΦΙΟΣ. *The Funeral Oration of Hyperides over Leosthenes and his Comrades in the Lamian War; the Fragments of the Greek Text now first edited from a Papyrus in the British Museum. With Notes and an Introduction, and an Engraved Facsimile of the whole Papyrus; to which are added the Fragments of the Oration cited by Ancient Writers; by* Churchill Babington, B.D., F.L.S., &c. We must of course refer to the volume itself for an account of the discovery of the manuscript, of its condition, orthography, and probable date. All we can do is to record the fact, and, in so doing, congratulate classical scholars, not only on the recovery of what is one of the most celebrated, if not the most celebrated, of all the oratorical efforts of Hyperides; but also that, upon its being thus fortunately recovered, it should have fallen into hands so well able to edit and illustrate it.

Mr. Russell Smith has added two new volumes to his *Library of Old Authors*. The first of these is what may be called the fifth and concluding volume of his reprint of Chapman's *Homer*, under the editorship of the Rev. Richard Hooper. But it is more, as the title shows — *Homer's Batrachomyomachia; Hymns and Epigrams; Hesiod's Works and Days; Musæus' Hero and Leander; Juvenal's Fifth Satire; Translated by George Chapman* — and well indeed does Mr. Smith deserve of the admirers of George Chapman for this handsome reprint of works which were so difficult to be met with. The other volume for which we are indebted to Mr. Russell Smith is of equal, though essentially different interest. It is *The Complete Works of Richard Crashaw, Canon of Loretto, edited by* William J. Turnbull, Esq. It is somewhat remarkable, considering the acknowledged merits and wide-spread reputation of one whom Cowley addressed as

"Poet and Saint! to thee alone are given
The two most sacred names of earth and heaven,"

that a full reprint of Crashaw's works should be left to the present day. They are now produced in a cheap yet handsome form, under the able editorship of one who deeply sympathises with the feelings of the Poet.

Those who know how thoroughly Mr. Edlyne Tomlins is acquainted with our national records will be prepared to find in any work undertaken by him all the light which those documents can throw upon his subject. The reader who takes up his *Yseldon, A Perambulation of Islington*, will find all this, and much more. For Mr. Tomlins seems to have exhausted all sources of information in the preparation of his valuable Monograph on the History and Antiquities of Islington. Had he done less, we should have been prejudiced in favour of his book from the good feeling which is manifested in its dedication to the memory of one who took interest in its progress. While

on the subject of Topography, we have to call attention to a very graphic and well-written guide-book to a district of great interest, although but little known. *Buchan*, by the Rev. John B. Pratt, M.A. (with its excellent illustrations) will be found a most useful companion to such of our countrymen as choose during the coming summer to renounce the passport system, and content themselves with home journeys, and who may select this out-of-the-way district for their pleasure trip.

We have this week to announce the death of one long and favourably known for his attachment to literary and antiquarian pursuits — Lord Braybrooke — the Editor of *Pepys's Diary*, and President of the Camden Society, who died on Saturday last in the 75th year of his age. The reader who turns to our earlier volumes will see how frequent and varied were Lord Braybrooke's communications to "N. & Q." — indeed, they were only interrupted by the failure of his health, sorely tried by the loss of two sons in the Crimea, and by the death of Lady Braybrooke — and will readily appreciate the deep regret with which we record the death of this kind-hearted and accomplished nobleman.

Mr. John Timbs, the author of the *Year Book of Facts*, and many other instructive works, has retired from his share in the editorship of the *Illustrated London News*. Those who know Mr. Timbs can best judge of what advantage his general knowledge and appreciation of the popular taste must have been to that journal during the fifteen or twenty years of his connexion with it.

Autographs. — Messrs. Puttick & Simpson, on March 8 and 9, 1858, sold an extremely valuable collection of Autographs and Historical Documents. A receipt of Roger Ascham's, found in a fishmonger's shop, sold for 4*l*. Autograph letters by Kitty Clive, 1*l*. 10*s*. Sir Francis Drake, 2*l*. 3*s*. The Duke of Marlborough, 4*l*. 4*s*. Jean Francois Marmontel, 2*l*. Fred. von Schiller, 2*l*. St. Vincent de Paul, 11*l*. 2*s*. 6*d*. Voltaire, 4*l*. 16*s*. General Wolfe, 3*l*. 7*s*. Cardinal Wolsey, 6*l*. 6*s*. Thomas Gainsborough, 2*l*. 12*s*. Topham Beauclerk to Garrick, 4*l*. 4*s*. Rev. Charles Churchill, poet and satirist, 10*l*. 10*s*. Dr. Johnson to Garrick, 6*l*. 7*s*. 6*d*. Garrick to Lord Bute, 2*l*. 5*s*. Rev. John Horne, author of Douglas, 3*l*. 8*s*.; &c.

The extensive and valuable library of John Mathew Gutch, Esq., who for so many years was Proprietor and Editor of Felix Farley's *Bristol Journal*, is now being sold by Messrs. Sotheby & Wilkinson. It commenced on Tuesday, March 16, and closes on Thursday, March 26. In the first day's sale, there was a most extraordinary Collection of very rare and curious Ballads, mounted in 3 vols. royal folio, 30*l*. 10*s*. A Portfolio of old Shakesperian Ballads, Garlands, &c., mounted on blotting-paper, 6*l*. 6*s*. An extensive Collection of MSS. and printed Books relating to Bristol, 11*l*. Dame Juliana Berner's Book of St. Alban's, black letter, 1810, 6*l*. 15*s*. Brydges's Censura Literaria, 10 vols. in 5, half calf, 1815, 4*l*. 17*s*. The most remarkable lots in the second day's sale were those entitled Chattertoniana. Lot 435 consisted of an extensive assemblage of Works, Tracts, Papers, Prints, Drawings, &c., issued during the celebrated Controversy whether Rowley really existed and wrote the Poems published under his name, or whether Chatterton forged them; with various interesting Autograph Letters, including those of Mary Chatterton, the poet's sister, Robert Southey, G. Dyer, J. Cottle, J. Haslewood, &c.; numerous Cuttings from Reviews, Newspapers, and Magazines; a transcript of Chatterton's Poems, *Kew Gardens*, in the handwriting of Isaac Reed; a broadside printed on cotton, containing a full-length portrait of "the distressed Poet," with verses; a printed list of the Contents by the late Joseph Haslewood. All bound in 16 vols. 8vo. and 1 vol. 4to., calf extra, 13*l*. 15*s*. Cibber's Lives of the Poets, 5 vols. 1753, interleaved with numerous MS. additions, apparently in Cibber's autograph, 2*l*. 10*s*. S. T. Coleridge's Common-Place Book in his own handwriting, with autograph MSS. of some of his Poems, 6*l*. 15*s*. Bishop Coverdale's Christen Rule of the whole Worlde; Christen State of Matrymonye, wherin husbandes and wyfes may lerne to kepe house together wyth love; Christen Exhortation unto customable Swearers, with the maner of sayinge grace, &c. 3 vols., black letter, 1543, 5*l*. 5*s*. Coverdale on The Olde Fayth, black letter, 1547, 3*l*. 1*s*. R. Brathwaite. A valuable Collection of 50 autograph Letters, being the entire Correspondence addressed to Joseph Haslewood, by eminent literary men, on the authorship of *Drunken Barnaby's Itinerary*, embracing the communications of F. Douce, G. Allan, Sir E. Brydges, Sir C. Sharp, O. Gilchrist, Dr. Bliss, Sir F. Freeling, Rev. Dr. Scott (Nelson's Chaplain), &c., with Official Extract Will, Transcripts of Poems, and six autograph letters after the publication, 3*l*. 16*s*. Dugdale's Monasticon, by Caley, Ellis, and Bandinel, 8 vols. 1817-30, half-russia, 20*l*. 15*s*. On the third day another remarkable lot of Chattertoniana, consisting of MSS. and printed Works, was sold for 4*l*. 10*s*. Among other documents was Chatterton's Will, written on a piece of vellum, and Mr. Dix's MS. of the Inquest, printed in "N. & Q., 1st S. vii. 139., but which has since been proved a forgery. A Garland of Roses gathered from the Poems of the late Rev. John Eagles, by his old friend J. M. Gutch, 1857, sold for 4*l*. 6*s*.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Memoirs of Rossini. By the Author of Lives of Haydn and Mozart.

Wanted by *T. B. Woolley*, 127. Wood Street, E. C.

Curtis' Botanical Magazine. First Series. Vols. XXXV. to XLII. (all).
Ditto ditto Second Series. Vols. I. to XIII. and Index (all), uncut.
Shaw and Nodder's Naturalists' Miscellany. Vols. XXIII., XXIV.

Wanted by *Archdeacon Cotton*, Thurles, Ireland.

Notices to Correspondents.

A. A. T. *We have a letter for this correspondent. How shall we address it?*

Eirionnach's *Third Paper on* Bacon's Essays *is necessarily postponed until next week.*

Westminster Prologues and Epilogues. *The Query on this subject shall appear in our next.*

Enival. *Wood. in his* Athenæ Oxonienses, *by Bliss*, iii. 1276, *has given some account of Elisha Coles, a portion of which has been copied into Dr. Stanford's edition of* God's Sovereignty, *Dublin*, 1855.

J. B. S. *has not given the date of Quarles's* Emblems. *According to Lowndes, the early editions have sold for* 3*l*., 4*l*., *and even* 10*l*.

Abrba. *Burnet's* Life of Bishop Bedell *was translated into French by L. Dumesnil.*

Errata. — 2nd S. v. 203. col. i. l. 6., for "Sir Rice Reedd, Bart.," *read* "Sir Rice Rudd, Bart." — 2nd S. v. 214. col. i. l. 26., for "Britons" *read* "Bretons."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s*. 4*d*., *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

[Advertisement.]—Why Burn Gas in Daytime? —Chappuis's Patent Reflectors diffuse the healthful light of day into all dark places.—Manufactory, 69. Fleet Street.

LONDON, SATURDAY, MARCH 27. 1858.

Notes.

PRESERVATION OF MONUMENTAL INSCRIPTIONS.

(2nd S. v. 201.)

[We are glad to see this important question attracting so much attention. Since it was originally discussed in our First Series, some great reforms have taken place in the organisation of that body which would seem peculiarly called upon to take the lead in this matter — we mean the Society of Antiquaries. Let us hope that the expectation of those who long to see that Society more actively engaged in the preservation of our national antiquities — monumental and historical — may be realised on this occasion; and that, by the application of some of the various means at its disposal, we may soon see it busily engaged in what would be the honourable and patriotic task of organising some well-considered scheme for preserving authentic records of our Monumental Inscriptions.]

I am delighted to find it is probable that the preservation of monumental inscriptions is again likely to be discussed in "N. & Q." Several communications on this matter appeared in the 1st Series (vol. iii. pp. 14. 116. 217. 313. 417. 513.), but the subject soon dropped, and I fear little good resulted.

The monumental stones which record past generations have been formerly, and are even now, exposed to so many dangers that it is not wonderful antiquaries should complain of their frequent destruction. The Vandalism of the clergy, squires and churchwardens of the last century probably did more to sweep away such records, as it certainly did to destroy the beauty of the fabrics to which they were attached, than the outburst of Puritan fanaticism at a more remote period. The church restorers too of the present time have destroyed or hidden many a fair tomb, because it did not harmonise with the plan of the building, or with their conceptions of beauty. As this evil can never entirely come to an end, it behoves those who have the interests of topography and genealogy at heart to set about making a permanent record of such inscriptions as soon as may be. I have no great idea of the division of labour in matters topographical. I believe that one man, if he have his heart in his work, may do a large district in the course of the summer months, but before he begins he should have a clear idea of what is wanted and what is not. There are in the British Museum, the Bodleian, and elsewhere, many manuscript collections of inscriptions.* Of these we ought to have a catalogue so prepared as to give, not only the date of the MS., but also inform us whether the notes are general, or only a selection from such as were then extant in the localities where they were copied. All our first-rate county and town histories too contain the inscriptions in the churches of the districts to which they relate, or at least such a selection as the authors of the works considered worthy of a place in their pages. Add to these the Rev. J. H. Hewett's *Monumentarium of Exeter Cathedral*, and two or three publications similar in character and scope. To go over this ground again would be waste of time and energy; the collector ought merely to supply such matters as are wanting in his predecessor's, giving a general reference to the rest, whether they are contained in printed works or accessible manuscript collections.

To take *in extenso* copies of all the inscriptions in all the burial-grounds of Great Britain would be a task so mighty that no division of unpaid labour would ever bring about a satisfactory result. And were such a mass of material got together, what an immense collection of rubbish should we have intermixed with the information that was really useful! The great mass of the modern inscriptions might be reduced to a tabular form with very great advantage. We should get rid of the endless succession of "most tender parents," and "most affectionate of wives," with the nonsense verses that usually accompany such records, and only retain the valuable genealogical residuum. Of course all the old inscriptions should be copied in full — say all before 1700; and of such it would be well in most cases to describe the position that each slab or tomb occupies in the church or churchyard. All the coats of arms too should be noted, and when they occur on parchments or in stained glass a note stating their probable age should be given by the copyist, who should also be very careful to record the existence of any uninscribed tombs, effigies, religious, military, and civil, slabs from which brasses have been torn away and the arches in church walls, which go by the name of founders' tombs, for these may in many cases be identified whenever we have less restricted access to the testamentary records of our ancestors. The collector, moreover, should be determined not to be led astray by making his collection ecclesiological as well as sepulchral. Ecclesiological notes are of equal or greater value, and there is a pressing need of their being taken as early as possible, but they cannot fittingly be arranged in the same collection with genealogical data. Architectural description and family history harmonise well in the pages of the County Historian, but should not be blended in the notes from which his work is compiled.

If a plan were once organised, and a guarantee given that the manuscripts when finished would be deposited in the British Museum or some other place of safety and easy access, I believe a large mass of highly valuable material would soon be gathered together. But before anything is done in the way of joint-labour some one person should

* For an extensive list of these, see Mr. Sims's *Handbook for the Genealogist and Topographer*, p. 287. *et seq.*

be at the head of the scheme, and a fixed plan laid down that all might work in concert.

If any plan of this kind goes on, let it by no means be restricted to this island; but let those who go abroad be prevailed upon to furnish us with notes of the Englishmen who have found a resting-place in foreign earth. I have good reason to know that the foreign burial-grounds contain many memorials of Englishmen. Had we notes of these, it would be the means of clearing up many a difficulty in family history, and adding or confirming many a link in the pedigree of old Catholic families.*

I am making topographical collections for the district in which I live, and hope eventually to compile notes from all the burial-places in the parts of Lindsey. If any one can refer me to any manuscripts of church notes relating to Lindsey other than what occur in Mr. Sims's lists, I shall be very much obliged. EDWARD PEACOCK.

The Manor, Bottesford,
Brigg, Lincolnshire.

I am heartily glad that your correspondent F. S. A. has taken up this subject, and I know it will receive the attention which it so justly deserves. I have been long convinced of the great value of monumental inscriptions to the genealogist and the topographical historian; and accordingly, in my *History of Tetbury* lately published, I was careful to give copies of all "the inscriptions on the monuments at present (1857) existing in the parish church," together with an index, by which they could be easily referred to, and all the monuments relating to any particular family at once discovered.

I was laughed at by the *Saturday Review* for having in an appendix given "even the epitaphs in the parish church;" but I am too well aware of their value to the topographical writer to be moved by this remark. Indeed I could have made several of the genealogies contained in my book much more perfect had the monumental inscriptions which existed in the old parish church at Tetbury, which was taken down in 1777, been preserved. Some few are preserved in Atkins and Rudder, and others have been replaced in the present church, but the greater portion have perished, and amongst them, I am grieved to add, the altar monument to the great William De Braose. I trust that many of your readers will be induced to take up this subject, and to work it thoroughly. To many it may seem superfluous, but let them remember, should accident or time destroy the existing inscriptions, they will be entitled to the lasting gratitude of future antiquaries and topographers. ALFRED T. LEE.

* See "N. & Q." 1st Series, vol. iii. p. 514.

MILTONIANA.

Fully concurring in MR. CARRUTHERS' opinion that before Professor Masson's *Life of Milton* (and possibly *after*, also), it would be desirable and interesting to advert to some points in the poet's history, I beg to offer a few "Notes and Queries" for consideration.

Who is Thomas Jure? — This is a question asked by the learned editor of Pickering's *Milton*.

"Why," says Mr. Mitford (p. iii. of the Life prefixed), "is the direction of Milton's letters to Young translated to Thomas Jure? The answer is simply because the printer mistook Jure for June, which the Rev. Robert Fellowes, M.A., Oxon, intended as the English for Junius, Milton's playful equivalent for Young. So that we have Young=Junius=June=Jure, a somewhat curious equation, and involving a great compliment to the translator, whose intimate acquaintance with his author's life enabled him to add another tutor to those generally assigned to Milton. Is it not almost incredible that edition after edition of Milton's prose works should have been published containing letters headed 'To his Tutor Thomas Jure?'"

Did Milton ever visit Thomas Young at Stow Market? — This Query is partly suggested by a curious passage from a work reviewed in *The Athenæum*, Oct. 4, 1856, and entitled "Suffolk in the Nineteenth Century, by John Glyde." The writer in the passage quoted, after referring to Suffolk "as a district justly proud of being the birth-place of Wolsey," &c., thus proceeds: "in which the mighty Milton received his mental and moral training, and first lisped forth the numbers from which evolved his sublime and holy song;" which means, I suppose, for the verbiage is rather cloudy, that Milton wrote some of his early poems in Suffolk. On reading this interesting statement, the present writer appealed to (in *The Athenæum*, Oct. 11, 1856) Mr. Glyde to prove that Milton was ever in the county at all; but the oracle was mute, and has remained so. The only ground for such a supposition or fancy would seem to be the possibility that the young poet actually paid a visit to his tutor Thomas Young, then living at Stow Market, which he promises in his letter written from Cambridge, and bearing date July 21, 1628. These are the words: —

"Rus tuum accersitus, simul ac ver adoleverit, libenter adveniam, ad capessendas anni, tuique non minus colloquii, delicias; et ab urbano strepitu subducam me paulisper, Stoam tuam Icenorum, tanquam ad celeberrimam illam Zenonis porticum," &c.

If Milton ever paid that visit, which there is nothing I believe to show, he might of course have "lisped forth" some of the numbers referred to by Mr. Glyde. Before leaving this subject I would call attention to the singular selfishness of the Rev. Robert Fellowes, A.M., Oxon, who having "discovered" Milton's tutor Thomas June, *alias* Jure, determined to keep to himself entirely

the *habitat* of that worthy man, which had been revealed by the poet's genial pleasantry on the word Stoa, and thus translated, "*et subducam*," &c.: —

"And that I may withdraw myself for a short time from the tumult of the city *to your rural mansion*, as to the renowned portico of Zeno," &c.

There are other evidences of the extraordinary qualifications of the learned A.M. for the task he undertook, but the above may suffice for the present.

Was Milton ever divorced from his first Wife? — Warton (*Milton's Minor Poems*, 2nd edit. p. 338.) speaks of Tetrachordon as having been published "in consequence of his (Milton's) divorce from his first wife." Is not this an inaccuracy? Did Milton take any steps even towards obtaining a legal divorce?

Alexander Gill. — Mitford (in his *Life of Milton*, p. iii.) seems to confound the father and the son, both of the same name, inasmuch as the expression in the text, "Milton was admitted into St. Paul's School, under the care of Alexander Gill," would seem to indicate the father, while the note on the passage evidently refers to the son, who indeed, and not the father, was Milton's especial friend and tutor. Lethrediensis.

Letter from George Crawfurd, Esq., to James Anderson, Esq.

Crawfurd is well known to Northern antiquaries as the author of the earliest Scotish Peerage. Even at this period his work may be usefully consulted. He married a daughter of Mr. Anderson, and it would appear a coolness had taken place between the father and daughter. Anderson had a very large family, and his *Diplomata Scotiæ* had involved him in liabilities from which he was never able entirely to extricate himself. He was one of those unlucky persons who trusted too much to promises from men in power, which were never realised. He gave up a very lucrative business as a Writer to the Signet to attend exclusively to his Magnum Opus; and was the more induced to take this rash step by receiving the appointment of Postmaster-General in Scotland, an office he held for a comparatively short time.

Crawfurd's valuable *Topographical Account of the Shire of Renfrew* was reprinted some years since. In the Library of the Faculty of Advocates there is a volume of collections in his own unmistakeable handwriting, relative to the family of Crawfurd. That clever but unprincipled man, Simon Lord Lovat, availed himself materially of the genealogical knowledge of Crawfurd in his contest before the Court of Session for the peerage of Lovat with the heir of line who had assumed the title. Some curious letters which passed between the genealogist and his client will be found in the *Miscellany of the Spottiswoode Club* (a very curious and entertaining work, in 2 vols. 8vo., almost unknown in England); from which it appears that, after the wily Highlander had got all he could from Crawfurd, he treated him in the most cavalier manner.

The notion of a decision by a Scotish law Court on a peerage case, after the Union, may startle English lawyers, but such was the fact: and we may observe, that as the Court of Session, while Scotland was a separate kingdom, was the only competent Court for trying questions of peerage, and as that right was not taken away by the Articles of Union, the proceedings were perfectly regular. Indeed the judgment of the Lords of Session was the only title under which Lord Simon held the Barony of Lovat.

"Dear Sir,

"I heartily wish you a good new year, and many of them, that you may live long to the advantage of your family and the benefit of your country. Both my wife and I are mightily surprised that as often as I have written to you, I have never got the least line of an answer, which affects my wife exceedingly. Neither of us are sensible that we have disobliged you any manner of way to have deserved your having utterly forgot us this long whyle; especially Peggie, [who] was so ill before her delivery, and has recovered but very slowly since. I pray God forgive those who (I) judge may be ill instruments in creating of misunderstandings amongst so near relations. But neither my wife nor I am sensible that we have any way of late failed in our duty to provoke you to so total neglect never to inquire what was become of your poor daughter, who says she knows not that she ever wilfully or artingly disobliged you in her whole life, and I think she is a very affectionate and dutiful child.

"Dear Sir, for God's sake let all umbrage be removed, and allow me to behave as a son-in-law ought to do to a father, that has such a value to him, and that may be such a real benefit to me. My wife designes to come in to see you. I offer my most humble duty, and am, dear Sir, your obedient son and most humble servant,

"George Crawfurd.

"[Jany.] Glasgow, 1723."

In the *Scots Magazine* there occurs this notice of his death:

"24 Dec. 1748. At Glasgow, George Crawfurd, Esq., author of *The Peerage of Scotland* and several other curious pieces."

J. M.

Bacon's Essays.

(*Concluded from* p. 206.)

Having some suspicion that Mr. Singer underrated the amount of archaisms and verbal obscurities to be found in Bacon's *Essays*, I made a cursory survey of them within the last two or three days, and found them sufficiently numerous to justify my recommending that a list or glossary be appended to the next edition. I subjoin some

of the most remarkable which are destitute of note or comment. And first let me premise that I write this Note in a remote country parish, without dictionaries, and with no other edition of the *Essays* but Mr. Singer's to refer to.

1. "Wives are young Men's Mistresses; Companions for middle Age; and old Men's Nurses. So as a Man may have a *Quarrel* to marry when he will."—*Ess.* viii. p. 27.

Here "quarrel" seems = *provocation* or *incitement*.

2. In Evil, the best condition is, not to Will; the second, not *to Can*."—xi. p. 38.

"To can" = *to ken*, i. e. *to know*, or rather = *to have the power of doing*.

3. "Those that are first called to Nobility are commonly more *Virtuous*, but less innocent, than their descendants."—xiv. p. 49.

"Virtue" here evidently means *manly energy*, *force of character*, and this explains the apparent paradox.

4. ". . . Which is a great *Adamant* of Acquaintance."—xviii. p. 67.

"Adamant"=*Magnet* or *Attraction*.

5. "This kind of danger is then to be feared chiefly when the Wives have Plots for the raising of their own children, or else that they be *Advoutresses*."—xix. p. 72.

"Advoutresses" = *Votaresses, fanatic Devotees?*

6. "Some there are that know the *Resorts* and Falls of Business, that cannot sink into the *Main* of it . . . Therefore you shall see them find out pretty *Looses* in the conclusion."—xxii. p. 87.

This passage is very obscurely worded: "Resorts and Falls" are I suppose = *Rise and Fall*; "Resorts" also might be=*Relapses*. Then, fluctuations in the tide of Business suggest "Main" as = *the Sea*; or is it = *the middle, centre, or chief part* of Business? "Looses" = Losses; we have "leeseth" and "to leese" in xix. p. 74. and xxxiii. p. 129.

7. "*Habilitations*" towards Arms."—xxix. p. 116.

"Habilitations" = Aids, Qualifications.

8. "They will ever live like Rogues . . . and then *certify over* to their Country to the discredit of the Plantation."—xxxiii. p. 129.

What is to "certify over?"

9. "Then shall be seen upon a day
Between the Baugh and the May,
The Black Fleet of Norway."—xxxv. p. 140.

What is "The Baugh?" What King of Spain's surname was Norway?

10. A Man may think if he will . . . that a Man in anger is *as wise as he that hath said over the four and twenty Letters*.—xxvii. p. 104.

This seems to allude to some proverbial way of staying an angry man. It is more plainly alluded to in xxxviii. p. 148.

11. "Being too near great Cities, *lurcheth* all provisions, and maketh everything dear."—xlv. p. 167.

Is "lurcheth" elliptical for *leaves men in the lurch for?*

12. "The stairs, likewise, to the upper rooms, let them be upon a fair open *Newel*."—xlv. p. 169.

What is a "Newel?"

13. In the Upper Gallery, too, I wish that there may be some Fountains running in divers places from the wall, with some fine *Avoidances*."—*Ib.* p. 171.

Are these "Avoidances" *vents* for the water, or are they *cabinets d'aisance?*

14. "That which yields the sweetest smell in the air is the Violet . . Next, the Musk Rose; then the *Strawberry-leaves* dying, with a most excellent cordial smell; then the Flower of the Vines; it is a little dust, like the dust of *a Bent*, which grows upon the Cluster in the first coming forth."—xlvi. 175.

What does Bacon here mean by the Strawberry? Surely the leaves of what we call the Strawberry have no smell living or dying! What is "a Bent?"

15. "Neither is it *almost* seen, that very beautiful persons are otherwise of great Virtue."—xliii. p. 163.

"Almost" here seems to mean *always*, or perhaps, *mostly*, *often*.

16. "That is the *Fume* of those that conceive the Celestial Bodies have more accurate Influences upon these things below, than indeed they have."—lviii. p. 214.

"Fume" is used here as we sometimes use *vapouring*, at the present day, meaning *fantastic notions, airy empty conceits*.

17. "Some are never without a difference, and commonly, by amusing Men with a Subtilty, *blanch* the matter."—xxvi. 95.

"Blanch" = blink or evade. There is a note on this word in Ess. xx. p. 79.

18. "Talkers and *Futile* persons."—vi. p. 20.

"Futile," as the opposite of *reticent*, meaning *a vain babbler ever pouring forth words*, is not known, I think, at the present day. With us, it means *useless*, *unsuccessful*, as though it were connected with *inutilis*. Thus we say "His efforts were *futile*;" or, "He made a *futile* attempt."

19. "The Scripture calleth Envy an *Evil Eye*. . . . . There is no other Cure of Envy but the cure of *Witchcraft*: and that is, to remove the *Lot* (as they call it) and to lay it upon another."—ix. pp. 27. 32.

Mr. Singer here "refers to James iv. 5.," where there is no mention at all of an *Evil Eye*. I would suggest Eccles. xiv. 10. Cf. Prov. xxiii. 6., Mat. xx. 15.

A note on *Sorcery* or *Lot-telling* as the old characteristic of Witchcraft is wanted here.

20. "*Mountebanks*. . . . . Men that undertake great cures, and perhaps have been lucky in two or three experiments, but want the grounds of Science."—xii. p. 42.

"Mountebanks" are never used now in the old

sense as = *Quacks* and *Empirics*; but, at the present day, signify *Buffoons*, *Clowns*, *Conjurors*, *Jugglers*, &c.

21. "To teach Dangers to come on by over early *buckling towards* them."

"Buckling towards" is distinct, I think, from our modern phrase "buckle to," "i. e. *grapple*, or *close with*; and means, I should say, *bending towards*.

To save space I shall throw a few together *en masse*:

"Prospectives" for *Projects*.—Ess. xxvi. p. 95. "Purprise," for *Precinct* or *Enclosure*—lvi. p. 207. "Present," for *Message* or *Injunction*—p. 116. "Tracts" for *Traits*—p. 20. "Material" for *terse* and *matter-of-fact*.—p. 93. "Muniting" for *defending*.—p. 12.

There are a great number, too, of such words and phrases as—Adust. Equipollent. Turquets. Stonds. Privadoes. Ure. Aculeate. To destitute. To pass in Smother. To keep in Smother. To obtain to, for *attain to*. Trench to point of Estate, for *trench on points of State*. To set a Bias upon their Bowl, *i. e.* to bowl crookedly, &c. &c.

Mr. Singer appends a useful note to "the *Vena Porta*" at p. 156.; but it occurs previously, and without reference, in Ess. xix. p. 73.

"Obnoxious," which is noted at p. 79., occurs again, in the same sense, in Ess. xliv. p. 166. And "Favour" occurs again in Ess. xxvii. p. 104.

Is "(fair)" in the following passage, a misprint for *fain*? What puts it in a parenthesis?

"To him that opens himself, Men will hardly show themselves adverse; but will (fair) let him go on," &c.—*Ess.* vi. p. 21.

The Punctuation in several parts of this book is corrupt and wants looking after. Unfortunately I only made a note of one instance, viz.:

"It is written that Timotheus the Athenian, after he had, in the Account he gave to the State of his Government, often interlaced this Speech. *And in this Fortune had no Part*, never prospered in anything he undertook afterwards."—xl. p. 154.

What is "the Philology of the Wheels of Vicissitude, that is but a Circle of Tales," which Bacon speaks of in the concluding passage of Essay lviii.?

Many of the best notes and illustrations for Bacon's *Essays* are such as might be obtained from his own scattered, fragmentary, and voluminous writings, many of which are little known. Few writers repeat, expand, and illustrate themselves more than Lord Bacon does.

With this concluding remark on the "Counsels Civil and Moral," I shall pass on to the Essays on "The Philosophy of Ancient Fables."

It is much to be regretted that Mr. Devey did not bring out an edition of the *Wisdom of the Ancients* on the same plan as that of the *Advancement of Learning*, which he has already edited *, viz. taking Dr. Shaw's version for a basis, and filling up the ellipses. This translation is an excellent one, and would require little revision of any kind, beside supplying the omissions and restoring the arrangement. What Mr. Devey observes in his preface with regard to Shaw's version of the *De Augmentis*, applies in some measure to his version of the *De Sap. Vet.*, but the latter is but slightly mutilated, and suffers chiefly from the altered arrangement:

"Dr. Shaw's translation might have merited approbation, had not the learned physician been impressed with the idea that he could improve Bacon by relieving his work of some of its choicest passages, and entirely altering the arrangement. In the present version, our task has been principally to rectify Shaw's mistakes [of judgment] by restoring the author's own arrangement, and supplying the omitted portions. Such of Shaw's notes as were deemed of value have been retained, and others added."

An Introduction showing to what extent Lord Bacon deviated from, or enlarged upon, his predecessors in the interpretation of the Heathen Myths, and to what extent he has been followed up by the Mythographers since his time, from Von der Hardt and Nieremberg down to Bryant, Faber, Creuzer, and Mone, &c.—such an Introduction, I say, would be most interesting and valuable.

The text may be enriched and enlarged by extracts from other parts of Bacon's writings. Thus in the *De Augm.* the Fables of *Pan*, *Perseus*, and *Bacchus*, may be found in an expanded form. The Fables of Cupid and Cœlum may be enriched from a fragment entitled *De Principiis atque Originibus, secundum Fabulas Cupidinis et Cœli: Sive Parmenidis et Telesii, et præcipue Democriti Philosophia, tractata in fabula* (Mallet's *Bacon*, 1740, *folio*, vol. ii. p. 319.).

Thus too, in the *De Augm.*, we have the Fables of *Scylla* (Devey's edit., p. 3.), *Atalanta* (p. 58.), *Orpheus* (p. 59.), *Apollo* and *Esculapius* (p. 156.), &c., &c. And in the *Essays*, *Briareus* (p. 56.), *Jupiter* and *Metis* (p. 76.), *Plutus* (p. 134.), *Fama* (p. 221.), &c.

In considering the Philosophy of Ancient Fables, we must remember that what is called Heathen Mythology has its origin from various sources, and is very composite. It includes not merely the gods whom men worshipped, but heroes and traditions of Ancient History (as Deucalion and Prometheus), precepts and moral truths, &c. Their Cosmogony, Philosophy, and Sciences of various kinds, were identified with Theology and shrined in Myths. So that Mythology, being so varied in its origin and composition, is not to be explained solely on any one system. Symbolism or Allegory

* Bacon's Advancement of Learning, and Novum Organum. By Joseph Devey, M. A. London. H. G. Bohn. 1853.

is not the *only* key, but it is the chief one: for as Poetry preceded Prose, and "as Hieroglyphics preceded Letters, so Parables were more ancient than Arguments," and Allegory preceded History. "In Ancient times," observes Jones of Nayland, "Sentiments and Science were expressed by wise men of all professions under Signs and Symbols."* In fact, the whole World is one vast Parable, and we all are taught more or less by Symbols. But, cries Mr. Carlyle, "Men never risked their life on Allegories!" In reply to this and other like objections, I shall make a few remarks.

There seem to be Three Periods of Mythology: *The First* in which Traditions and Truths of various kinds were taught by and mixed up with Symbols and Figures. Here we must remember that the Basis of all Heathen Theology is Monotheism.—2nd. When the Breath of Better Times became corrupted, and the Functions and Attributes of God became separated from Him, and deified: viz. when the Signs and Symbols, Figures and Allegories (or the outward part), were taken literally, and the inner meaning or thing signified was lost sight of. Men have a strong tendency to bring everything within the reach of their Senses; they are impatient of Faith, and like Sight; they strive to embody or materialise the Spiritual, to make visible what is unseen, and tangible what is impalpable; to substitute the outward sign or appearance—*quod stat super*—for the inner, hidden, and spiritual Substance—*quod stat subter*—which underlies the superficies of Nature. Hence Superstition, Idols, Symbols, Hieroglyphs, Myths, Allegories, and Parables, &c.—3rd Period. When Christianity gave the key-note to the Heathen, unlocking the Hidden Wisdom of their Allegories, which had been lost. Undoubtedly the early Fathers and Christian Platonists often pushed this too far. In explaining the Heathen Mythology, they often

> "Struck life into its speech, and shewed much more
> Their own conceiving."

In their zeal to convert the Heathen in this way they proved too much for their purpose, and gave a handle to those bitter enemies of the Gospel, the Alexandrian Platonists,—in fact, they caught a Tartar.

Let me quote in conclusion a valuable passage from Dean Trench's work on the Parables:—

> "The Parable is different from the *Mythus*, inasmuch as in the Mythus the truth and that which is only the vehicle of the truth are wholly blended together: and the consciousness that there is any distinction between them, that it is possible to separate the one from the other, belongs only to a later and more reflective age than that in which the Mythus itself had birth, or those in which it was heartily believed. The Mythic narrative presents itself not merely as the vehicle of truth, but as itself being the truth: while in the Parable there is a perfect consciousness in all minds of the distinctness between form and essence, shell and kernel. There is also the Mythus of another class, the artificial product of a later self-conscious age, of which many inimitable specimens are to be found in Plato, devised with distinct intention of embodying some important spiritual truth, of giving an outward subsistence to an idea. . . . The same is the case when, upon some old Legend or Myth that has long been current, there is thrust some spiritual significance, clearly by an after thought; in which case it perishes in the letter that it may live in the Spirit. . . . To such a process, as is well known, the later Platonists submitted the old Mythology of Greece. For instance, Narcissus falling in love with his own image in the waterbrook, and pining there, was the symbol of Man casting himself forth into the World of shews and appearances, and expecting to find the good that would answer to his nature there, but indeed finding only disappointment and death. It was their meaning hereby to vindicate that Mythology from charges of absurdity or immorality, to put a moral life into it, whereby it should maintain its ground against the new life of Christianity; though indeed they were only thus hastening the destruction of whatever lingering faith in it there might yet survive in the minds of men."—Pp. 5—6.

But even here we may ask, was this Myth of Narcissus invented by the Heathen Poets, "the chief Doctors and Fathers of their Church," and no *meaning* attached to it? Truly we may say with Lord Bacon:—

> "The Wisdom of the Ancients was either Great or Happy: Great, if these Figures and Tropes were invented by Study and Premeditation; Happy, if they (intending nothing less) gave Matter and Occasion to so many worthy Meditations."

Eirionnach.

March 9, 1858.

TASSO AND JOHN BARCLAY.

If you could find room for the following addition to a collection of parallel passages in different authors, it may cause a little attention to be directed to an old book which is worthy of more notice than it receives. John Barclay, in his *Argenis* (vol. i. p. 183., edit. 1664), has this simile:—

> "An nescis quâ arte ægris pueris medicamina concilientur? Ubi medicum cum poculo vident, fastidiunt valetudinem quæ tanti emenda est. Sed qui ætatem illam curant, vel mitibus succis vim domant acerbi saporis, vel præmiis invitant ad salutem, deceptisque pulchritudine poculi oculis, non videre, non scire patiuntur, quid hauriendum sit."

Or to follow the translation of Sir Thomas le Grys, Knt. (edit. 1628, p. 131.):—

> "Knowest thou not with what cunning, children, when they are sicke, must be brought to endure their Physicke? As soon as they espie the Physicion with the cup, they loath their health, which must be bought at that rate. But they which haue charge of them, doe either with sweete syrrups take away the taste of the bitter licour, or with gifts entice them to take that which should cur them; and deceiuing them with a fine cup, not permit them to see nor know what it is they must drinke."

I need scarcely mention the similar passage in

* See his Lecture on *The Symbolical Form common to the Wisdom of Antiquity, Profane as well as Sacred.*

Tasso's famous verse, and only quote it to place both at once before the eye: —

> "Così a l' egro fanciul porgiamo aspersi
> Di soave licor gli orli del vaso,
> Succhi amari ingannato in tanto ei beve,
> E da l' inganno suo vita riceve."

Which Edward Fairfax gives: —

> "So we (if Children young diseas'd we find),
> Anoint with sweets the vessel's foremost parts,
> To make them taste the Potions sharp we give;
> They drink deceiv'd, and so deceiv'd, they live."

The similes in both books are intended to illustrate the same course of action. I do not pretend to do more than point them out. I should not think that Barclay would knowingly have copied from a book so well known and read as the *Gerusalemme Liberata* was in his day; though I think a very curious essay might be written on the notions which old authors held concerning literary plagiarism. J. H. S.

Edgbaston.

"DEBATE OF THE BODY AND THE SOUL."

(Camd. Soc. 1841.)

Several versions of a poem on the above subject are printed in the Appendix to the *Poems of Walter Mapes*. One of these, of the thirteenth century, I have lately had occasion to examine word by word, and beg to suggest the following emendations of lines which, without some such emendations, seemed to me utterly unintelligible. Three of them consist of the mere substitution of *c* for *t*, these letters being very much alike in old MSS.; the other two are equally simple, being only a different division of the letters composing the words.

P. 334., line 22: —

> "With *spetes*, swete for to smell."

For *spetes* read *speces*, *i. e.* spices. (Fourteenth century version, *spiceries*).

P. 335. line 26: —

> "Thouȝ hast wrong i-wys
> *A lye wyt* on me to leye,"

read *al yᵉ wyt*, *i. e.* "all the weight (?) on me to lay."

P. 337. line 6: —

> "Ho may more trayson do, or is loverd betere engine
> Than he that al is *Crist* is to? "

read *trist*, and the passage means, "Who may more treason do, or better plot against his lord than he to whom all his *trust* is? "

P. 338. line 3: —

> "Now the wayn *I sate* ȝate,"

read *is ate*, meaning "Now the waggon (or hearse) *is at the* gate," as in the fourteenth century version.

P. 339. line 5: —

> —— "Helle houndes to him were led
> That broȝden out the *petes* brode."

for *petes* read *peces*, *i. e.* pieces. J. Eastwood.

Minor Notes.

Attempted Assassination of January 14, 1858. — The recent discussion on the doctrine of assassination of a foreign potentate, who was moreover our warmest friend and magnanimous ally, has impressed every impartial mind that there is an innate abhorrence in every Englishman to that demoniacal crime. One very brilliant example of this which occurred, and in which also the ruler of France was to be the victim, may not inaptly be alleged at the present moment. It is also gratifying, as reviving the memory of a great statesman, and as honest a minister as the country ever knew, Charles James Fox.

In the month of February, 1806, a villain who called himself Guillet de Gevrillière, waited upon Mr. Fox to communicate to him "what would give him *satisfaction*," to put to death the Emperor of France! Nothing could exceed the virtuous indignation of Mr. Fox at this horrible proposal, and he instantly ordered him out of his presence, and gave orders to an officer who accompanied the base wretch to send him out of the kingdom as soon as possible; but reflecting upon the matter he despatched a messenger to M. Talleyrand, to acquaint him of the circumstances, with this observation: "Our laws do not permit us to detain him long; but he shall not be sent away till after you shall have had full time to take precautions against his attempts, supposing him still to entertain bad designs; and when he goes, I shall take care to have him landed at a sea-port as remote as possible from France." This probably the Alien Act permitted to be done.

S. S. S.

Erasmus' Bower.—In my copy of Knight's *Life of Colet* (Lond. 1724, 8vo.), at p. 41. is this MS. note: —

> "I have seen in old writings of Mountjoy House wch before the fire of London was old Drs. Com'ons (and after Rebuilt) a Place on the Site thereof called Erasmus Bower."

Joseph Rix.

St. Neots.

Neglected Literature. — 1. In *Miscellanies by Richard Twiss*, vol. ii. pp. 140—143., are reprinted (from a book entitled *An Introduction to the Game of Draughts*, by William Payne, 1756), the Preface and Dedication (to the Earl of Rochford), both written by Dr. Johnson, which I do not find in his Works; there is, however, to be found therein the Preface to *New Tables of In-*

terest by *John* Payne, published in 1758; would not a reprint of the aforesaid Preface and Dedication be acceptable to many, as they must be generally unknown?

2. In *Letters of Literature* by Robt. Heron, Lond. 1785, are printed corrections ("with his own hand") by Akenside, of his *Pleasures of Imagination*. Have they been adopted in the later editions of that work? *

3. The author of the *Reflections upon Learning*, 7th edition, 1738, p. 23. states that:

"The common Grammar, that goes under the name of Lily, was done by some of the most considerable men of the age; the English Rudiments by Dr. Colet, Dean of Paul's, with a Preface to the first editions directing its use, by no less a man than Cardinal Wolsey; the most rational part, the Syntax, was *writ* or corrected by Erasmus, and the other parts by other hands; so that though Lily now bears the name which while living he always modestly refused, yet it was carried on by the joint endeavours of several learned men, and he perhaps had not the largest share in that work."

These facts may be new to some. K.

New York.

Length of the great Wall of China. — Huc (*Christianity in China*, vol. ii. p. 201.) represents the great wall, Wan-Li-Tchang-Tching, as ten thousand *leagues* in length. Instead of *leagues*, it should be *li*, a Chinese measure of 1750 feet. (Müller, *Univ. Hist.*, I. x. 6.) Ten thousand *leagues* are more than the earth's circumference; whilst ten thousand *li* are equal to 3314 miles, more than twice the real length of the wall, an extension of masonry, however, sufficiently marvellous without supposing it in fact, which it is not, continuously of the same dimensions and material throughout. Were the wall double for its whole length, — it is partly so, — the ten thousand *li* of the Chinese would be a sufficient approximation to the truth. Nine *li* are nearly equal to one league. Fifteen hundred English miles is very nearly the actual length of the great wall. (Map of China, U. K. S.) T. J. Buckton.

Lichfield.

Queries.

WESTMINSTER PROLOGUES AND EPILOGUES.

You will confer a great favour if you can permit me to inquire through the medium of your columns, whether any of your readers can assist in completing a collection of Westminster Prologues and Epilogues, now in progress with a view to publication. From the year 1782 onward the series is perfect. Before this date, however, we have only 1722 (Prologue), '26 (Epilogue), '40, '47, and '51 (Prologues), '53 (Epil.), '57 (Prol.), '58 to '63 (all), '69 (Prol. and Epil.), '72 (Do.), '73, '74, '75, '77 (Epilogues), '78 (Prol. and Epil.), and '80 (Epil.). There are therefore many gaps. It is almost needless to say that all known sources of information have been resorted to; but there may be MSS. unknown to me or my fellow-editors which would supply what we want.

Charles B. Scott (Head Master).

Dean's Yard, Westminster.

[* A few of these alterations were adopted by Mr. Dyson in his edition of Akenside's *Poems*, 4to. 1772; which have been reprinted in the subsequent editions.— Ed.]

SIR MAURICE BERKELEY, STANDARD-BEARER TO KING HENRY VIII.

May I request any reader of "N. & Q." who is conversant with the genealogy of the Berkeley family, to assist me in distinguishing between two knights named Sir Maurice Berkeley, who were both living at the middle of the sixteenth century.

1. Sir Maurice Berkeley, the younger son of Thomas tenth Lord Berkeley.

2. Sir Maurice Berkeley, of Bruton in Somersetshire.

The latter is in the pedigree of that branch styled standard-bearer (*vexillifer*) to Henry VIII., Edward VI., and Elizabeth. If that honorary office made him also a courtier, we may conclude he was the same Sir Maurice, who, being one of the knights of the privy chamber, shortly before the death of Edward VI. in 1553, signed the settlement of the crown on the Lady Jane (see *The Chronicle of Queen Jane and Queen Mary*, p. 100.); and also the knight who, when the rebel Sir Thomas Wyat surrendered at Temple Bar on Ash Wednesday in the following year, carried him on the crupper of his horse to the court at Whitehall. (*Ibid.* p. 50.)

Machyn, in his *Diary*, p. 227., notices the funeral of the wife of Sir Maurice Berkeley at "Dytton," on March 12, 1559-60. Who was this lady? and in what county was Dytton? Was it Ditton in Kent? According to Dugdale's *Baronage*, i. 368., the Sir Maurice I have first named married Frances, daughter and co-heir of Richard Rowdon. A pedigree in the College of Arms (Vincent 20, f. 351.) says Alice, daughter and heir of Thomas Rowdon of East Peckham in Kent; and that she was mother of Edward Berkeley of Bradley, who married Elizabeth, daughter and heir of Brice Berkeley, but died without issue. Another MS. (Vincent 31, f. 183.) terms the wife of Maurice "neice of Walter Rowdon." If she was really of the East Peckham family, it is the same that is better known under the orthography of Roydon. Is the lady's true name and real parentage to be ascertained?

With respect to Sir Maurice Berkeley of Bruton, Collinson, in his *History of Somersetshire*, states that he married, 1. Katharine, daughter of Wil-

liam Blount, Lord Montjoy, and sole heiress of Charles Blount, the last Lord Montjoy, created Earl of Devonshire; and 2. Elizabeth, daughter of Anthony Sandys of Kent, Esquire, and that she survived him, his will being made at Brewton on Feb. 10, 1581. Collinson's introduction of the name of the Earl of Devonshire, who did not die until 1606, is evidently widely wrong; but I find that William Blount Lord Montjoy, great-grandfather of the Earl of Devonshire, had by his first wife Elizabeth, daughter and coheir of Sir William Say, two daughters (and coheirs of their mother), 1. Catharine, married first to —— Chambourne (Champernowne?), and secondly to Sir Maurice Berkeley; and 2. Gertrude, who became Marchioness of Exeter.

Sir Maurice Berkeley's second wife was a lady who is mentioned by Foxe in his *Actes and Monuments*, as one of the instances of Protestants saved by God's providence in the reign of Mary. She was gentlewoman-waiter to the Lady Elizabeth (afterwards Queen) during her imprisonment in the Tower; and subsequently, as Foxe states, one of the exiles for religion at Geneva and Basle. She was at Geneva, in the family of Sir William Stafford (of Grafton) and his wife Dorothy, the daughter of Henry Lord Stafford, and granddaughter of Edward Duke of Buckingham. In the *Livre des Anglois à Genève*, edited by Mr. J. S. Burn in 1831, she occurs at p. 7. as "mystres Sandes alˢ Foster their coosen." Whence was the name of "Foster" derived? And was her father Anthony Sandys a brother of Edwin the Archbishop of York?

A monument supposed to exhibit the effigies of Sir Maurice Berkeley and his two wives remains in the church of Bruton, but it has no inscription. (Phelps's *History of Somersetshire*, i. 238.)

John Gough Nichols.

Minor Queries.

Roger North.—In Baker's MSS. at Cambridge is preserved an autobiography of Roger North, author of the *Examen*, of the *Lives of the Norths*, and other books. I have undertaken to edit this for the Cambridge Antiquarian Society, and shall be grateful for any information about the original MS., or about North's life and studies, beyond what is given in Chalmers, and in the prefaces to his lately published works. J. E. B. Mayor.

St. John's College, Cambridge.

Letters of Governor Thicknesse.—The Rev. F. Kilvert will be thankful for the communication of any unpublished letters of the well-known Governor Thicknesse, or for any *original* account of, or anecdotes respecting that eccentric character.

Claverton Lodge, Bath.

Leopold von Berchthold.—Can any correspondents of "N. & Q." communicate any original information, or direct to any published account *in detail* of Count Leopold von Berchthold, the chamberlain and friend of the Emperor Joseph II. of Germany; who, following the example of our own Howard, devoted much of his life to the relief of human misery; and who, in the subsequent reign of the Emperor Francis, fell a victim to his benevolent exertions as inspector of military hospitals? K.

Irish Yellow-coats.—I have lately met with the following sentence in the *Memoirs of Edmund Ludlow, Esq., Commander in Chief of the Forces in Ireland*, vol. i. p. 77. (Edinburgh, 1751):—

"Those who stormed on my side were the *Irish yellow-coats*, commanded by Capt. Leicester."

What more is known of this class of soldiers?

Abhba.

Pacenius.—Has the following rare work been reprinted: *Ἔξετασις, Epistolæ nomine Regis Mag. Britaniæ ad omnes, etc., a Bartholo Pacenio, J. C. Montibus, Impressore Adamo Gallo, anno* 1610? If only existing in the original edition, I almost despair of its perusal, as it has long evaded my inquiries. The late Joseph Mendham long sought for it before he was able to procure a copy, which he at length did through Mr. Thorpe. Where shall I find the *fullest* account of it? Enivri.

Fivemiletown, co. Tyrone.

Thackeray's Humourists.—At p. 197. (ed. 1853) Mr. Thackeray prints, in a note, the celebrated letter of Pope describing the death of his friend Wycherley. This letter, from Curll's edit. of 1735, where I believe it first appeared, down to Roscoe's (the latest) edition, has always been addressed to "E. Blount, Esq." Mr. Thackeray, however, has headed it "To Mr. Alcourt." I should feel much obliged if Mr. Thackeray would tell us his authority for this new address? I have no note of a "Mr. Alcourt" as in any way connected with Pope. T.

Dr. Spiers' French-English Lexicon.—This was recommended to me as the best by one of the principal Cambridge booksellers, a few years ago, but is, I think, not so complete or accurate a guide for the older French authors (Molière, &c.) as Chambaud. A French teacher in a public school, who contemplated publishing an abridgment of Chambaud (which if well done would be extremely serviceable) informed me that he had reviewed Spiers' *Lexicon* some years previously in the *Revue des Deux Mondes*, but he could not remember the year or number, and I have been unable to find it. I should feel obliged to any reader who could refer me to any such review. F. J. Leachman.

20. Compton Terrace, Islington.

Pearls found in Britain. — Classic authors frequently describe this island as producing pearls. Suetonius in his *Life of Julius Cæsar* (cap. 47.) says that one of his objects in crossing to Britain was to obtain them; and he describes him as poising them frequently in his hand, "interdum suâ manu exegisse pondus," as if they were of unusual size. Solinus (i. 2.) tells us the brooch, or stomacher (thoracem) of the statue of Venus Genetrix (the temple to whom was founded by Julius), was of British pearls. Tacitus (*vitâ Agricolæ*) says they were brownish or dusky, "subfuscæ ac liventia;" and Ælian (*De Naturâ Animal.*, xv. 8.) says they were gold coloured. How is it, among the millions of oysters annually opened, none are now found? A. A.

Poets' Corner.

Cob at Lyme Regis. — Richardson's *Dictionary* makes al-cove from Arabic *al-cobba*. May not the "*cob*" at Lyme be from this? The word may have been imported by some of the Eastern tin merchants. Will some Arabic scholar say what *cobba* exactly means? A. Holt White.

Cabalistic Doctrines. — Are the mysterious doctrines of the Cabala, which are said to have been imparted by tradition to Adam, Abraham, Moses, &c., but since the time of Ezra retained in the memories of the priests, still remembered, held by, and believed in by the learned Rabbis of the present day? or do they themselves only regard them as an invention of the philosophising Jews of the later centuries preceding the Christian era, with the view of accommodating the speculations of the Gnostics to the religion of the Old Testament? M. G.

Leamington.

Usher, Reredos, Ereyne.—1. What is the meaning and etymology of Usher in the following lines of Hudibras, Part II. Canto I., line 95.? —

> "This b'ing resolv'd, she call'd for hood
> And *usher*, implements abroad
> Which ladies wear, beside a slender
> Young waiting damsel to attend her."

2. What is the etymology of reredos?
3. What is an "ereyne" in the following? —

"He held this conclusion, that the Sacrament of the Auter is a thing without soule, wen than a tode or a *ereyne*, whech have lyfe."—Capgrave's *Chronicle of England*, p. 297.

Beta.

Cambridge.

Milbournes of Co. Hereford. — In one of the Harl. MSS., Brit. Mus., it states that Sir Piers Milbourne of Tillington, co. Hereford (about 1400), was related to King Edward V., and was also heir to one of the Beauchamp family. I should feel obliged by any information on the subject. T. M.

King Charles at Carisbrooke. — In a book published 1852, under this title, is a story of a young merchant, who agreed to find a ship, and help the king's escape. Can any one inform me who this young merchant was? A. Holt White.

Manuscript Collection of Madrigals. — In the library of the Sacred Harmonic Society are four oblong quarto volumes containing the Cantus, Altus, Tenor, and Bassus, parts of nearly 250 English and foreign madrigals for three, four, five, and six voices. I am desirous of recovering (if possible) the two volumes containing the Quintus and Sextus parts, which are necessary to perfect the five and six part madrigals, and should feel obliged for any information as to their present ownership. The collection is in a handwriting of the middle of the seventeenth century, and in the original binding, and has stamped on the centre of each cover the name "William Firmage," the two words being separated by a wreath. From an inscription in the Cantus book, it appears that these volumes were formerly in the library of the Academy of Ancient Music. W. H. Husk.

Sykes Dyke, and Manor of John de Chappell, near Carlisle. — Can any of your readers inform me in what parish Sykes Dyke, near Carlisle, is to be looked for? also, which of the Sykes family acquired the manor of John de Chappell in or near that city? J. S. (3.)

"*Three things are ever silent*," &c. — Bulwer, in his *Harold* (book x. chap. ii.), observes: "Three things are ever silent — Thought, Destiny, and the Grave." I have a dim recollection of this idea in one of the ancient classics. Can any of your correspondents help me with a parallel passage?

C. W. Staunton.

Minor Queries with Answers.

"*Besant.*" —

"Wednesday, Jan. 1. 1752. Was a great court at St. James's to compliment her majesty and the royal family; but on account of the mourning (for the Queen of Denmark, his majesty's daughter) his majesty did not go to the chapel royal to offer the 'byzant.'" — *Gent. Mag.*, vol. xxii. p. 40.

What ceremony was this? J. B. S.

[Besant, or Byzant, is a coin of pure gold, struck at Byzantium in the time of the Christian emperors; and hence the gold offered by our kings on festivals is called *Besant*. The origin and use of these *Besants* is pointed out by Camden (*Remains*, art. Money); who says, "that a great piece of gold, valued at 15*l.*, which the king offereth on high festival days, is yet called a Bezantine, which was anciently a piece of gold coined by the Emperors of Constantinople; but afterwards there were two purposely made for the King and the Queen, with the resemblance of the Trinity inscribed, *In Honorem sanctæ Trinitatis*; and on the other side, the picture of the Vir-

gin Mary, *In Honorem sanctæ Mariæ Virginis.*" These were used till the first year of James I., who caused two to be new cast; one for the King, and the other for the Queen, with different inscriptions described by Camden. A writer in the *Archæologia*, v. 299., says: "It is a very common idea (though at present [1779] not strictly true,) that our Kings offer, on New Year's Day, a Byzant, or wedge of gold. Whatever may have been the ancient custom, the present royal offering, whenever the King communicates at the chapel, consists of five guineas. There is no offering on New Year's Day; but that made by the Lord Chamberlain, for the King, on Twelfth Day, is a box containing three purses, wherein are separately contained leaf gold, frankincense, and myrrh, in imitation of the offering by the Magi."]

Brown Bess. — When was the musket first so called? As the musket was always kept bright until a recent period, was it called Bess before?

A. Holt White.

[*Brown Bess*, in its primary meaning, is equivalent to brown barrel. *Bus*, in Dutch, is the barrel of a gun; in Low Germ. *büsse*, in Swed. *byssa*. Hence our English *Bess*, as applied to a gun-barrel. (*Conf.* in Med. Latin, *bus-bas*, fragor *scloporum* et certaminis.) The Dutch *bus* appears often in composition. *Hand-bus*, a pistol; literally, a hand-barrel. *Bus-schieter*, a gunner; literally, a barrel-shooter. We have the Dutch *bus* (a barrel) in three English names of fire-arms: viz. arque*buse*, *obus*, blunder*buss*. At the first of these three, *arquebuse*, we must look a little more closely, would we trace the term Brown *Bess* to its primæval source. The most formidable of cross-bows, before fire-arms came into general use, was one which shot a ball, or pellet, from a *barrel*. Specimens may yet be seen. Now this was the original *arquebuse* (i. e. *arc-bus*, or *arc-et-bus*, bow and barrel). In process of time, as gunpowder came into use, the *arc* disappeared, and the *buss*, or *barrel*, remained. Hence *arquebuse*, though it properly implies a bow fitted with a tube or barrel, came into use as the old appellation of a soldier's firelock. And hence the name of *Bess* (bus, büsse, or byssa), which the musket has borne more recently. *Bess*, or *bus*, is the last syllable of the old *arquebuse* or *harque-bus*, cut off for separate use, just as in the more recent instance of *bus* from *omnibus*. The barrels of firelocks were sometimes *browned*. Sometimes, however, they were required to be kept bright. Could we ascertain who first in mercy ordained the browning of the barrel, we might have some prospect of ascertaining the first introduction of the term "Brown Bess." Doubtless it was some hero of the fight, not of the field-day. For a further illustration of the term *Brown Bess* it may be proper to remark, that in Northumberland, according to Halliwell, a gun is known by the not very elegant title of *black bitch*. Now, like *bus* in Dutch, *büchse* is in German a gun-barrel. ("*Büchse*, 2. ein eisernes Rohr zum schiessen:" *an iron tube for shooting.*) May we not infer, therefore, that *black bitch* was originally "black büchse," i. e. *black barrel*, in conformity with *brown barrel*, or *Brown Bess?* "Formerly," says Zedler, "and before the invention of gunpowder, *arquebuse* signified *a bow with a barrel* (Bogen-Büchse), which is the literal meaning of the word."]

Thais. — In the *Art Treasures Catalogue* of the recent exhibition at Manchester, No. 118. (among the modern masters), was an allegorical painting by Sir J. Reynolds of "Thais setting fire to Persepolis." Thais is called Miss Emily Bertie, and the owner of the picture is J. Tollemache, Esq. Will you be good enough to inform me whether there is any story connected with this picture, and where it is to be found?

D. S.

Cheltenham.

[A story prejudicial to the character of Sir Joshua Reynolds, with reference to this picture, was circulated in a publication called the *Earwig*. It is indignantly denied by Northcote (*Memoirs of Reynolds*, 4to., 1813, p. 280.), who asserts from his own knowledge, that Sir Joshua never painted any person of the name of Emily Bertie, and that the whole story is an entire fabrication. He says, "The portrait in the character of Thais was painted in 1776, the head only, on a whole-length canvas, from a beautiful young girl of the name of Emily Coventry, who accompanied a gentleman to the East Indies, where she died in early life. The picture was not finished until 1781, and then sold to Mr. G——, for one hundred guineas." Madame D'Arblay (*Memoirs*, ii. 14.) tells us that Mr. G—— was the Hon. C. Greville. Malone also informs us the price was one hundred guineas; but that the name of the young lady was Emily Pott. See *Reynolds and his Works*, by Wm. Cotton & John Burnet, p. 155.]

Meaning of "*Hullshop.*" — Sir John Boroughs, keeper of the records in the Tower of London, in his book on *The Soveraignty of the British Seas*, written in the year 1633, speaking of the Hollanders fishing upon our coasts and carrying the fish into other countries, and bringing from those countries goods in return, says at p. 128.: "From Brabant they returne for the most part ready money, with some Tapestries and Hullshop." What kind of commodity was "Hullshop?"

Edw. J. Wilson.

[Several derivations might be suggested; but the most probable meaning of *hullshop* is, an *assortment of goods*. What particular assortment shall be presently suggested. In the Scottish language an assortment is "*hale-ware*": from *hale*, whole, and *ware*, goods or merchandise. "Hale-ware," however, has many congeners. There is "haill-rack," the sum total of a person's property; and there is also "*hail-coup*," of which *hullshop* appears to be a variation; for *hull* answers to *haill*, and *shop* to *coup*. 1. *Hull* answers to *haill* (whole). "Whole" was sometimes in Old English, "hol" (*Cant. Tales*, 7615); "holly" was "hul" (*Var. Dial.*, Halliwell); and "whole" may still be heard, in the pronunciation of our northern friends, "whul," or rather, with the never-dying digamma, "Fhul." Hence it is that *hullshop* derives its first syllable in our *levigated* pronunciation, *hull*. 2. But we have said its second syllable, *shop*, answers to *coup*. The old Scottish *couper*, a dealer (from *cauponari*), and the old English *copeman*, were what we now call a *chap*man; and, as Jamieson remarks, the Scottish pronunciation of *chap* is now *chop* (whence "to chop and change"). But further: *chap* (pronounced *chop*) is in Scotland, says Jamieson, a *shop*. Thus the affinity of the two expressions becomes manifest: *haill-coup*, *whole-chop*, *hullshop*. But as we would understand by *hullshop*, an assortment of *wares*, a word must be said respecting the original meaning of *shop*. Shop, in old English, was not merely a place of sale, but a place of manufacture, a workshop, *atelier*. Conf. *shope* (made), *shoupe* (shaped), *shuppare* (a maker). *Hullshop*, as it stands in connexion with "tapestry," must probably be taken in a limited sense; *i. e.* for an assortment of such articles as would be required when the tapestry finished its travels and had to be fitted or put up; for instance, the edgings, and fringes

to match, ornamental fastenings, &c. Such was doubtless the *hullshop* which came with the tapestry in the same consignment. The producer sent *all* the articles in his *shop* which were requisite for fixing the tapestry to the best advantage. In short, he sent the *fixings*; just as the upholsterer now sends the rod and rings with the man to put up the new curtains.]

Charles Crawford.—Who and what was Charles Crawford, Esq., the author of *Poems on Several Occasions*, printed for T. Becket, Pall-Mall, 2 vols. 1803? C. W. Staunton.

[Charles Crawford, or, as he is sometimes called, Charles Lindsay, assumed the title of Earl of Crawford and Lindsay, and lived for many years at Cheltenham, distinguishing himself by his liberal subscriptions to charities, missionary societies, &c. Besides his *Poems*, he published a few other pieces.]

"*Friendship in Death.*"—Who was the author of this poem? published some time before 1736.

Geo. E. Frere.

[By Mrs. Elizabeth Rowe.]

Replies.

CAMERONIANS.

(2nd S. v. 108.)

A correspondent, Glis P. Templ. asks for information in reference to the Cameronians. Long since I believe they have discarded this name, as well as those of Mountain-men, Hill-folk, Macmillanites, &c., by which they were commonly known, and have assumed the designation of *The Reformed Presbyterian Church*. The past and present condition and tenets of the church will be found amply laid down by two of its ministers, understood to be the late Professor Symington of Paisley, and the late Dr. Bates of Glasgow, in the following work, entitled,

"Testimony of the Reformed Presbyterian Church in Scotland, Historical and Doctrinal. Glasgow. Published by John Keith, 1842, 8vo., pp. 346.,"

and its *status* as an ecclesiastical body is detailed in the *Edinburgh Almanac* of this year.

There may be mentioned in connection with this subject a family of the surname of Howie, whose ancestors for several centuries past in successive generations have occupied as tenants the farm of Lochgoin, in Fenwick Muir (Ayrshire), about five miles to the west of the village of Eaglesham. Scarcely any situation could be imagined more unfavourable for placing a human habitation than in the midst of this barren muir, the little thatched farm-house of Lochgoin consisting of two apartments (a *but* and a *ben*) with a byre for cattle attached, and near, some small fields of meadow hay, being approachable only in dry weather by footpaths based on peat mosses and spongy bogs; such, however, has been a residence of no mean kind in the history of the bygone Covenanting troubles of Scotland. According to some Notes which I took on 6th July, 1822, when visiting this family, it was then composed of James, Thomas, and Gavin, all unmarried, three sons of the celebrated John Howie, author of the *Scots Worthies*, *Cloud of Witnesses*, *Sermons* relating to their period, and various religious *Tracts*. Previous to the Revolution of 1688 the house of Lochgoin, from its remote situation and inaccessibility, became the frequent refuge of the persecuted ministers and others. It lies but a few miles from Drumclog and Loudon Hill, and on walking over the muir, here and there are yet pointed out grassy mounds where sleep together the persecutors and the persecuted.

Relics of those times of fiery trial are still preserved in the house of Lochgoin, and are agreeably shown to visitors * by the Howies, who are as much conscientiously attached to the old principles as were their forefathers. Of *these* may be stated from my *Notes*,

1st. *A Pocket Bible* which belonged to Captain Paton, published at London in 1652 with an engraved frontispiece. The binding, which has once been elegant, is now somewhat injured. On the back of it are the initials of its owner, Ct. J. P., and on a blank leaf at the beginning of the book is the following *Mem.* in a round style of writing, nearly resembling printed capitals:—

"Capt. John Patons Bible which he gave his wife doun of the scaffold when he was executed for the cause of Jesus Christ at Edinburgh May 8 (or 9) 1684. James Houie received it from the Captains sons daughters husband, and gave it to John Houie his nepheu. John Houie his Bible, Loughgoin, II."

2nd. *Captain John Paton's sword*, a neat blade or *shable*, with sheep-head handle, 26 inches long, and about 1¼ inch broad in blade, with which Captain Paton is said to have killed twenty-eight persons in one day; there were formerly on it twenty-eight notches, reported to denote the twenty-eight years of persecution, but these are now partially worn out by rust. Captain Paton used this sword on all occasions.

3rd. *Linen Flag* or *Stand of Colours*. On the left side near the top is the representation of an open Bible with the words "Verbum Dei" inscribed on it. To the right side, on a line with the Bible, is the Crown supported by a thistle. Beneath is read, in antique *Italic* Capitals,—

"*Phinigh For God*† *Cuntry*
And Covenanted Work
Of Reformation."

* Among other distinguished visitors, I have heard of the late Rev. Dr. Chalmers, and of the late Rev. Edward Irving of London. The latter was so enraptured with the relics, that he caused a procession to be arranged, the parties with them marching over the muir to the sound of the drum, and himself waving the flag.

† The blank in the inscription is significant. I have no doubt it was left to be filled in, if religious and political changes had occurred favourable to the cause in the royal disposition.

It is still in good preservation.

4th. *Drum*, of about the usual military size. The cylinder is of oak, the rims of ash. The place for beating on appears to be some kind of prepared skin, and when struck sends forth a very loud sound. Known to have been used at the battles of Drumclog and Bothwell Bridge, and always taken out with Capt. Paton.*

5. *Pair of Drumsticks*, formed of ebony, or some kind of dark mahogany.

6th. *Books of Manuscripts*, apparently written by different hands, seemingly containing *Sermons, Oaths, Documents*, &c. On the board of one of the books were found the names of Cargil, Bruce, William Guthrie, &c. Part of the Sermons have been published by John Howie.

In addition was a considerable collection of old theological works. James (his eldest son) informed me that the greatest part of his father's library had been at various times dispersed amongst numerous relations of the family, and especially to the female members of it on their marriage; most likely all their dowry.

Through the publication of the *Scots Worthies*, the name of "John Howie of Lochgoin" has been in a sense immortalised in Scotland, and in the highest degree respected by his countrymen of all classes. His book has long been a household book, abundantly read, and will continue to be read when books of high pretensions are forgotten. It is astonishing what he did, considering his limited education, want of opportunities, and straitened worldly circumstances. Only the purest love, and almost apostolical devotion to the cause which he served, could have carried him through. He wrote his life, in which we find some glimpses of the spiritual frames of his mind, his difficulties, and the motives which had induced him to undertake what may be called the "Scots Martyrology." This autobiography was printed about three years after his death, under the following title: —

"Memoirs of the Life of John Howie, who lived in Lochgoin, and died January 5, 1793, aged fifty-seven years, one month, and twelve days. His last words 'Christ would come' (*Memoirs*, p. 180.), containing a Series of Religious Exercises, Soul Soliloquies, Meditations, and an Account of the Lord's Goodness to him in general. Psalm lxvi. 16., Come and hear, &c. To which is subjoined a Short Later Will or Dying Testimony of James Howie, who lived in Lochgoin and died soon after the Revolution. Glasgow. Printed for James Howie, Lochgoin, 1796. 12mo. pp. 212."

As this work is now exceedingly scarce, and long out of print, I may be excused for bringing forward a few particulars, chiefly bearing on his literary history, but narrated in his own modest words: —

"At last I married again a cousin of my own, who was of a quiet disposition, and under the character of a religious woman, after which I kept more to the form of an outward profession — and having from my younger years had great pleasure in reading *Biography*, the eminent lives and comfortable deaths of Christ's faithful *Witnesses*, both under *Antichrist Popish* and *Prelatic*, and having thereby gained a strong regard for the memories and contendings of our *Scots Worthies*, both in the reforming and suffering period; in process of time, I thought of publishing *Mr. James Renwick's large life*, which was wrote by *Mr. Alexander Shields*; but upon second thoughts, I took up a resolution to collect what materials I could obtain, and wrote a kind of lives of a number of them, which I did at leisure hours, with small views that ever any thing I could do should merit the publishing of them, however my motives were ingenuous, out of love to them and their contendings, or cause they contended for; and the Lord determined that they should both be published, and much esteemed by men of all ranks and denominations. Whilst I was writing and collecting the first draught of the *Scots Worthies*, sometimes in the morning — one morning my wife, who was not without an inclination to religion, being in bed in the little closet where I was writing, she was just going to give me a reproof for my folly in writing; what would I do but make people laugh at my folly; immediately these words came into her mind, Mark vii. 37., *He hath done all things well, he maketh both the deaf to hear and the dumb to speak.* After which she durst never speak against it; and indeed from the testimony of many the consequence was no way unanswerable to what as to this I have observed.

"After which I published *a Collection of their Sermons*, which cost me no small pains, with some other *pamphlets* and *publications*, which being so well known I need not mention; but that which cost me most thought and study was the writing of one upon the *Administration of the Lord's Supper*, when the controversy took place among the *Antiburgher* side of the *Secession*, about taking the bread before consecration.—Although the protestors furnished me with much of the authorities or materials — it was always my custom before I entered upon any thing of this nature in writing, which was designed for the public, to pray to the Lord for light and direction, and that if it was not for his honour and glory that it might be frustrated; and I may say in humility, that all the different pieces were very well taken and esteemed in general, yea some declaring that they reaped advantage by some of them . . . .

"Another instance, having now a numerous family, several of whom were but young, and meeting with an outward loss of cattle, I was much cast down (it coming so sudden and unexpected), yea more dejected than ever I had been upon the account of my many heinous sins . . . But what I was to observe that soon after being at dinner, and all my children sitting around me, I began to think what will become of these poor young ones if things go thus with us, which sure was a distrusting of the Lord's mercy. . . . For at that very time and instant these words darted into my mind, *who feeds the raven's young that cry.* This word I often remembered and pleaded afterwards, and for a number of years, though several of them were very bad, we had more than before, and was in no scarcity. . . .

"I always of a long time had some melting of heart, when I read the *Dying Testimonies* and last words of our late sufferers, and other martyrs, and did covet their lot and condition at death. Amongst other books or writings which I had, or seen, which were not a few, I took a longing to have a Collection of the Dying Testimonies, Personal Covenantings, and Soul Soliloquies, of about twenty of them that were old dissenters, the most of

* For life of the Captain, see *Scots Worthies.*

whom had lived in the persecuting period, and died since the Revolution; and I had it a little time from a correspondent before, when I transcribed out of my *great grandfather's* dying testimony and last words; now I intended to transcribe more of them; so I sent for and got them, and *William Wilson's* dying testimony along with them. I transcribed them, and amongst other duties they were accustomed unto that of personal fasting and humiliation for sin, either at set times; or on emergent occasions...."

In the mind of one capable of drawing in pleasure from an almost sacred spot, I would refer him to the little "closet" (mentioned in the foregoing by the author), or study where he employed his hours. It is a very small room, one of the two domestic apartments of the house, and entering off the kitchen, with a door leading into a garden; the latter, when I saw it, was blooming with the choicest flowers. At a corner of the garden was a bower covered with honeysuckles, which his son James stated to me was the place where his father retired away from the din of the house, and sometimes in it for days together held communion with God, by prayer, meditation, and fasting. In his autobiography there is one instance of this in a documentary, covenanting engagement, made between God and himself, connected with his solemn moments: — "Subscribed at Lochgoin, in the little Garden or Yard, June 10th, 1785 years, John Howie."

The surname Howie has been supposed to be a corruption of the French name *Hauy*. As the Scotch would derive it rather from the local situation of the farm, a little *how* or *hollow*. The following epitaph on a gravestone in the churchyard of Fenwich parish shows so far the genealogy of the family: —

"The dust here lies under this stone,
Of James Howie and his son John;
These two both lived in Lochgoin,
And by Death's power were call'd to join
This place. The first, November twenty-one,
Years sixteen hundred ninety one.
The second, aged ninety years,
The first of July was brought here,
Years seventeen hundred and fifty five,
For owning truth made fugitives.
Their house twelve times, and cattle all
Once robb'd, and fam'ly brought to thrall.
All these before the Revolution,
Out-liv'd Zion's friends 'gainst opposition.

"And he said unto me, these are they which came out of great tribulation. Rev. vii. 14."

Another verse: —

"The voice said cry, what shall I cry,
All flesh is grass, and so must ly,
As flow'r in field withereth away,
So the goodliness of man decay.
Isa. xl. 6, 7."

G. N.

It is no wonder your querist should be in need of information in regard to "Cameronianism," when the great historian of the day, Macaulay, describes it as "lingering in a few obscure farmhouses in the South of Scotland." The term is, in truth, a mere nickname applied to designate the religious convictions of a large body with congregations, presbyteries, and synods in Scotland, England, Ireland, and America — with missions to the Jews, the South Seas, Syria, Northern India, and several of the colonies. Their proper name is Reformed Presbyterians. Their distinctive tenet is the Headship of Christ over the nations, with which it would be inconsistent, as they think, to recognise by any formal oath a civil constitution not framed according to this principle. As Presbyterians, for example, they decline oaths which in their judgment bind them to the support of Episcopacy and something more, though they live quietly as subjects of the realm, and are the descendants of the men who in the course of last century furnished a regiment in support of the present dynasty on the British throne. A full statement of their doctrinal views will be found in Dr. Symington's *Messiah the Prince*. Besides the *Westminster Standards*, their chief symbolic book is a *Testimony, Doctrinal and Historical*, of which the last edition was emitted in 1839. The proceedings of this church are recorded in its various periodicals: *The Reformed Presbyterian Magazine for Scotland; The Covenanter for Ireland; The Reformed Presbyterian, Covenanter, and Banner of the Covenant for America*. Any respectable bookseller should be able to supply copies of these publications; say, for instance, Johnstone, Hunter, & Co., Edinburgh. Anon.

The Cameronians still exist as a distinct sect, a small but tenacious body. Their chief strength is in the West of Scotland, where they have several congregations. Dr. Goold, who lately edited in a very able manner the *Works* of Dr. John Owen, in 24 volumes 8vo., is one of their ministers. They had lately, and perhaps still have, a religious periodical representing their sentiments. J. D.

ROBES, SWORDS, AND MACES OF CIVIC COMMUNITIES.

Aldermen in Livery. — In reply to the Query of your correspondent A. C. M. (2nd S. v. 177.), whether the robes and gowns of the Corporation at Canterbury were purchased at the public expense, I can find no record of the same; and I am confirmed in thinking they were procured at the cost of the wearers by the fact that this practice was in force during the latter days of the old Corporation, previous to the enactment of the Municipal Reform Act.

Each alderman, on his election, had to provide, not only his gown, but two leathern fire buckets, and each common councilman one fire bucket.

Since 1832 the Mayor and Council have dispensed with robes, but this year a scarlet gown, trimmed with sable, subscribed for by the ladies of Canterbury, was presented to the Mayor, which he wears on most public occasions, together with a gold chain, the presentation-gift to a former mayor, by his brother.

The Sword of State and Mace of the Canterbury Corporation have been from time to time displayed on certain public occasions. The sword was presented by James I. to the City during the mayoralty of Thomas Paramore.

The mace itself has a history, and an ancestry. The charter of Henry VI., to which the citizens owe their first privilege of choosing a mayor, confers upon that dignitary the power to appoint "Sergeants at Mace," directing their maces to be borne before him.

In the 26th year of Elizabeth "a mace is ordered to be made out of the maces of the town sergeants," but although these were of silver, some reflection seems to have been cast upon the origin of the mace; for ten years afterwards "one very fair mace is ordered to be made, *decent*, to be carried before the Mayor."

In 1650 we have an entry of "the great mace" being "altered and finished;" but as the City had about this time some heavy demands from the State to furnish arms and soldiers, the Corporation resolve "That the mace be made with as little charge and addition of silver as may be."

In 1680 the City decide "That either the new mace be made, or the old one be repaired." The party for the "new mace" seem to have prevailed; for in June, 1688, we find an entry wherein the Chamberlain is recorded to have given "twenty shillings for those who assisted him about it."

Referring to the ancient practice of wearing gowns and robes, we find in the 2nd and 7th of Philip and Mary, "That Mr. Mayor is ordered to provide his wife the Mayoress with a scarlet gown, and a bonnet of velvet, upon the pain of forfeiting 10*l*." There is a tradition, although it does not appear on the Burghmote Rolls, that under a certain contingency he had also to provide her with a silver cradle. J. Brent.

SEBASTIAN CABOT AND RICHARD EDEN.

(2nd S. v. 193.)

All the information respecting Richard Eden that could be gleaned by an author of diligent research your learned correspondent, Mr. Samuel Lucas, will find in the *Memoir of Sebastian Cabot* [by R. Biddle.?], 8vo., London, 1831. The author's indefatigable industry appears in every page of his work. Many confusions and misrepresentations which had long prevailed regarding this great seaman he has fully cleared up, and more than one "vile calumny" refuted.

In 1555, Eden published —

"The Decades of the Newe Worlde, or West India, conteyning the navigations and conquestes of the Spanyardes . . . from the Latin of P. Martyr. London, 1555."

It is a thick 4to. volume printed in black-letter. In addition to the translation of Peter Martyr, Eden has subjoined extracts from the most rare and curious voyages and travels. Hakluyt (vol. iii. p. 498.) calls him "that learned and painful writer;" and he has transferred a great portion of Eden's work to his own pages. Mr. Biddle states (p. 62.), that "Eden was not a mere compiler . . . In point of learning, *accuracy*, and *integrity*, he is certainly superior to Hakluyt . . . Sebastian Cabot he seems to *have known familiarly*, and he has conveyed from the lips of the 'good oulde man' himself interesting particulars of his earlier voyages!" Eden also attended Cabot on his deathbed; and in one of his works published by "R. Jugge" he has given an affecting account of the dying seaman's last moments. (See *Memoir*, p. 222.)

The author, in referring to Cabot's birthplace, gives some extracts from Purchas, Harris, Pinkerton, Churchill, Barrow, and the *Quarterly Review*, to show how the matter has been treated by them. He then gives this deeply interesting and important information: —

"Now it will scarcely be credited, that we have in Eden a *positive* statement on the subject [of his birth-place] from the lips of Sebastian Cabot himself. The following marginal note will be found at fol. 255.: 'Sebastian Cabote tould me that he was borne in Brystowe, and that at iiii. yeare ould he was carried with his father to Venice, and so returned agayne to England with his father, ofter certayne yeares, whereby *he was thought* to have been born in Venice.' Thus then was the question settled 275 years ago . . . . Surely it is as absurd as it is unnatural to deny to such a man the claim which he seems to have anxiously preferred, and which has been placed on record under his direct sanction." (p. 69.)

Mr. Lucas will now see whence Sayer took the MS. note that he (Mr. L.) inserted in a local paper; and our City Librarian will also see that *all* Sayer's MSS. are *not* "to be classed with Chatterton's Forgeries."

A list of Eden's works is given in Watt's *Biographia Britannica*. If Mr. Lucas is desirous of having a copy of the *Memoir of Cabot*, it is very likely that J. Russell Smith, 36. Soho Square, can supply it him; but should he have any difficulty in procuring one, I shall feel much pleasure in lending him mine. William George.

Bristol.

Replies to Minor Queries.

Who was the Author of "Peg Bull?" (2nd S. v. 214.) — As I personally knew the author during the last eighteen years of his life, I have no diffi-

culty in answering the question. Towards the close of the reign of George II. a large proportion of the most intelligent and patriotic people of Scotland urged the legislature to extend to that portion of the United Kingdom the establishment of a militia force, and many able pamphlets were written on the subject, of which one of the most impressive was ascribed to Dr. Adam Ferguson, who, in the year 1759, was admitted Professor of Natural Philosophy in the University, from which office he was, five years afterwards, transferred to the Chair of Moral Philosophy. In 1760 he was urged to publish a satirical exposure of the supposed views of the opponents of a Bill which had been repeatedly pressed on the attention of Parliament; and in compliance with the wishes of some of his warmest friends, he produced a humorous little work entitled *The History of the Proceedings in the Case of Margaret, commonly called Sister Peg*. I do not feel myself entitled to state who was "the Nurse," or who was "Hubble-Bubble," unless I obtain permission from Dr. Ferguson's only surviving son, Colonel Ferguson, who was long an officer in the Indian army, and, having been stationed in Delhi many years, was better acquainted with that city than any man now alive. Dr. Adam Ferguson was born June 20, 1723, and died in the ninety-third year of his age, on February 22, 1816. The eldest of his sons, Sir Adam Ferguson (the schoolfellow and most intimate friend of Sir Walter Scott), and the youngest, Rear-Admiral John Ferguson, both died within the last three years. The latter has left an only son, Captain Adam Ferguson of the 42nd Highlanders, in which regiment his father was chaplain in 1745; and in that year, on December 18, he preached a sermon in Gaelic, which was translated into English, and published for the use of a lady of quality in Scotland (the Duchess of Atholl). This is now as scarce a sermon as that of David Ferguson preached to the Parliament of Scotland in 1571, of which till now one copy only has been known to be extant for more than a century. L. (2.)

Platonic Love (2nd S. v. 88. 219.).—I am not "familiarly acquainted with Plato," and cannot refer to any passage on which the common notion of "Platonic love," as adopted by Byron, and inquired for by E. H. L., is founded. In the *Phædrus*, and especially in the *Symposion*, x. 265. ed. Bipont, those who wish to know Plato's views will find them in Greek, and, I hope, leave them there. H. B. C.

U. U. Club.

Bladworth Family (2nd S. v. 48.).—In the *Book of Family Crests* there is a family named Bloodworth, whose crest is a dexter hand couped fesswise, gu., holding a cross croslet fitchée, in pale, sa. Buchanan Washbourn, M.D.

Thomas de Quincey (2nd S. iv. 472.; v. 57. 199.) — Had P. H. F. and G. B. read my Query with attention, they would have perceived that I was acquainted with *The Confessions of an English Opium-eater*, and that the charming episode of "Ann" could not be the one I was seeking for. I have been privately informed that the paper by De Quincey on *Heu! taceam* is in *The Titan*. Can any one tell me the number in which it appeared? The opium vision appeared in a magazine of the Ainsworth breed: I think the *New Monthly* or *Bentley* about a year and a half ago.

C. Mansfield Ingleby.

Birmingham.

Arms of Bruce (2nd S. v. 236.) — According to a MS. collection of pedigrees of the Earls of Scotland, purchased at the sale of the library of the Rev. — Powell, at Messrs. Puttick and Simpson's Rooms in 1848, Margaret, daughter and heiress of Niel, 2nd Earl of Carrick, married Adam de Kilcorcath, who died at Acon, 1270, *s. p.* She afterwards married Robert de Brus, Lord of Annandale (*ob.* 1304), and by him was mother of Robert de Brus, who became by the resignation of his father 5th Earl of Carrick, 1292, and was crowned King of Scotland, 1306 (*ob.* 1329), and of Sir Edward Brus, Lord of Galloway and Earl of Carrick, crowned King of Ireland, 1316, and slain at Dundalk, 1318. The arms borne by Sir Edward Bruce are specifically given, but the arms of Galloway are blazoned: vert, a lion ramp. ar. crowned, armed, and langued gu.; and those of Bruce, or, a cross saltier, gu., a chief of the 2nd. It is very probable that Sir Edward bore these coats quarterly. The old arms of the Earls of Carrick, before the Macdougalls and Bruces, were ar., a chev. gu., and these arms were quartered, 2nd and 3rd, with Bruce, by Christina, sister of Sir Edward, who married Seton.

John Maclean.

Hammersmith.

"*Times prohibiting Marriage*" (1st S. xi. xii. *passim*.) — The following rhyme upon this subject deserves adding to those which have already appeared in "N. & Q.":—

> "Advent marriage doth deny,
> But Hilary gives thee liberty,
> Septuagesima says thee nay;
> Eight days from Easter says you may;
> Rogation bids thee to contain,
> But Trinity sets thee free again."

W. P. L.

Greenwich.

Marriage Customs (2nd S. v. 48. 178.).—

"Ethelwold caused a ponderous cross of stone, inscribed with his name, and other memorials, to be made and erected in the ground adjoining Lindisfarne Abbey. The socket, or foot stone, in which it was mortised, still lies a few paces to the east of the ruined church. It was held in such veneration, that, after being broken by the Danes.

in their first descent on this island, the parts were put together by skilful workmen, with lead and cement. It was carried, with the remains of St. Cuthbert, wherever the flying monks wandered with their holy charge, and, at last, was placed in the cemetery of Durham Cathedral. The socket-stone of the above cross is now called the Petting Stone. Whenever a marriage is solemnised at the church, after the ceremony, the bride is to step upon it, and, if she cannot stride to the end thereof, it is said the marriage will prove unfortunate."—See Allan's notes to Hegg's *Legend of Saint Cuthbert.*

A marriage custom connected with the Venerable Bede's chair at Jarrow church is incidentally mentioned by me in 1st S. v. 434., and may here be indexed. CUTHBERT BEDE.

"*Life is a Comedy*," *&c.* (2nd S. iv. 129.)—In a letter from Walpole to Sir Horace Mann, dated Arlington Street, Dec. 31, 1769, he says:

"I have often said, and oftener think, that *this World is a comedy to those who think, a tragedy to those who feel*,—a Solution why Democritus laughed and Heraclitus wept."

And in another letter to the same, dated Arlington Street, March 5, 1772, he says:

"Recollect what I have said to you, that *this World is a Comedy to those who think, a tragedy to those who feel!*—the Quintessence of all I have learnt in fifty years."

I. K.

Large Parishes (2nd S. v. 148.)—I would inform Oxoniensis that the parish of Whalley, in Lancashire, contains 106,395 statute acres. The parish of Lancaster contains 70,539 acres; that of Kirkham 45,428, and that of Blackburn 48,281. These figures are taken from the Ordnance Map of Lancashire. WILLIAM DOBSON.

Preston.

The parish of Lydford, Devon, which comprehends the greater part of the forest of Dartmoor, is computed to contain 57,600 acres. T. P.

Tiverton, Devon.

Boswell Caricatures (2nd S. iv. 29.)—

"Boswell Caricatures, published May and June, 1786, by E. Jackson, No. 14. Mary-le-bone Street. N. B."?

I have one of Boswell as a monkey preparing the tail of a bear (Johnson) for the Scotch Professors to kiss. W. C.

"*Francion*" (2nd S. v. 178.)—H. B. C. is perfectly right in claiming for Sorel the authorship of *Francion*. The title of Ronsard's poem is *La Franciade*; and through some unaccountable carelessness I wrote the one instead of the other, whilst *La Franciade* itself was staring me in the face. GUSTAVE MASSON.

Harrow-on-the-Hill.

Goatch or Gotch (2nd S. v. 106.).—This word is not unnoticed in our Glossaries, as Mr. FAIRHOLT supposes. I find it in Ray's *Collection of English Words*, 1691; the *Dictionaries* of Bailey, Ash, Cocker, &c.; and in the recent Archaic and Provincial Dictionaries of Messrs. Halliwell and Wright. Ray's explanation is perhaps the most satisfactory:—

"A *Gotch*; a large earthen or stone drinking Pot with a great Belly like a Jugg."

An earthen jug of this description is still in common use by the peasantry of Norfolk and Wiltshire. The former call it a *gotch*, the latter a *goche*.

It is mentioned in the following extract from *The Village Curate*, 12mo. n. d., as cited by Mr. Wright:—

"It was near sun-set when he arrived at a pleasant village on the border of the sea, which contained what is there called an inn. Having deposited his bundle in the room where he was to sleep, he repaired to the kitchen and seated himself among the rustics assembled over their evening GOTCH of nog [strong beer], joined in their discourse."

It is common in various parts of the country to call any person with a large round belly a *gotch-belly*, evidently from the resemblance to the peculiar form of this jug; and it is perhaps a matter for consideration whether this term does not give us the origin of *gorbelly* (so frequently mentioned by our old dramatists, &c., including Shakspeare), which has not, I think, been satisfactorily explained. (See Nares's *Glossary*, &c.) If so, it will assign a much higher antiquity for the term *gotch* than has yet been adduced.*

EDWARD F. RIMBAULT.

French Abbés (1st S. viii. 102.).—The meaning of the word Abbé is properly speaking *Father* (see St. Paul to Galat. iv. 6., "Abba," Father), and all the priests in France are called by that title. In same manner in England the "regular" clergy of the Catholic Church, and, in Ireland, even the "Secular" clergy, have that prefix, Father, to their names. Besides, the qualification of Abbé has been extended to "clercs," or clergymen, who have not received *ordination*, as priests, but only the "minor orders," as the tonsure, &c. After a time the title seems to have been conferred upon women, since, in some convents, the Superioress is sometimes called Mère Abbesse.

With such exceptions, I am not aware of *Laity* having ever borne the title, although they may have other dignities in the church; for instance, the kings of France, up to the time of Louis-Philippe, have been made *Canons* of St. Martin de Tours, and had right of taking their place, in the sanctuary, dressed in full ecclesiastical habit, their place being the *last* of all the canons of the church; but they never assumed the title of Abbé. F. ROBINSON.

Alton, Staffordshire.

[* See General Index to our First Series, art. GOTCH. —ED.]

Clergymen wearing Gloves in administering the Holy Communion (2nd S. v. 190.).—Any such practice as, your correspondent insinuates, exists of a clergyman wearing gloves in administering the Holy Communion, is one which would expose him to censure by his bishops. The rubric requires the sacred elements to be "delivered into the hands," not into the glove, or set in the tips of the fingers, but "into the hands" of communicants. The 6th Council in Trullo, Constantinople, Can. 101. A. D. 692, forbade the use of golden plates, and desired persons "to hold their hands across and so receive it;" as was the custom in the time of S. Cyril of Jerusalem; and thus our reformers insist on the consecrated bread being "placed in the hand." (*Zurich Let.* xxv. p. 178.) "Be not afraid to take and handle it with thy hand." (Hutchinson, *First Sermon*, p. 230.) Becon pointedly says:

"A layman to touch the Sacramental Bread or cup with his bare hand is counted in the parish-church a grievous sin; but if the *layman have a glove on his hand*, made of a sheep-skin, then he may be bold to touch it; as though there were more holiness or worthiness in a sheep-skin than in a Christian man's hands!"—*The Catechism*, P. V. p. 301.

So also the Fathers, on whose practice in conformity with the Saviour's example, this order was founded. *Hist. Trip.* lib. IX. c. XXX. p. 526.; Chrys. *De Sacerd.* l. III. c. iv.; *Epist. ad Heb.* c. X., Hom. xvii.; *Epist. ad Ephes.* c. i., Hom. iii.; Eusebius, in *Hist. Eccles.* lib. VI. c. xliii.; S. Basil, *ad Cæsar*, Ep. xciii.; S. Nazianzen, *Orat.* viii. Many other passages of ancient writers could be cited. Mackenzie Walcott, M.A.

"*Go where the Water glideth*," *&c.* (2nd S. v. 214.)—J. M. A. must be an inattentive student of his "N. & Q.," otherwise he would remember that his question has been answered before by Mr. H. E. Carrington (2nd S. ii. 219.) The poem is to be found in a volume entitled *The Garden of Florence, and other Poems*, by John Hamilton Reynolds. John Pavin Phillips.

Haverfordwest.

Rood-loft Staircases (2nd S. iv. 481. and 409.).—The staircases are common enough, though they are generally walled up. At Bitton I opened the doorways, which were probably closed at the Reformation, and adapted the staircase to a new pulpit.

Rood screens are not so often met with, though portions of many very beautiful ones remain in this as well as other counties, and some with the original doors, and in all the brilliancy of gold and colour; but it is probable that none exist in a perfect state with all the appendages. The loft or upper part where the rood was, has been more or less universally destroyed, though a searching eye may sometimes find the mortice in which the rood was footed.

Very interesting and valuable information on Rood-lofts, called also the Jubés, may be seen in Pugin's *Treatise on Chancel Screens*, 1851, and in Thiers's *Dissertation sur les Jubés des Eglises*. Paris. 1688. H. T. Ellacombe.

Clyst St. George.

Leigh of Cheshire (2nd S. v. 215.).—Subjects of this kind can rarely be discussed within the limits of "N. & Q.," but the present Query can easily be answered.

Y. S. M. states that Harl. MS. 2187 makes the ancestor of Leigh of Ridge, "Jenkyns" (read Jenkyn for John) "Leigh, second son of Sir Pierse Leigh of *Hanley*."

And that "Ormerod makes the Leighs of Ridge a branch of the Leighs of *Lyme*," and asks "which account is the correct one?"

Y. S. M. is obviously not aware that *Lyme*, or Lyme Hanley, was anciently called *Hanlegh* only, and that the accounts, which he considers to vary, perfectly agree.

It may be added, that all the *Cheshire* branches of the line of de Lega, mentioned by him, namely, those of Booths (*not* Bæthes, as printed in "N. & Q.") Adlington, Lyme and Ridge, write the name Legh, not Leigh, as printed in the inquiry.

Lancastriensis.

Robertson's Sermons (2nd S. v. 147. 222.).—Mr. Phillips's kind attempt to remove a stumbling-block out of my way has only added another to that already existing, for I find his explanation still less intelligible than the original passage. I fancy the latter must be mis-printed, and that "softens the eye of truth" should either be "*shuns* the eye of truth," or "*stifles the voice* of truth. If the editor of Mr. Robertson's *Sermons* would refer to the original MS. the difficulty might be cleared up. Jaydee.

"*Officium Beatæ Mariæ*," &c. (2nd S. v. 170.)—The only feature to give extra value to the copy inquired about, is that it has well executed coloured plates. In other respects the book is of small value, being extremely common of all editions and sizes. F. C. H.

Howell's "*Londinopolis*" (2nd S. v. 197.)—My own copy, like the one possessed by your correspondent L. O. (2nd S. iv. 521.) skips from p. 124. (not 128.) to p. 301. Has Mr. Offor made a mistake in the last figure? J. H. M.

Bowel-hive Grass (2nd S. v. 48.).—I think it is highly probable that the bowel-hive disease is the irritation caused by the presence of intestinal worms. The word "hive," although in common parlance applied to a collection of bees, yet I presume may also have applied to the habitation

of any animals residing collectively. Other members of the same order as the Alchemilla have been used as vermifuges, and Pliny (*Nat. Hist.* translated by Dr. Philemon Holland, 1601), remarks that "Lion's Paw, commonly called Leontopodion (Dr. Holland styles it Our Ladie's Mantle), hath a root which bindeth the bellie, and yet notwithstanding purgeth choller," — qualities that belong to most of the anthelmintic remedies of the present day.

Buchanan Washbourn, M.D.

This plant has always been in great repute among the Germans. Withering says that, in the province of Smolandia in Gothland, a tincture of the leaves is given in spasmodic and convulsive diseases. The Germans call it *Sinau*, in old herbals *Synnaw;* also by names signifying *Lion's foot, Lion's paw*, and, as with us, *Our Lady's mantle*. In a very early German manual of pharmacy, printed in 1589, the *Lady's mantle* is extolled as warm and stimulant; the juice drunk at night, good for the falling sickness, and sure to cure if the patient be also bled in the left hand, between the forefinger and thumb. A decoction of this plant with *Sanicle* is good for complaints of the stomach or breast. But it is especially recommended powdered, and with a little cochineal, for bowel complaints; and to complete its virtues, "vertreibt das würend geblüt ein Leib, treibts auss durch den harn und stülgang." No wonder that it should be deemed efficacious for the *bowel hive* of children, which might require the aid of astringent and stimulant remedies. F. C. H.

How do Oysters make their Shells (2nd S. iii. 158. 198. 239.) — R. W. says the question as to "how oysters make their shells" has not been answered. I do not know the *quo modo*, but I have lately seen some oyster shells sent home from China, which have on the inside of *each flat shell* three or four perfect raised figures of a small size of their *fat deity, or Jos*, being little casts thereof of metal, inserted between the shells of the living oyster, which are again replaced in the water, and after about a year are perfectly cased with the same material as the shell, and attached thereto. The shell is phosphate of lime. W. Collyns.

Haldon House.

A Note on Edington, Somerset (2nd S. iii. 264.) — I refer to this Note for the purpose of suggesting that every correspondent of "N. & Q." should be careful not to form too hasty conclusions. M. A. Ball states that Alfred sought admittance into Guthrum's camp as a harper, in the parish of Ashcot, 3½ miles from Edington: "*hence Piper's Inn*" — thereby leaving persons who are ignorant of the facts to suppose that "Piper's Inn" derived its name from King Alfred's visit to Guthrum's camp. Now the real origin of the name is from the circumstance that the old inn was built and kept (about 100 years ago) by a man named Hugh Piper. Had M. A. Ball first made inquiries on the subject, the mistake could not have occurred. Ina.

Wells, Somerset.

Quotations Wanted (2nd S. v. 214.) —

"Let others hail the rising sun,
I bow to that whose *course* [not *race*] is run."

These lines will be found in Garrick's "Ode on the Death of Henry Pelham," Chancellor of the Exchequer, who died in 1754. (Dodsley's *Collective Poems*, vol. iv. p. 212.) J. H. M.

"More things are wrought by prayer
Than this world dreams of."

Tennyson's *Mort d'Arthur*. A. W. D.

"As for some dear familiar strain,
Untired we ask, and ask again,
Ever, in its melodious store,
Finding a spell unheard before."

Keble's *Christian Year*, "Morning Hymn."

Edw. J. Sage.

"And homeless, near a thousand homes, I stood,
And, near a thousand tables, pined and wanted food."

Wordsworth's beautiful poem, "Guilt and Sorrow," p. 20. of Moxon's collected edition, 1854, stanza xli.

It is interesting to compare this whole stanza (xli.) with the lines in these: —

"*Bridge of Sighs.*

"Alas! for the rarity
Of Christian charity
Under the sun!
Oh! it was pitiful,
Near a whole city full
Home she had none."

J. P. Yarrum.

Dublin.

"Kiss, kiss thou hast won me, bright, beautiful sin!"

This is obviously from Motherwell's poem of "The Demon Lady" (Motherwell's *Poetical Works*, third edition, p. 44). I shall quote the stanza in which the passage occurs: —

"Now, mountain and meadow,
Frith, forest, and river,
Are mingling with shadows —
Are lost to me ever.
The sunlight is fading,
Small birds seek their nest;
While happy hearts, flower-like,
Sink sinless to rest.
But I? — 'tis no matter;
Ay, kiss cheek and chin;
Kiss — kiss — *thou hast won me,*
Bright, beautiful Sin!"

K. S. F.

Two Brothers of the same Christian name (passim.) — In the churchyard of Dunsbourn, near Cirencester, I found an old tombstone of 1611,—

"To the memory of John Jefferies, who had VIII. children, IIII. sonnes and IIII. daughters, as follows ; —

John, George, Thomas, *John*,
Elizabeth, Anne, Susannah, *Elizabeth*."

W. M. C.

Alnwick.

King John's Treasure (2nd S. iii. 126.) — Mr. Sansom asks if there is any tradition as to the precise spot where King John's treasures were lost? As a boy I often went from Norwich to Leicester by the Yarmouth and Birmingham mail, and have had a spot pointed out to me as the exact place by the coachmen and guards with whom I travelled. It is on the left hand side of the road from Lynn to Long-Sutton, and about halfway between the two places. It is a dark-looking, stagnant pool of water, and I always knew it by the name of "King John's Hole." I can also very well remember that it was said that some of the treasure had been dug up while draining the land on the banks of this pool.

X. B.

Miscellaneous.

BOOK SALES.

Library of J. M. Gutch, Esq. — The sale of this extensive collection, consisting of 2848 lots, closed on Thursday last, having taken nine days to pass under the hammer of Messrs. Sotheby and Wilkinson. To enable our readers to get a clue to the present marketable value of some of our standard literature, we have jotted down a few more lots with their prices: — A very extraordinary collection of eighty Old English Garlands of Songs and Ballads, arranged in 4 vols., 7*l.* 10*s.*—Reliquiæ Hearnianæ, by Dr. Bliss, 2 vols. uncut, 2*l.* 11*s.*—Nichols's Literary Anecdotes, with Index, 9 vols. in 10, uncut, 7*l.* — Nichols's London Pageants, large paper, 19*s.* — Martin Marprelate Pappe with an Hatchet, alias a Figge for my God sonne, 4to. 1589, 1*l.* 2*s.*—Nares's Glossary, 4to. 1*l.* 9*s.*—Percy Society Publications, a complete set, with the suppressed tract of S. Gosson, 30 vols. 12*l.*—Chalmers's edition of the English Poets, 21 vols., half vellum, 6*l.* 10*s.*—Retrospective Review, both series, 16 vols. uncut, 6*l.* 8*s.* 6*d.*—Rose's Biographical Dictionary, 12 vols. half russia, 3*l.* 14*s.* — The Rump, or a Collection of the Choycest Poems and Songs relating to the Late Times, by the most Eminent Wits from 1639 to 1661, both parts, illustrated with scarce portraits, additional ballads, key and index, 6*l.* 10*s.*—Paradise of Dainty Devices. This valuable transcript of the edition of 1596 in the autograph of T. Park, with numerous memoranda and the various readings from other editions, with an autograph note of George Steevens, sold for 16*s.* —The Rev. Francis Peck's Miltoniana, or a Collection of Notes respecting Milton and his Works, and other Memoranda to illustrate the Poet's family history. An autograph MS., 1*l.* 5*s.*—Wither's Abuses Stript and Whipt, 1st edit. 1613, with the original wood block of the *Satyr with the Scourge*, 3*l.* 6*s.* — Wither's Fidelia, 1619, with MS. notes by T. Park, 7*l.*—Wither's Juvenilia, 1621—2, 7*l.*—Wither's The Scholler's Purgatory discovered in the Stationers' Common-wealth, 1625, with MS. notes by T. Park, 4*l.* 2*s.*—Wither's Psalmes of David, an autograph MS. of the poet, unpublished, being a different version from that printed in the Netherlands in 1632, fol. 28*l.*— Wither's Collection of Emblems, fol. 1635, 5*l.* 12*s.* 6*d.*— Wither's Dark Lantern and Perpetuall Parliament, 1653, 4*l.* 2*s.* — Wither's Westrow Revived, a Funeral Poem, without fiction, 6*l.* 2*s.* 6*d.*—An original Portrait of George Wither, the poet, painted in oil by Cornelius Jansen, in gilt frame, 13*l.* — Warner's Albion's England, a poem, 1612, 3*l.* 5*s.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Ackerman's History of the Public Schools. London. 1816.
Adam's Index Villaris. Folio. 1690 or 1700. With the map.
Adamson's Bibliotheca Lusitana. 8vo. Newcastle-upon-Tyne. 1836-42. Privately printed.
Gregson's Portfolio of Fragments relative to the History of the County of Lancaster, with supplement. Folio. Liverpool. 1817.

Wanted by *Henry T. Parker*, 9. Stanley Villas, Ladbroke Square, Notting Hill, London.

Purcell's Dido and Æneas. Three or more copies.
Sarum Breviary. Paris. Merlin. 1556, 1557. Fragment or imperfect.
Fars Hiemalis, containing first part of Psalter.

Wanted by *Rev. J. C. Jackson*, Hackney.

Notices to Correspondents.

For the purpose of making room for as many Minor Replies *as possible, we have this week omitted our usual* Notes on Books.

X. B. *will find the old Ballad of "Barbara Allen's Cruelty" in Percy's* Reliques, iii. 124.

Eirionnach. *Your reply to* Mr. Singer *shall appear in our next.*

The Quarterly Review article on Popular Literature *was written by Sir F. Palgrave.*

Mr. Smith's *second article on* The Candor Pamphlets *is unavoidably postponed until next week.*

Zeus, Este, J. Phillips, Junr., Ache, Mary (Liverpool) *are thanked, but have been anticipated.*

A Subscriber *will doubtless be able to procure prepared gutta percha for taking impressions of seals from the Gutta Percha Company. But ordinary gutta percha will answer. See* ante, p. 171.

Nil nisi verum. *See* "N. & Q." *of February 6th*, p. 114. *for the Poem on Milton's Blindness.*

R. W. T. *The MS. notice of Pope was not inserted because it had been printed, as Mr. Townsend has shown.*

C. L. P. "*Off with his head! So much for Buckingham,*" *is from the stage version of Shakspeare's* Richard the Third.

T. B. S's *Query respecting Offerings at St. James's will be found answered in our present volume.*

Curioso *will find the information he desires in Mr. Octavius Morgan's valuable* Table of Annual Assay Office Letters, *published by the* Archæological Institute.

E. B. (Bristol.) "*Voll, Toll.*" *Full and Foolish — He that is drunk is mad.*

Errata. — 2nd S. v. 225. col. i. l. 25., for "ash" *read* "asp." — 2nd S. v. 232. col. ii. l. 14., for "mould" *read* "moulds."

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LONDON, SATURDAY, APRIL 3. 1858.

Notes.

WILLIAM DE WARENNE, FIRST EARL OF SURREY, AND GUNDRADA, DAUGHTER OF WILLIAM THE CONQUEROR.

An error which occurs in Lappenberg's *History of England under the Norman Kings*, translated by Thorpe, appears to be of sufficient magnitude to deserve a Note. At p. 291. of Lappenberg's work we are informed that Henry I. "deprived *his own brother-in-law*, William de Warenne, of the earldom of Surrey," for his adherence to Robert Duke of Normandy; and again, in the next page, when Robert had been insidiously induced to visit England: —

"Assurances of royal favour were readily given him by his brother, and he received not only a safe conduct for his return home, but also the restoration of the Earldom of Surrey to *their common brother-in-law*."

Now the William de Warenne who married Gundrada, one of the daughters of the Conqueror, and who was thus the common brother-in-law of Robert and Henry, died eleven years before the latter ascended the throne of England: and whatever were his other faults, and they were not a few, we nowhere read that *he* joined the ranks of rebellion against his lawful prince; and certainly not against Henry I.

It was William de Warenne, second Earl of Surrey, son of the first earl, who was deprived of his earldom for his repeated acts of rebellion against King Henry I., and again restored by that monarch. This earl is said by Wace, in the *Roman de Rou*, to have bestowed on the king the nickname of "Pied de Cerf," from his passion for hunting, which had previously so largely manifested itself in his father and brother: —

"Li quens Willame le gabout,
Pié de cers par gab l'apelout."

Earl William the Second appears never to have been well disposed towards King Henry, and for this, and perhaps other witticisms (for as Wace says he was a joker), he was much disliked by the king.

The mother of this earl was Gundrada, of whose parentage doubts have been entertained from the earliest periods. Ordericus Vitalis, who wrote in the early part of the twelfth century, asserts that she was the sister of Gherbod the Fleming; but this statement is corrected by Sir Henry Ellis in his *General Introduction to Domesday Book* (vol. i. p. 506.).

In a MS. in the British Museum, quoted in the *Record of the House of Gournay*, she is called a *base daughter* of the Conqueror: —

"William E. of Warren came into England with William the Conqueror; and by William Rufus was created E. of Surrey; he married Gundreda, a *base daughter* of William the Conqueror."

Gundrada is not mentioned by that name by any of the Chroniclers, with the exception of Ordericus Vitalis, but she is expressly called the daughter of Queen Matilda in William de Warenne's second charter of foundation, granted to Lewes priory, in the reign of William II. In this Charter are these words: —

"Donavi pro salute animæ meæ et animæ Gundredæ uxoris meæ et anima domini mei Wilielmi regis, qui me in Anglicam terram adduxit, &c. . . . . et pro salute dominæ meæ Matildis reginæ, *matris uxoris meæ*," &c.

Gundrada is also acknowledged by the Conqueror himself as his daughter, in a charter produced by Sir Henry Ellis, the original of which is preserved in the Cott. MS. Vesp. F. iii. fol. 1. In this charter King William gives to the monks of St. Pancras (at Lewes) the manor of Walton in Norfolk, "pro anima domini et antecessoris mei regis Edwardi . . . . et pro anima Gulielmi de Warenna, et uxoris suæ Gundredæ, *filiæ meæ*, et heredibus suis."

It must, however, be admitted that upon reference to the original, the words *filiæ meæ*, with many others, appear defaced; but a transcript of the charter, given in the *Monasticon*, contains them, and there can be no doubt they were originally there.

And again, in the *Ledger-Book of Lewes* are these words: —

"Iste" (William de Warenne) "primo non vocabatur nisi solummodo Willielmus de Warren, postea vero processu temporis, a Willielmo Rege et Conquestore Angliæ, *cujus filiam desponsavit*, plurimum honoratus est," &c. (Watson's *House of Warren*, vol. i. p. 36.)

After all this it must appear strange that no one of the early chroniclers, not even William of Malmesbury, who wrote in the former part of the twelfth century, and who enumerates the daughters of King William, makes mention of Gundrada. But if we do not find the name of this daughter of the Conqueror in any historian, she occurs, though under a different appellation, in a record whose veracity is indisputable.

In the first volume of the *Domesday Book*, fol. 49. is this entry: —

"Hantescire. In Basingestoc Hd. Goisfridus filiæ regis camerarius tenet de Rege, Heche . . . . Goisfridus vero tenet eam de rege, pro servitio quod fecit *Mathildi ejus filiæ*."

Now here we observe that there is no more trace in the chroniclers of William's having a daughter named *Matilda*, than that he had one named Gundrada; but Mr. Blaauw (*Archæologia*, vol. xxxii. p. 119.) suggests, that the Gundrada of the charters and the Matilda of Domesday-Book may be the Dano-Norman and Flemish names of the same individual; "an identity," says Thorpe in a note in Lappenberg's *England under the Norman Kings* (p. 215. n. 1.),

"of which I hardly entertain a doubt, the components of either name being synonymous with those of the other,

though in inverse order, viz. *Goth.* gunbs, O.H.G. kund; *O. Nor.* gunnr, *bellum*; *O. Nor.* râd, *vires, might*; and *Goth.* mahts, O. H. G. *maht, might*; *Goth.* hilds, A. S. hild, *bellum*. In corroboration of this supposition, I will remind the reader that the Norman Emma assumed the name of Ælfgifu, on her marriage with Æthelred; and Eadgyth that of Matilda, on her marriage with Henry I. Gundrada (*O. Nor. masc.* Gunnradr) is in fact a translation of Matilda."

And thus it is proved, almost to a certainty, that the lady Gundrada, the wife of William de Warenne, first Earl of Surrey, and mother of William second Earl, was no other than the Matilda of Domesday Book, the legitimate daughter of William the Conqueror.

It may here be observed that of modern pedigrees within my reach, the only one that inserts the name of Gundrada as a daughter of William the Conqueror, is No. 604. of the Rev. William Betham's *Genealogical Tables of the Sovereigns of the World.* 1795.

The paper of Mr. Blaauw above referred to, and another by the same writer in volume xxxi. of the *Archæologia*, p. 439., contain much interesting matter relating to Gundrada or Matilda; and the paper of the late Mr. Stapleton, on the same subject, in the *Journal of the Archæological Institute*, vol. iii., may be consulted with great advantage.

George Munford.

East Winch.

SHAKSPEARIANA.

Passage in "Romeo and Juliet." — The word in that passage of Shakspeare's *Romeo and Juliet*, —

> "Spread thy close curtain, love-performing night,
> That *runnawayes* eyes may wink, and Romeo
> Leap to these arms, untalked of and unseen,"—

has been so much contested, on account of its acknowledged obscurity, that a new suggestion on the subject will probably be not unacceptable; especially as one of the Shakspearian debaters went so far as to say that anybody who could furnish the true reading would secure immortal honour.

"Runnawayes" which is the word in the old editions, has, by all the commentators, been pronounced to be a misprint; although, by a forced and far-fetched interpretation, "run-awayes" (which is the mode in which the word is printed in one of the early editions) might be supposed to refer to the "fiery-footed steeds" — the horses of the sun — alluded to in the first line of Juliet's speech. Theobald and Warburton read "*Runaway's* eyes;" affirming that "Run-away" meant the sun. Douce held "Run-away" to mean Juliet; while Mr. Halpin endeavoured to prove that "Run-away" meant Cupid. Mr. Grant White contends for "*Rumour's* eyes;" Mr. Singer, for "*Rumourer's* eyes." Mason suggests "*Renomy's* eyes;" Jackson and Charles Knight, "That *unawares* eyes." Mr. Collier's MS. Corrector gives "*enemies'* eyes;" Mr. Mitford, "*Luna's* eyes;" Mr. Sydney Walker, "*Cynthia's* eyes." Mr. Dyce proposed "That *soon day's* eyes," "That *roving* eyes," and "That *rude day's* eyes;" finally abiding by this third reading.

The reading which has struck me is —

> "That sunny day's eyes may wink."

This would give the same rhythm as the old editions; it is nearest, both in sound and appearance, to "runnawayes;" sound, if the transcriber from stage delivery made a mistake of ear; appearance, if the printer made an error of sight:—

> "Runnawayes,"
> "Sunny day's."

The epithet "sunny," as applied to day, forms an antithesis with the epithet "cloudy," as applied to night, two lines previously, in Juliet's speech. "Sunny" also involves the effect of glare, which suggests the verb to "wink." And moreover, the impersonation of day, with its light and its sunshine, accords with the tenour of the speech throughout, which deprecates all three, while invoking night and its opposite attributes.

> "Come, civil night,
> Thou sober-suited matron, all in black;"

and afterwards, where both the one and the other are combined in juxtaposition: —

> "Come night, — come Romeo, — come thou *day* in *night*;
> For thou wilt lie upon the wings of night
> Whiter than new snow on a raven's back.
> Come, gentle night, — come, loving, *black-browed night*,
> Give me my Romeo; and, when he shall die,
> Take him and cut him out in little stars,
> And he will make the face of heaven so fine,
> That all the world will be in love with night,
> And pay no worship to the *garish sun*."

To conclude, I cannot help thinking that "sunny day's," as taken in context with the whole speech, is most in the manner of Shakspeare; who (especially in his early plays, one of which *Romeo and Juliet* is believed to be) has shown fondness for the poetical conceit, with antithetical style, maintained through entire passages.

Mary Cowden Clarke.

Nice, March 9, 1858.

Passage in "Troilus and Cressida" (2nd S. v. 201.) —

> "Time hath, my lord, a wallet at his back,
> Wherein he puts alms for oblivion —
> A great siz'd monster of ingratitudes."
>
> Act III. Sc. 3.

I am inclined to retain this text, and refer "the great siz'd monster" to *oblivion*. J. W. M.

Kensington.

[This is the first of several communications which have reached us, advocating the original reading. It has also the great merit of being the shortest.]

THE DIFFICULTIES OF CHAUCER.—NO. VIII.

Cost. —

"That nedes *cost* he most himselven hide."
Cant. Tales, 1479.

W. Thomas, in his *Glossary to Urry*, for "nedes cost" suggests "nedes cast;" he must needs cast, or contrive, to hide himself. As the MSS., however, read *cost*, let us see whether we cannot find a meaning as the text stands.

"*Nedes cost*," or "*nedis cost*" (the reading of the "First Edition" and of Urry), looks very like the Italian "*nè discosto*" (nec procul).

Now "nè discosto" would in old French be "*ne discoste*." "Discoste" is a word no longer used in French; but it formerly signified, like the Italian discosto, "distant, farre, farre off" (Cotgrave). *Ne* also, for *nor*, has well nigh passed out of the French language, being superseded by ni; it is used, however, in the sense of nor, by Molière — "ne plus ne moins."

By "nedes cost," then, or "nedis cost," I would understand "ne discoste": —

"The night was short, and faste by the day,
That, *ne discoste*, he most himselven hide."

That is, The night was short, and the day was close at hand, ("faste by,") so that Palamon most hide himself, *nec procul*, *nor far off*, *nè discosto*. Having broken prison, he was under the necessity of taking to the *nearest* cover, or soon the daylight would have betrayed his whereabouts.

Ne, for *nor*, is often used by Chaucer; — "Ne nere Athenes," *Cant. Tales*, 970. "*Ne nere*," nor near. So *ne discoste* (or nè discosto), nor far off.

This view of "nedis cost" will be found on examination to fall in readily enough with the sense of the entire passage. Palamon escapes by night from durance: —

"And thus he fleeth as faste as ever he may.
The *night was short*, and *faste by the day*,
That, *ne discoste*, he most himselven hide;
And to a grove *faste ther beside*,
With dredful foot, there stalketh Palamon."
1477—81.

In other words, The day being about to break he must conceal himself, and in the nearest retreat too (nè discosto, nec procul). He therefore walks off to a grove *faste ther beside*, or *hard by*.

It is well known that in the "Knightes Tale," which contains the passage under consideration, Chaucer reproduces, with variations, the "Theseide" of Boccaccio. Now the proximity of the grove is a feature in Boccaccio's narrative, as well as in Chaucer's: —

"E a sua posta longamente e poco;
E *non* era *lontan* dala citate."
Theseide, B. iv. ed. 1475.

It is doubtless the "*non lontan*" of these lines (*not far off*, *nec procul*), which suggested to Chaucer, when describing the same scene, the kindred expression "nè discosto" or "ne discoste." This successive "emendators" have gone on "correcting," till they have transmuted it into "nedes cast!"

Dryden appears to have caught the very idea that was in Chaucer's mind: —

"Short was the night, and careful Palamon
Sought the *next* covert ere the rising sun.
A thick-spread forest *near the city* lay,
To this, with lengthen'd strides, he took his way,
For *far* he *could not* flee, and feared the day."

In the other instance where "nedis cost" occurs, the idea of *nè discosto* passes from *space* to *time*: —

"Or, *nedis coste*, this thing mote have an end."
Legende of good women, 2686.

"*Nedis coste*," i. e., *ne discoste* or *nè discosto*, not long first, ere long. THOMAS BOYS.

MACARONIC POETRY.

M. Delepierre, in his notice of Macaronic Poetry (*Macaronéana, ou Melanges de Littérature Macaronique des différents Peuples de l'Europe*, 8vo., Gancia, 1852) has given, at p. 221., some account of the Spanish Macaronic writers, stating

"Le Journal 'El Corresponsal del Censor,' a publié en 1794, un Poème macaronique enrichi de notes dans le même genre, sous le titre: 'Metrificatio invectivalis, contra studia modernorum, cum notis critico-scholasticis;' and adds, 'L'Auteur s'est caché sous le nom de Dr. Matthias de Retiro, et l'Editeur signe; El licenciado Duron de Testa.'"

As M. Delepierre does not appear to have seen these lines, or to be acquainted with the author, I will give a few notes, hoping they may be of use to him and to such of your readers as may be interested in such matters.

The author was D. Tomas de Yriarte; the lines were printed in his *Works*, vol. ii. pp. 154—170., Madrid, 1787.

The title is too long to give at full; it commences

"Metrificatio Invectivalis contra Studio Modernorum ab egregiissimo D. D. D. Mathia de Retiro crispa Latinitate et Hexametrata Cadentia composita," &c. &c.

It was preceded by the following notice:

"Versos Macarrónicos que, acompañados de la siguiente Carta, se enviaron al Corresponsal del Censor, y que éste imprimió en su Carta V., publicada en 6 de Julio, 1786."

The letter which follows notices the learned complaint of the fallen state of Latinity in Spain, and adduces the verses in disproof of the accusation. He cites them also as offering at the same time an useful lesson to those who, quitting the studies "que dan honra damente de Comer!" occupy themselves with the barren study of the exact sciences, and other futile pursuits recom-

mended by the moderns. The letter is signed "El Lic. Duron de Testa," who, with D. Mathia de Retiro, make up, doubtless, the two single gentlemen who, when rolled into one, are represented by D. Tomas de Yriarte.

The poem consists of 159 lines of no great merit, and cannot bear comparison in style or matter with any of the best, or much of the commonest, which in this style of poetry has been written.

The extracts given by M. Delepierre require to be carefully collated with the original, and reprinted in any future edition. I add a few lines not printed by M. Delepierre, as examples of the rest.

The following rather indicates the pursuits of certain readers of the British Museum, if the complaints we occasionally hear of be justified:

"Ad quales partes, in fine, redúcitur omnis
Humanistârum Sapientia tam celebrâta?
Rhetorica, et Critica, et Grammatica, Versificâre,
Historias, multasque Novélas atque Viáges
Quotidie légere, et constánter in ungue tenêre
Et Gazetârum morrálla, et Mercuriôrum,
Sive Papelótûm,—quos náscere manè vidêmus
Nocte sepultántur."

D. Tomas de Yriarte appears, like the late Thomas Hood, to have been also no admirer of antiquaries, or of those who sign ——, ——, F.S.A. He also probably would have defined the word antiquary as "A man whose head is turned the wrong way, who looks backwards instead of forwards." His verses, however, are not calculated to give much pain:

"Me quoque fastidit gens Antiquária valdè,
Quæ rótulos véteres legit, atque Neronis ochávos,
Sive manuscriptos, quando est mala littera in illis
Cum garrapátis, tamquam Græcum, aut Arabéscum,
Et patientiam habent studiándi Mithologias,
Quæ sunt Históriæ gentiles, magna Deôrum
Peccâta, et benè ridiculas incredulitâtes."

I am afraid the reader who may refer to this squib of D. Tomas de Yriarte will find his wish to be witty not quite fulfilled, or quite so apparent to the sense of the reader, as it doubtless was to that of the writer. S. H.

PORTRAITS OF MARY QUEEN OF SCOTS AND JAMES ANDERSON.

This document occurs in a collection of "Original letters" in the Library of the Faculty of Advocates, and is curious as showing that there did exist a portrait of Anderson. What has become of it is not known; and it is much to be regretted that there is no engraving of a man who did so much for the history of Scotland. From the artist having been employed by Anderson, whose collections relative to Queen Mary were afterwards printed, it is not unreasonable to suppose that he considered the Hamilton painting genuine. He intended perhaps to have prefixed an engraving of it to his projected work.

"Mr. James Anderson,
Writter to her Mastie
Signet, att her house near
the Potteraw Port
Edinburgh.

"Sir,

"I am asham'd I could no sooner send you Queen Mary's picture, but my waitting to finish it by the originale (that your coppy might be more exact) was the occasion of so long delay—for I hade waited several times on Duke Hammilton—but hade never the good fortune to get him at leasure, till lately, after having waitted a whole fornoon, I then hade the favour to gett the picture the rest of that day, so finished mine by it. I would have sent you, your own picture till so good an occasion, but the ship having fall'n down the river and not having a box ready for it—besides Mrs. Mary your daughter haveing a great liking for it perswaded me you will be content she have it. Mr. Paterson has honestly paid me the money which you so liberally ordered me for Queen Mary's picture and your owne. I doubt not good Sir you will make this young gentil' Mrs Shipport (Mr. Campbell's niece) welcome, and will help her when business so far as it ly's in your way, for she designes to merchandise in milliners' wares, your daughter Mrs. Mary is well and presents her duty to yow. All friends kindly remmember you, and Dearest Sir your most humble and obleeged Servant wishes you all health and happiness.

"John Alexander."

"London, Sep. 12.
"1710.

"Please, Dear Sir, to present my humble service to Sir Robert Sibbald and to Mr. Alexander Crow. I expect, Sir, to go for Florence first, and that within three weekes or a month at furthest."

This letter appears to have been delivered by Mrs. Shepherd, as Anderson has taken down her address, "Mrs. Kath. Shepherd at the Top of the Stair at the head of Gray's Closs." J. M.

Minor Notes.

Rob Roy.—The following extract from the obituary of the *Gentleman's Magazine* for 1735, may be worth recording in "N. & Q.:" "Jan. 2. Rob Roy, the famous *Scots* Highlander."

TEAGUE.

Decay of Families.—The following paragraph, which has appeared in the *Illustrated London News* (March 6, 1858), may be deemed worthy of a corner in "N. & Q.":—

"A curious study has been made concerning the decay of some great European families by the *Court Journal*. A Duchess de Saint Simon is a *femme de ménage* at Belleville. The heir of the last Doge of Venice is a performer at Saint Denis: the keys of Venice, gilt with care, confided to the hereditary keeping of the family, repose beneath a glass shade on the mantel-piece of his back shop. The Captal de Pue, a unique title, one of the noblest in France, is a little actor, on little wages, at the little theatre of Beaumarchais. And the granddaughter of a Duchess de San Severino works by the day at a fashion-

able milliner's. We may add to the above that the sole descendant of the beautiful Aissé, who was asked in marriage by the Prince de Condé, earns a pitiful living at Chaillot."

ABHBA.

Pulci, Morgante Maggiore. — In this poem, one of the numerous epics or quasi-epics on the subject of Charlemagne's Paladins, the author (Canto xx., beginning at Stanza 45), disposes of his hero, the Giant Morgante, in a more unique and unexpected manner, but apparently without intending any burlesque. The Giant, after disposing of a whale which had threatened the vessel with destruction, is attacked on the sea by a *little* lobster or crayfish, "Granchiolono," which bites his heel and causes death. Well may the author exclaim in Stanza 56.,

"O vita nostra debole e fallace."

J. C. BARNHAM.

Norwich.

"*Peck of March dust.*" — I imagine the proverb, "a peck of March dust is worth a king's ransom," is very generally known. This year, so far as we have yet seen the "peck of dust," and consequent value, will not be bestowed on us; still it may not be uninteresting to some of your readers to hear the true meaning of the proverb.

In the *Gentleman's Magazine* (vol. xxiii. p. 167.) the reasons are given for the verity of the proverb, and we are also told the value of the "king's ransom." The word "ransom," the writer says, in the proverb, is not synonymous with our common acceptance of the word, but is to be understood in the following sense: —

The laws of the Anglo-Saxons held that when any person was killed by another, a payment in money by way of compensation was to be allowed; the sum being proportionate to the position in life which the deceased held; this sum was called "Wergild," and varied from 200*s.*, a "Churl's Wergild" to 7200*s.*, or 120*l.* (60*s.* to a pound), a "King's Wergild."

The proverb, therefore, means that "the peck of dust" in this month is worth "as much as was paid for the redemption of a man's life on occasion of the killing of a king, which was the highest mulct our ancestors knew of, and which indeed in those days amounted to a very great sum."

The reason why a dry March is so desirable is, as of course your readers know, that it is difficult to get in the seed-corn unless we have dry and fine weather after February, a month proverbially wet.

J. B. S.

Woodhayne.

A rare English Word. — In John Hall's interesting little book, *Horæ Vacivæ*, 1646, occurs this passage (p. 149.): —

"Tick-tack sets a man's intentions on their guard: errors in this *andwar* can be but once amended."

Who can quote another passage from any author containing this word? I have hunted after it in many dictionaries without avail. It means I suppose *antagonism* or *contest*, and resembles in form many Anglo-Saxon words, which never found their way into English proper. Perhaps nearly the only vestige of the prefix is the *an* in *answer*, from Anglo-Sax., and Suara, signifying probably a *word on or from the other side.* LETHREDIENSIS.

Queries.

TRANSLATION OF THE NEW TESTAMENT.

E. W. has an imperfect copy of what he thinks is Tyndale's *Translation of the New Testament*, and will feel much obliged to any reader of "N. & Q." who will point out some peculiarity by which he may be enabled to identify the edition. The title-page is unfortunately lost, but the Calendar, which appears to have immediately followed it, is perfect. The text is printed in black-letter, in 16mo., and commencing with the signature A 1, goes on to E e 7, where the fragment ends, with the words "Here endeth the Actes of the Apostles," after which follows the catch-word *The.* Besides the initial letters there are forty-seven small and very poor wood-cuts inserted in the page, throughout the Gospels, but some of these are several times repeated; there is also a small cut of St. Luke at the beginning of the Acts. The marginal references are but few; but here and there we meet with a word or two printed in the Italian letter, referring to the subject in the text over against which they are placed, as *Sweare*, *Righte-cheke*, *Sparowes*, *Tabitha*, &c.; the portions appointed to be read for the gospel of the day are also marked in the margin, but in black-letter. On the inner margins are Italic capitals, from *A* to *G*, dividing the chapters into tolerably equal parts. But perhaps the easiest way to identify the edition will be to mention the first and last line of some particular page, say sig. B 2, where they are: —

"is able to put one cubit vnto his stature?"
"is in thine own eye, ypocrite, first cast out;"

this page consists of thirty-four lines without the heading.

E. W. has also a 12mo. Bible, which is lettered on the back as Canne's Bible. It has an engraved title-page both to the Old and New Testaments, on which it is said the work was printed in 1664, but without the name of the printer, or that of the place where it was printed; it has "Marginal Notes shewing the Scriptures to be the best interpreters of Scripture;" and at the end "The Whole Book of Psalms, collected into English Meeter, by Thomas Sternhold, John Hopkins, W. Whittingham, and others." Same date, but

probably not always bound up with the Bible. On the top of the title-page is the giving of the law from Mount Sinai, and at the bottom an eagle displayed, in which is represented the meeting of Jacob and Esau.

Will Mr. Offor have the kindness to inform me whether this is really one of the editions of Canne's Bible?

[Mr. Offor has kindly forwarded the following reply: — "The numerous editions of Tyndale's New Testament which were published before the division into verses took place, and in many cases their close similarity to each other, render it impossible to identify that in the possession of E. W. from the description he has given. A perfect and beautiful one, printed by R. Jugge, 1550, was in the collection of the late Duke of Sussex, nearly resembling that described by E. W. There are two or three in the library of St. Paul's Cathedral. Of these and others now in the Bodleian I have minute accounts, accompanied by numerous drawings in fac-simile, together with many original editions. If E. W. will bring his little gem, and spend an hour with me in my library any Saturday, we may be enabled to identify the edition. Canne's Bible was published in 1664. It was printed at Amsterdam, and is noticed in Dr. Cotton's list of Bibles. I have also one of 1662. The first edition was Amsterdam, 1647. George Offor.

"Grove Street, Victoria Park, South Hackney."]

Minor Queries.

Conspiracy to Murder. — How many cases of indictment for conspiracy to murder have been preferred in England during the last century? and in cases of conviction, what have been the sentences? This Query does not refer to cases in which parties have been indicted as accessories before the fact. Anon.

Sir John Temple. — Sir John Temple, Master of the Rolls in Ireland in the reign of Charles I. I wish to know the date of his death; where it occurred; the place of his interment; and the inscription (if any) upon his tombstone. B. P. W.

Magdaleine de Scudéry. — The romances of Magdaleine de Scudéry, *Ibrahim*, the *Grand Cyrus*, &c., once so popular, are now little read. Where can I find an account of her life and writings farther than the short notices in D'Israeli's *Curiosities of Literature* and the biographical dictionaries? R. H. S.

Brompton.

"*Société de l'Histoire du Protestantisme Français.*" — Some information respecting the publications of this Society, its constitution, and the address of its London agent, is wanted. Has there been any review of the publications already issued, or a detailed list of them printed?

Enivri.

Fivemiletown, co. Tyrone.

Hebrew Letters. — It is, I believe, a universally acknowledged fact, that the Hebrew alphabet in present use dates from the period of the return from the Babylonish captivity. If so, can any of your readers inform me whether it was supposed to have been changed from its ancient and simpler form, now known as the Samaritan, to suit any cabalistic purpose? M. G.

Leamington.

Interments in Churches. — Under what circumstances are interments *within* our churches *now* permitted, as in some cases it is still continued, even where there is *no vault?* G. L.

Prince Lucien Bonaparte in Wales. — A well-written account of Prince Lucien's Philological Tour through Wales appeared in some of the London illustrated newspapers in the latter part of 1855, or the earlier part of 1856. Could any correspondent favour me with the name of the newspaper in which it appeared, and the date?

Bungay.

Was Edward VI. styled Prince of Wales? — Mr. Froude, in the third volume of his *History of England*, p. 258., writes thus:—"On the 12th of October the question was decided by the birth of a Prince of Wales." In Mr. Courthope's recent edition of Sir Harris Nicolas's *Historic Peerage of England*, at page 11., note *m*, I find the following:—

"Neither of the sons of King Henry VIII. had the title of Prince of Wales, although all three of them were Dukes of Cornwall; Edward VI. was about to be created at the time of his father's death."

If the latter statement be true, the former would seem to be erroneous, *i. e.* as far as it is an appellation of the son of Henry VIII. and Jane Seymour. I offer this remark in no captious spirit: on the contrary, I am very thankful to Mr. Froude for what may be termed the most honest account of Henry and the English Reformation. T. W. H.

Reform Club.

Appleby Family. — For several centuries flourished at Appleby Magna, Leicestershire, the family of Appleby, descendants of Sir Edmund de Appleby, Knt., "who fought at Cressy. He bore Azure 6 martlets, or, 3—2—and 1."

Any information with regard to this family will oblige C. Denis.

Bedell, Bishop. — 1. Are there any records extant concerning a grant made to Bishop Bedell of houses or tenements in the city of Dublin? 2. Was the ancient Mayoralty House one of those granted? It stood then in Pell Lane, a narrow street near the Law Courts. It has since been pulled down, but was for a time in the possession of a branch of the Stanford family, from Belturbet,

co. Cavan, who are said to be descended from the bishop. Enivri.

Fivemiletown.

Hollow Sword Blade Company. — I shall feel obliged for references to the origin and history of the Hollow Sword Blade Company, which purchased immense tracts of land in Ireland early in the eighteenth century.*

An Original Subscriber.

Meaning of the word Commonachus. — Does a mediæval writer, in calling the monks of a given monastery A, "Commonachos A," of necessity imply that at the time of so writing he was himself a monk of the given house? In other words, what is the precise meaning of "commonachus?" Ducange and Charpentier give "monachus ejusdem monasterii" as the received interpretation; the meaning of which meaning is equivocal, and depends on the context. For it may either stand for "monks of the house before mentioned," or for "monks of the same house as myself." In short, does the "com" imply association simply, or association with the writer? X. Y. Z.

Recumbent Figures. — I wish to know whether, upon finding in a church a recumbent figure of the fourteenth century, occupying the position usually assigned to the founder of the whole or a portion of the building, *i. e.* under an arch in the wall, it necessarily follows that the person so represented was actually interred there? If not, I shall be glad to be informed of the existence of any such complimentary effigies of the period above mentioned, *i. e.* of recumbent figures placed in one building when the person represented is known to have been buried elsewhere.

T. North.

Leicester.

Mediæval Seals, Miniaturists, &c. — Where can impressions of English mediæval seals be obtained by purchase or otherwise? I should be glad also to meet with information as to where I might find biographies of the mediæval miniaturists and illuminators, from Simone Memmi to Gui. Clovio.

Jno W. Bradley.

Huddersfield College.

Westminster School Motto. — When was the Westminster motto altered from "Dat Deus incrementum" to the modern "In Patriam Populumque?" I find the earlier in a book of school prayers, published in College Street, 1759; and there is a letter in *Gent. Mag.* of April, 1794, remonstrating against the change. C. B. S.

Bishop burned by Queen Mary. — My grandmother by my father's side, in a very interesting memoir now before me, says that one of her progenitors, a Protestant bishop, was burnt in the persecutions under Queen Mary. I wish to ascertain the *name* of this bishop. My grandmother's maiden name was *Newitt*. Can any of your readers, who are in the way of tracing genealogies, give me the desired information?

William C. Wilde.

New Orleans, March 4, 1858.

Quotations Wanted. —

"I rose in my morning splendor,
But mortals regarded me not," &c.

I want to recover the whole of these lines, on the *eclipse* of May, 1836; also those which appeared in *The Times* just before the outbreak of the *cholera* at Gateshead, beginning —

* "The pestilence is calling."

Can any correspondent refer me to them? The latter is so fine as to merit embalming in "N. & Q.," if its length should not preclude it. P. H. F.

[* See "N. & Q." 1st S. iv. 176. 213.]

Minor Queries with Answers.

J. M. W. Turner. — Some of the finest of Turner's early drawings were taken for Whitaker's *Whalley*, and for the *Craven*, and for *Richmondshire*, by the same author. To these the name of the artist appears as "W. Turner." When, and for what cause were the additional Christian names "Joseph Mallord" added?

Prestoniensis.

[Mr. Peter Cunningham, in his Memoir of J. M. W. Turner, has informed us *when*, but not *why*, Turner assumed the additional Christian names. He says, "It was now time [in 1799], he thought, to remove from over his father's shop [No. 26. Maiden Lane, Covent Garden], to No. 75. Norton Street, Portland Road, where he stayed three years, removing to No. 64. Harley Street. But this was not all. In former years he had been content to exhibit as 'W. Turner;' but with his new appendage of letters (A. R. A.) after his name, he had recourse to other initials before his name. From and after his elevation into the Academy, he is 'J. M. W. Turner,' in Court Guides and Exhibition Catalogues."]

Cha, Tea. — My edition of Phillips's *World of Words* is the sixth, 1706, "with the addition of near 20,000 words by J. K(ersey) Philobib." It contains, "Cha. The Leaf of a Tree in China, which being steept in Water, serves for the ordinary Drink of the Inhabitants;" while Tea is described as "a Liquor made of the Leaves of a Shrub of the same Name brought from China and the East Indies, the virtues of which are now sufficiently known." I cannot help thinking that "Cha" was Phillips's description before it had been brought to England, while Kersey added "Tea." Will any possessor of an earlier edition of Phillips tell me if my conjecture be right or wrong? E. G. R.

[The word "Tea" is not in the fourth edition, 1678.]

Interment of Trophies of the Garter. — The following passage occurs in Lady Suffolk's *Letters*, i. 311. *note:*

"On Sunday, 29th Sept. 1728, his majesty assumed his royal state as sovereign of the Garter. . . . . The Dukes of Argyle and Kent performed the ceremony of interring the late king's trophies."

To what does this refer? VEBNA.

[This ceremony is better known as the *Offering*, instituted by King Henry V., an honour done to a defunct knight by a solemn offering up of his achievements at the altar, namely, the banner of his arms, his sword, helmet, and crest, with its mantlings, all which had been set up over his stall when he was installed. These oblations are granted to the Dean and Canons of Windsor, and deposited by them in the Chapter-House. For an account of the ceremony, see Ashmole's *History of the Garter*, pp. 629—635.; and Sir H. Nicolas's *Hist. of the Orders of Knighthood*, ii. 422—426.]

Fore-slow. — What is the meaning and derivation of this word? and when did it drop out of common use? It occurs in Hammond, in his Sermon on St. Matt. x. 15., "You must not *fore-slow* the audience or procrastinate."

ALFRED T. LEE.

[The meaning of this word is to retard. It is compounded of *fore, i. e.* forth, and the Anglo-Saxon *sleacian, sleacgian*, tardere, remittere, relaxare, pigrescere (Tooke, ii. 346.). *Fore-slow* was in common use from the times of Chaucer to those of Dryden. It appears to have fallen into desuetude during the seventeenth century. See also Nares's *Glossary*.]

Walton's "Life of Donne." — In Izaak Walton's *Life of Donne*, a letter is given in which Donne expresses himself thus: —

"*It is now spring*, and all the pleasures of it displease me; every other tree blossoms and I wither."

This letter bears the date of *Sept.* 7. (*Vide* ed. Zouch, York, 1817, vol. i. p. 69.) I have examined various editions of Walton's *Lives*, and in all that I have seen the same discrepancy exists, and seems to have escaped the notice of editors. Can you or any of your readers reconcile it?

A. A.

[This apparent anachronism may be thus reconciled. Walton, as he states himself, made his extracts from several of Donne's letters. Four of these letters *in extenso*, but without dates, were printed as an Appendix to Walton's *Life of Dr. Donne*, the Second Impression corrected and enlarged, 8vo. 1658. On the publication of the four Lives in one volume in 1670, a portion of these letters, with extracts from others, were by our worthy Angler all rolled into one, and incorporated in the memoir, the date, Sept. 7, being then added to the last. A few of the extracts may be identified in Donne's *Letters*, edit. 1651, 4to., at pages 36. 50, 51. and 78.]

Dr. William Turnbull. — In a little work just published, entitled *Hawick and its Old Memories* (Maclachlan, Stewart, & Co., Edinburgh), I find mention made of a little volume called *Border Exploits*, and of a Dr. William Turnbull, physician to the Eastern Dispensary, who is stated to have furnished the medical articles to the *Dictionary of Arts and Sciences*, published in 1779 by the Rev. Erasmus Middleton. Who was this gentleman, and where is his biography to be found?

T.

[Watt (*Bibliotb. Britan.*) notices *The Medical Works* of the late Dr. William Turnbull, with a Life of the Author, by his Son, William Turnbull, A. M., 12mo. 1805.]

Dr. Henry Aldrich. — I am anxious to obtain any information respecting Dr. H. Aldrich, Dean of Christ Church. Sir J. Hawkins's Memoir is exceedingly meagre, and this I believe to be the only one extant. I should be very glad of references to other works, or information of any kind.

W. G. ROUSE.

[The notice of Dr. Aldrich in Kippis's *Biographia Britannica* is useful, on account of its references to works containing other particulars of the worthy author of the celebrated catch, "Hark, the bonny Christ Church Bells." Consult also *Reliquiæ Hearnianæ*, vol. i. *passim*; and Atterbury's *Letters*, by Nichols. The epitaph on the good Dean is printed in the *Gentleman's Magazine*, liv. 506.]

Game of "One and Thirty." — In Bishop Earle's *Microcosmography* (edited by Bliss, p. 62.), mention is made of the game of "One and Thirty." The editor acknowledges his inability to give any explanation of it; and so do I. Can any reader of "N. & Q." throw light upon the subject?

ABHBA.

[Archdeacon Nares states that "this game was familiar within my memory, but chiefly among children; it was very like the French game *vingt-un*, only a longer reckoning." (*Glossary*, art. THIRTY-ONE.) Others, however, tell us that it resembled the modern *rouge-et-noir*. The game was popular in Spain and Ireland.]

Replies.

BACON'S ESSAYS.

(2nd S. v. 238.)

I candidly confess that I wrote the Notes on MR. SINGER'S edition of Bacon under a keen sense of disappointment with a book which I had taken up with every favourable prepossession, and I allowed this reaction of feeling to tinge them more than I ought. This feeling was increased by the want of consideration MR. SINGER displays for that zealous and accomplished disciple of Bacon, —Mr. Montagu. Had I written, as I first intended, an article for a Review, I should not have appeared so onesided or such "a determined fault-finder," but should have expatiated on the merits of MR. SINGER'S valuable preface, and many useful notes, as well as the accuracy of his text, as far as the *Essays* are concerned. Writing for "N. & Q.," I became ungenerously terse.

"The mystery" of my criticising MR. S.'s book instead of Abp. Whateley's is explained by the

simple fact that I object to the latter *in toto*, and should never dream of sitting down to read it, much less of buying it: nor would any one else, I suppose, except an ardent admirer — not of Bacon, but — of the Archbishop. That so-called *edition of Bacon* is, in my mind, a *palimpsest* in which the sage of Verulam is effaced and overlaid by a very different and very uncongenial mind.

With regard to the scholium on Virg. *Ecl.* vii. 51., I am sorry that I have not a Heyne or a Virgil of any kind within reach at present; yet even so, I shall substantiate my criticism.* Bacon's words are: —

"*Number* itself in Armies importeth not much, when the people is of *weak Courage;* for (as Virgil saith) *It never troubles a Wolf how many the Sheep be.*"

The meaning of this is sun-clear: A Wolf would as soon attack *five thousand* sheep, as he would *five; Number* is no protection when *courage* is wanting. Now it greatly puzzles me to know how any man could take this Scholium as a paraphrase on the above, or anyway equivalent to it:—

"After the Shepherd has counted the Sheep, the Wolf is careless about deranging the reckoning."

The meaning of the latter, so far as it has any, seems to be this: "The Shepherd carefully orders and counts his sheep; but the Wolf makes no scruple of confusing his computation, and shortening his reckoning, by making off with two or three of the number." Now I assert that the idea contained in the Scholium is Disorder *versus* Order, and that it in no way gives the true, and very different, idea of Courage *v.* Number.

Mr. S. gives up Momus as the God of *Mirth;* but he does so very reluctantly, and, like a Parthian, casts a dart as he flies. Surely it is useless to bring up an inferior authority, like Lempriere, in the teeth of plain matter of fact. Μῶμος, even independently of the personification, means *a spot, a blemish, disgrace, blame;* and μωμέομαι means *to find fault with.*

With regard to *Bibling*, Mr. S. either does not, or will not, see the force of my objection: Let me again ask, How can *Bibling* (Latin *bibula*) be "used in the sense of "*Tottering?*" It might as well be "used in the sense of" dancing, or of anything else you like. But it might be said, people who *drink, reel* and *stagger* from the effects of drink; and *Bibling* or *bibulus* might have this derived and secondary sense. This conjecture struck me only this moment for the first time, while puzzling my head as to how Dr. Shaw and Mr. Singer connect *bibling* and *tottering*. Is this conjecture confirmed by fact? Are *bibling* or *bibulus* ever used in this sense?

[* The lines referred to are: —

"Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas."]

Mr. Singer not only glories in perpetuating a false and blundering version of one of Bacon's noblest works, without comparing it with the *original*, or making the slightest attempt to correct it; but he *identifies it with the original* in a most extraordinary way: —

"Then comes the formidable accusation that in revising the text of Sir A. Gorges' translation, I have given it as I found it. That I have not altered his *lively* into *long-lived;* his *rope of gum* into *Misletoe*, &c., in the mode in which your correspondent desires that Bacon's *Essays* should be *rewritten* according to the approved specimen by Dr. Shaw from the Essay *Of Praise.*"

I regret that I have mentioned Dr. Shaw's name at all, except in my *third* paper, and only in connection with the *Sapientia Veterum;* it has put a false notion into Mr. Singer's head, and made him misunderstand me, and (*unintentionally* I am sure) *misrepresent* me.

Dr. Shaw's text of the *Essays*, I take it, is made up from a collation of the early editions, together with the Latin version which was made under Bacon's superintendence. Now I did not recommend this composite *text;* I tacitly assumed the true text to be that of Bacon's last corrected edition; and only suggested that useful *notes* might be obtained from the various readings of the earlier editions, and from the Latin version. Moreover this suggestion I considered very secondary; it was a mere matter of *notes*, and I by no means intended for it the prominence which Mr. S. has given it in its altered form. As for the two specimens I gave, I admitted at the time that they were random, and I now add that they were ill-chosen. Mr. Singer's long acquaintance with the press might have enabled him to guess that "*Head*," in the first passage, is merely a misprint for *Herd*, which latter Shaw has, and which I copied correctly; it was given among the *errata* in the next No. of "N. & Q."—p. 227.

With regard to the word *Nice*, I declared that a note was superfluous; we say at the present day that such a man is *nice* about the food he eats, or the society he mixes in; meaning he is *particular, scrupulous*, &c.; and I suggested that if a note were given at all, it ought to be the *various reading*, "reserved and difficult," which Shaw gives, in preference to Mr. S.'s *explanation.* I am under the impression that Lord Bacon repeated this remark about the Spartans three or four times in the course of his works, and that the words which Mr. Singer stigmatises as a "Shawism," are Bacon's own, used elsewhere.

With regard to "being pseudonymous" &c., I beg to disclaim all intention or desire "to wound" Mr. Singer, either "in the dark" or in the light. My Notes had nothing to do with *personal*, but merely with *literary* matters: nevertheless, when I sent them to the Editor of "N. & Q.," I also sent my card, — and that for the first time, — believing him to be a personal friend of

Mr. Singer, and leaving him at full liberty to communicate it to Mr. Singer. I may add that I have not any present intention of editing any of Bacon's works; but that I shall gladly contribute my mite of assistance to Mr. Singer or any future editor who may desire it. My remarks were drawn forth merely from zeal and affection for that great Author who holds a leading place amongst the *Lares et Penates* of an Englishman's study. However, I freely admit the truth of the old Greek Proverb — ΜΩΜΕΙΣΘΑΙ ῥᾷόν ἐστιν ἢ ΜΙΜΕΙΣΘΑΙ: and I frankly acknowledge that Mr. Singer's edition of the *Essays*, however capable of improvement, is undoubtedly a valuable edition. Eirionnach.

P.S. To my last Note, at p. 252., I subjoin these additions and corrections: — "Quarrel" = *Inducement*; "Virtuous" = *Valorous*. *Eccles* is a misprint for *Ecclus*.

THE CANDOR PAMPHLETS, AND THE AUTHORSHIP OF JUNIUS.

(*Continued from p.* 242.)

In my last communication I mentioned a pamphlet published by Almon in 1765, entitled *The Principles of the late Changes impartially examined, by a* Son of Candor, which your correspondent D. E. does not consider to be genuine, because he can see no trace of "Candor" in it; but that, I submit, is not a sufficient reason why it should not be by the same author. Of this pamphlet Almon says (*Polit. Anecd.* ii. 46.), that it was "written under Lord Temple's own eye, and the greatest part dictated by him." It merely pretends to describe the State of Parties, and the Political Changes consequent upon the retirement of Mr. Grenville's Administration, and the appointment of that of Lord Rockingham in 1765. The subject therefore is entirely and essentially different from, and there are no points of comparison with, the two other pamphlets by "Candor," which relate almost exclusively to the Law of Libel, General Warrants, Seizure of Papers, &c. With equal truth it might be said of many of the Letters of Junius, that there was no trace of Junius in them, if the selected criterion of authenticity were some particular letter on totally different subjects, such for instance as that addressed to Lord Mansfield on the Law of Bail. There are, however, some passages in this pamphlet quite consistent with its being by Candor, and the author of Junius.

Heron, who is generally admitted to have been the best and most intelligent commentator upon the *Letters of Junius*, says of them, that they

"must have been the result of long previous habit. They cannot have been the first attempts of an untried energy."

Again, —

"His Letters abound with those deep and general, yet original observations on human character, and on the fortunes of human life, which can be produced only by *genius and judgment matured by experience, and fully informed by much and various converse, both with books and with mankind.*"

With a full concurrence in these opinions, I have always believed that much earlier specimens of the writings of this author might be discovered, the *Letters of Junius* being the crowning result of his genius, ripened by long-tried political sagacity, acquired facility of composition, and literary experience. The earliest of his unquestionable productions hitherto noticed is *A Letter to an Honourable Brigadier-General*, published in 1760, which was reprinted a few years ago, and edited, with some intelligent remarks, by Mr. Simons of the British Museum Library.

I have now to request the attention of your readers to some other pamphlets which I attribute to the same pen; and if I do not deceive myself and allow my judgment to be warped by prejudice, I think there will be found in them sufficient internal evidence to warrant my conjectures. At all events, I submit them to the criticism of your readers. The first pamphlet which I shall mention is entitled,

"The Doctrine of Libels, and the Duty of Juries fairly stated. By the Author of the Excise Scheme dissected, &c. The fatal consequence of Ministerial Influence, &c., and several other pieces in favour of our Constitution.

"Pro rege sæpe, pro Republica semper.

"London [June], 1752."

It professes the same reverential respect for Constitutional Law, and holds precisely the same opinions on the same subjects more extensively treated of in the better known *Letter concerning Libels, &c.* I quote the opening paragraph of the pamphlet, in which the first thing that strikes the reader who is acquainted with the Letters of "Candor," is the often-repeated affectation of sitting "*in coffee-houses listening to disputatious young barristers*," and "*the ambiguities and generalities which the coffee-house lawyers are daily descanting upon*," &c.

He begins, —

"Having of late heard several warm disputes in Coffee-houses and other public places about Libels, and in these disputes some doctrines advanced which I thought not only erroneous, but of dangerous consequence to our Constitution, it set me upon reading over again, and reconsidering what has been wrote upon that subject; and as these dangerous doctrines are, I find, generally supported by our lawyers, who, by weak people, may be thought best acquainted with the nature of our Government, I thought it might be some service to my country to methodize, and publish the result of my inquiries, as the justness of Dr. Swift's observation will from thence plainly appear."

He then quotes the following from Swift's *Ser-*

timents of a Church of England Man with respect to Religion and Government: "the lawyers, who of all others seem least to understand the nature of government in general."

Upon this the author remarks, —

"And, indeed, it does appear from our history, either that our lawyers have all along been ignorant of the true nature of our Constitution, or that some of the chief of them have upon all occasions been ready to sacrifice it to their own selfish views of preferment."

I will ask your readers to compare these two following passages, and, if space permitted, I could quote others with equal similarity in thought and expression: —

"And from what has happened lately in some neighbouring countries, where undisguised absolute power prevails, our Lawyers may see that the profits of their trade depend chiefly upon the preservation of our happy constitution, according to it's original and fundamental plan." — *Doctrine of Libels, &c.*, 1752.

"It is the preservation of the constitution in it's due order which must continue us freemen; nothing else can. And whilst our laws continue unprofaned, lawyers will of course be considerable, their profession honorable. But when civil liberty dies, by foreign or domestic invasion, the vocation of a lawyer will soon become equally mean among us to what it actually is now in all foreign countries, where the monarch by the sword and the army lays down his will for law, and breaks through the forms of courts and their rules of justice whenever he pleases." — *Letter concerning Libels, &c.*, 1764.

I must resist the temptation of quoting another passage from the conclusion, but they who take the trouble to refer to it, cannot but be reminded of the so-called quotation from De Lolme which concludes the Preface to the *Letters of Junius.*

The next pamphlet is mentioned on the title-page of the foregoing, and entitled, —

"The late Excise Scheme dissected, or an Exact Copy of the late Bill, &c., &c. Together with an Introduction, explaining the Nature of our Constitution, and the Methods by which it may be overturned. London, 1734."

It contains the whole of the intended Excise Bill, with remarks upon each clause, preceded by a History of the English Constitution, in every respect consistent with the opinions subsequently expressed in the writings of Candor and Junius. I regret that I have not yet been able to discover the "*Fatal Consequences of Ministerial Influence,*" or either of the "*other pieces in favour of our Constitution,*" but I have little doubt that I can perceive traces of this writer's "'prentice hand" in the pages of the *Craftsman* for 1734; and this may account for the interest evinced by Candor for the case of Mr. Amherst, the "author," or rather editor of the *Craftsman:* a political journal to which Bolingbroke and other well-known writers contributed.

Here then probably commenced the literary and political career of Richard Grenville, afterwards Earl Temple. He was in his twenty-fourth year when he came into parliament at the General Election in 1734, and joined the connexion of "Cobham Cousins," who were so formidable in their opposition to Sir Robert Walpole, by whom his uncle, Lord Cobham, had been deprived of his regiment of Dragoons, ostensibly for his vote against the affair of the South Sea inquiry, but really for having exerted his influence in the destruction of the famous Excise Bill of 1733.

Your correspondent D. E. must have formed his opinion, with regard to the pamphlets he has attributed to the pen of Candor, by the same means which led me to a similar conclusion: that is, by *internal evidence* alone, for, in fact, there is no other evidence; nor is it likely, after the lapse of nearly a century, that any more direct and demonstrative evidence shall be found. By internal evidence, I mean similarity of style, subjects, and principles: the same mental current of thought, the same peculiarities of words, phrases, &c.; in short, that kind of evidence which may fairly be relied upon until the contrary be actually proved.

Now, I would ask him to apply the same rules of internal evidence to a comparison of several pages in the *Letter concerning Libels, &c.* (5th edit. p. 54., &c.), where the subject of *Seizure of Papers* is treated of, with a pamphlet written by Lord Temple, entitled *A Letter to the Earls of Halifax and Egremont on the Seizure of Papers,* and I am convinced that he will find internal evidence irresistibly tending to the conclusion that they emanated from the same pen. This pamphlet was originally printed by Wilkes (*Gren. Corresp.*, ii. 53. 81.) at his private press, but was afterwards published by Williams, 1763.

There is other circumstantial evidence with regard to Lord Temple and the Candor pamphlets. I have mentioned the case of Mr. Amherst, "the author of the *Craftsman,*" as he is called by Candor, who alludes to him in both his pamphlets.

I have, in Lord Temple's handwriting, the details of this case as he obtained them from the Crown Office, and the *fact,* and the *opinion* mentioned therein, are both transferred to the pages of Candor. I need not repeat the particulars, as they are given in the *Notes to Grenv. Corresp.*, vol. iii. p. clxxv–vi. Another instance of Lord Temple's connexion with the *Letter concerning Libels,* may be found in the case of the Hon. Alex. Murray, in which the information conveyed in a letter from Sir John Phillipps in reply to Lord Temple's inquiries is to be found quoted in the *Letter concerning Libels* (see *Grenv. Corresp.*, iii. clxix.). The author was safe in using the information thus acquired, as Sir John Phillipps died a few months before the publication of the pamphlet. And there is a third instance of a document in the handwriting of Lord Temple being repeated in the *Letter concerning Libels:* it is a resolution of the House of Commons, in 1641, relative to the

searching the chambers of Mr. Hollis, Mr. Selden, and Sir John Elliot (*Grenv. Corresp.*, iii. clxxv.).

These instances, it may be said, do not amount to proof, but they are strong points of circumstantial evidence.

Your correspondent speaks of Dr. Busby, and "what he calls *parallel passages*." Now the Doctor's grand object was to prove that De Lolme was Junius; and in that theory he was unquestionably wrong, although there is a mysterious connexion between De Lolme and Junius, to which I may revert at some future time; but on the occasion in question, Dr. Busby wished also to establish that the pamphlet entitled *Another Letter to Almon* was also by Junius,—and there I believe him to have been quite right. He seems to have known nothing about the "Candor" pamphlets.

I would ask how else could the Doctor have attempted to test the truth of his conjecture than by these "parallel passages," which form a very important part of internal evidence; and where such passages are selected and applied with judgment and discretion, have very considerable weight in the decision of these questions; and the evidence founded upon them cannot be destroyed, unless, indeed, it can be shown that the same words, thoughts, and phrases have been used in the same way by other writers.

I have little doubt that your correspondent is not only well acquainted with an anonymous pamphlet, published by Almon in 1768, and entitled *A Letter to the Duke of Grafton, on the present Situation of Public Affairs*; but that he will probably admit that it bears the strongest marks of having been written by the author of Junius; and there can be no other means than those I have described, as the material of internal evidence, from coming to any conclusion on the point of its authenticity.

And the same argument holds with regard to other productions of the author, which I may speak of upon another occasion.

William James Smith.

CHILDREN NURTURED BY WOLVES.

(2nd S. v. 153.)

Le Loyer, an old writer on Demonology, relates a story of a child nurtured by wolves remarkably similar to those which have been recently brought from the kingdom of Oude. This account is, that in the reign of the Emperor Louis of Bavaria (1313–47), a child was taken in a forest of Hesse who walked on his hands and feet, and in this manner was able to run faster than any wild animal. After a time they succeeded in taming him, and he was taught to walk upright by tying his hands to sticks. He related that, at the age of about three years, he had been carried away by wolves, which had removed him to their den, without doing him any harm. The wolves shared their food with him, and lay round him in winter in order to protect him from the cold. They forced him to walk and run like themselves, on his hands and feet; and he became so perfect in this mode of progression, that there was no wolf in the forest which could run faster, or leap a ditch better, than he could. This boy was presented to Prince Henry, Landgrave of Hesse, and he often said that he would have preferred to remain with the wolves, so far had his life in the woods become a second nature. (*Histoire de Spectres, &c.* p. 140.) Concerning this writer, see Bayle, *Dict.*, art. "Loyer." He was born in 1540, and died in 1634, at the age of ninety-four.

This narrative has a close resemblance to the Indian stories recited in former numbers of "N. & Q.," and is liable to the same suspicions as to its veracity. A child of three years old carried off by wolves would not retain a clear recollection of the event. It is inconceivable that any practice should enable a boy to run upon all-fours as fast as a wolf. The formation of the human body excludes the possibility of such a performance. Even if the wolves who carried off the child were disposed to spare its life, and, what is still more marvellous, to feed it, and to supply its want of clothes by their warmth in winter, yet the other wolves in the same forest would not be likely to be equally humane and tender. The story seems to represent the boy as the general friend and associate of the wolves in the forest. In winter, moreover, when the ground is covered with snow, wolves become ravenous, and wander to great distances from their usual haunts in search of food. What happened to the wolf-boy at such a season as this? Altogether the story is irreconcileable with either human or lupine nature.

It should be added that the time when Le Loyer wrote was removed by more than two centuries from the occurrence of the event described.

Marvellous tales of this kind received no proper investigation in the fourteenth or even in the sixteenth century; but the Indian stories, being recent, might, when the tranquillity of Oude is restored, be sifted by some scientific naturalist.

L.

EARLY LISTS OF THE ARMY.

(2nd S. v. 191.)

I have had a similar desire with your correspondent to discover early lists of the officers of the English army; and although I will not say altogether ineffectually, yet for the most part with much defectiveness in result. The first attempts of the kind, and those lamentably imperfect, I

found in the *Angliæ Notitiæ* of the two *Chamberlaynes*, during a series of years from about 1669 to 1755. *The Court and City Register*, published annually (with the almanack of Cardanus Rider), gave also, at the above period, lists of the Field Officers and agents of His Majesty's forces. At length after these imperfect registers had had their full sway, there appeared a complete one, and which has been the model of all subsequent publications of the kind, viz.—"A List of the Colonels, Lieut.-Colonels, Majors, Captains, Lieutenants, and Ensigns of His Majesty's Forces on the British Establishment, &c. &c.," folio.; published by order of the House of Commons, dated from the War Office, March 20, 1739–40, and signed Wm. Yonge, (Right Hon. Sir Wm. Yonge, Bart., K.B.) This was followed in 1754 by "a List of the General and Field Officers on the British and Irish Establishments," which has been continued *annually* ever since, and is the present War Office List, in 8vo. In 1778, Mr. J. Almon published a "List of Militia Officers" for the year 1778, corrected to August,—where they were encamped, &c.

Towards the close of the last century the great augmentation of our army, arising from the unsettled state of France, and the belligerent propensity prevalent in Europe, made it a desideratum to have more frequent notices of changes which took place in our military establishments. To accomplish this purpose there was produced a "Monthly Army List corrected to the 1st of June, 1798, containing the whole of the regular Army, the Fencibles, and Militia; published by Hookham and Carpenter, Bond Street." The size was that of a pocket-dictionary about five inches square, was admirably arranged, and gave the *actual stations* of all the regiments in the service; the price was 1*s*. To establish it and keep it properly in existence was attended with great expense, and the disbursement on account of postage was enormous. It notwithstanding flourished and was highly remunerative, when a formidable competitor entered the field, in the present *Monthly War Office List*, and finally defeated Messrs. Hookham and Carpenter's publication, which expired June, 1808, after an existence of ten years. The advantages were all on the side of the War Office list, but the public have been materially sufferers by the monopoly (which has otherwise been very accurately conducted) in withholding the information so interesting to most people who consult it, viz. *where every regiment is quartered*.

Delta.

The publication of the *Annual* Army List commenced in 1724, and the *Monthly* List in 1809. Whether or not there is anywhere a *complete* set of the former I do not know, but at the War Office, Pall Mall, there is a set from 1757 down to the present time, and also a complete set of the latter. If J. H. desires to refer to any vols. of the above set, and will call upon me at the War Office, I shall be happy to give him an opportunity.

John Maclean.

Hammersmith.

In the library of the Honourable Society of the King's Inns, Dublin, there is a volume, the title of which I transcribe—

"*Gloria Mundi.* The succession of Colonels to all His Majesties Land Forces from their rise to 1746. Precedency of each Regiment, with dates to promotions, removes, deaths, &c. The same of y^e^ Regiments broke in the two last Reigns. To which is added A list of y^e^ Royal Navy; when built, rebuilt, number of men and guns, tonnage, dimensions, &c. Pay, Subsistance, Half-pay, Pensions, &c. of y^e^ Army, Navy, and Garrisons at home and abro^d^. 1746. Lond^n^. printed for J. Millan, opposite to the Admiralty Office, Whitehall."

The book is printed from engraved plates, and of a small 8vo. size.

F. R. Stewart,
Assist.-Lib. Hon. Soc. K. I.

Dublin.

"Borough English."

(2nd S. v. 214.)

There are several notices of this customary mode of descent of lands and tenements in "N. & Q." Louisa Julia Norman will find a chapter on Borough-English at the end of Robinson's *Gavelkind* (3rd edit. 1822), with an imperfect list of places where the custom prevails.

Some years since I made considerable collections relating to this singular custom, and I have to acknowledge the assistance therein of "N. & Q." I endeavoured to elucidate the subject in an Essay on the Custom of Borough-English, as existing in the County of Sussex, a county in which the custom more generally prevails as regards copyholds (and at Battle as to some freehold lands), than in any other part of the kingdom. (*Sussex Archæological Transactions*, vol. vi.)

The result of my researches has convinced me that the custom of Borough-English took its rise from the period when copyhold lands were held really and substantially, and not as now, nominally, "at the will of the lord."

This custom is, in fact, to be accounted for in the same manner as the various other customs which exist in different manors; especially as to descent of the copyhold tenements. In some manors the lands descend to the eldest son; in others to all the sons equally, as in gavelkind. "Custom of some manor is, that if the tenant dies seized of five acres or less, the youngest son ought to inherit; but if above, then all the sons, as in gavelkind" (*Kitchin on Courts*, p. 203.). Custom of some manor is, that the youngest son, or young-

est daughter of the first wife, being married, a virgin ought to inherit (*Ib.* 202.). In other manors the sons and daughters inherit equally, as at Wareham, Dorsetshire (Blount's *Ten.*, 288.; Watk., *Cop.*, by Vidal, ii. 441.). In others, the eldest daughter alone succeeds to the inheritance, as at Yardley, Herts (Salmon's *Herts*, 323.; Watk. *Cop.*, ii. 444.); and I have been informed of one manor (Penrith in Wales) where daughters are preferred in respect of inheritance to sons. Thus it is, I think, owing to the caprice of the several ancient lords, that these different manorial customs have arisen and been established.

As to the name of the custom, we have this significant fact from the Year Books, 1st Edw. I. p. 12. (No. 38.), viz. in Nottingham there were two tenures, "Burgh Engloyes" and "Burgh Fraunçoyes," the usages of which tenures are such, that all the tenements whereof the ancestor died seized in Burgh Engloyes ought to descend to the youngest son, and all the tenements in Burgh Fraunçoyes to the youngest son, as at common law. (Robinson's *Gav.*, 3rd ed., pp. 118. 391., citing *Co. Litt.*, 110 *b.*)

My opinion is, that this custom is not derived from the British nor from the Anglo-Saxon races in this country, but that it originated with the Norman lords after the Conquest, who imposed this custom as a peculiar mark of serfdom on their English vassals, which their Norman followers, who were accustomed to the law of primogeniture as attached to freeholdings, would not submit to. Hence the distinction of tenures at Nottingham, of Burgh Engloyes and Burgh Fraunçoyes; which, although not now known in that town, were kept in remembrance until lately by the two parts of the town having been not long since distinguished as the English borough and the French borough.

To show that the customary descent to the youngest son was not unknown to the Norman and Flemish followers of William, as a peculiarity of serfdom or villenage, see the *Coutumes locales du Baillage d'Amiens*, par M. Bouthors, Greffier en chef de la Cour d'Appel à'Amiens, etc., published by the Societé des Antiquaires de Picardie; where we find that the same customary descent to the youngest son prevailed in that province of France, and in Artois, under the name of Maineté (moins né moins agé), viz. in the Seigneuries of Gouy et Bavaincourt, Rettembes, Croy, Lignieres, Warlus, Rezencourt, Brontelle, Hornvy, Selincourt, Adinfer, Blairville, Wancour, Guémappes, Hebuterne, Pays de Callien, Temporel du chapitre d'Arras, and Rassery.

M. Bouthors in a letter to me says that in the environs of Arras and of Douai the law of Maineté was the general custom; in Ponthieu and Vivier it was the exception.

M. Bouthors also says that it is found likewise in Flanders, under the name of Madelstard (Merlin, *Repertoire de Jurisprudence*, en mot Maineté), and Du Cange tells us it prevailed among families at Hochstet in Suabia: "Quam etiam locum habuisse in familia Hocstratana. Auctor est Ludovicus Guicciardinus in Descr. Belgii."

I cannot find any such passage in Guicciardini's *Belgium*, 2 vols. 16mo., Amsterdam, 1660; probably there is a more enlarged edition. I shall be much obliged to any of your readers for a reference to the passage.

I have found a spare copy of my Sussex Papers, which I have much pleasure in offering to Louisa Julia Norman for Mons. Martin, and I have sent it to the lady. G. R. Corner.

"THE EXISTENCE OF THE MAELSTRÖM."

(2nd S. v. 154.)

It seems to be the fashion now-a-days to class this famous whirlpool with the sea-serpent, the kraken, and other marvels of old Eric Pontoppidan's History. Mr. Bayard Taylor, it seems, made diligent inquiry, but could not find it; and the like fate befel M. W. M. Williams of Birmingham, as related by him in a lecture on Norway delivered at the Philosophical Institute at Birmingham, in 1857. I do not know if Mr. Bayard Taylor visited the Loffoden Isles, but I am quite certain that his search for the maelström cannot have been a very diligent one. Mr. Williams states that he inquired about the whirlpool on his journey to the North Cape, and was told by the naval officer whom he questioned, that "he did not know the English knew all about it." No doubt the good-tempered and well-informed Norwegian was laughing at the wondrous tales current in England regarding the maelström; but yet its existence as a dangerous current, only to be approached at certain times of the tide, and in still weather, is as positive a fact as that the Straits of Dover separate England from France. We do not find any allusion to the maelström in Murray's sagacious guide-book, and in the next edition we hope this defect will be remedied. Englishmen are not prone to believe much they have not personally seen, and the maelström lies so far out of the English line of tour in Norway that its very existence is now called in question. The few English tourists who go to the North Cape take advantage, of course, of the opportunities of travel afforded them by the excellent fortnightly coasting steamers to Hammerfert, but not one in a thousand probably is induced to land upon the Loffoden islands, even at the spot where the vessel touches at them in the Rast Sund. There are no fishing streams about the rugged Loffodens to tempt the English angler amid their solitudes, and in summer the population of these isles is

scanty in the extreme. In the winter, however, the great cod fisheries take place, and from two to three thousand boats, with about twenty thousand men, are constantly employed during the months of January, February, and March. If our tourists were able to converse with the natives, they would soon hear enough of the dangers of the dreaded Moskoe-ström, though the cross-current at the mouth of the Sallenfiord is still more feared by the Norwegian boatmen.

The dangerous current and supposed whirlpool of the maelström lies at the south end of the Loffoden isles, between the islets of Moskenes and Vaeroe. Its real perils are produced by the tremendous current that rushes in and out of the Great Westfiord that lies between the Loffodens and the western coast of Norway. Dangerous currents are thus occasioned between most of the Loffoden isles, such as the Galström, the Napström, and the Gimström; but the chief current is directed between Moskenes and Vaeroe, constituting the famous Malström. When the wind blows from certain quarters, and particularly from the north-west, and meets the returning tide in the Strait, the whole sea between Moskenes and Vaeroe is thrown into such agitation that no boat could live in it for a moment. In calm weather it is only three-quarters of an hour before the flood tide that the boatmen venture to cross; for, with the stillest and most glassy water outside, the Malström is dangerously agitated, except at the period above mentioned. The "set" of the tide through the Strait is at first towards the south-east; it then, after the flood, turns from the south towards the south-west, and, finally, towards the north-west; so in twelve hours the circle of the current is completed. This is rather a slow proceeding on the part of a whirlpool, but the agitation of the current arises from an immense body of water being forced by the flowing tide into the narrow passage between the isles. In addition to this the depth decreases most suddenly as the stream enters the Straits. Outside, on the west of the Loffodens, the soundings show a depth of one hundred to two hundred fathoms, while in the Straits, and in the Westfiord, it suddenly shoals to sixteen to thirty fathoms, and the whole weight of water from the North Sea is suddenly compressed between the cliffs of Moskenes and Vaeroe. As to the stories of ships being swallowed up in the vortex, they are simply fables; but any ship that became involved in the current would probably be driven on the sunken rocks and reefs in the Strait, if it did not founder from the fury of the waves. The Malström is quite out of the track of the Nordland "Jaegts" with their odoriferous cargo of dried fish, and no other vessels are called upon to take this course. Nor are whales ever sucked down by the greedy whirlpool, though the following circumstances may account for this part of the legend.

On the Island of Flagstadt, which lies a little to the north of Moskenes, there is a narrow inlet called Qualviig between the rocks opposite to the farm-house of Sund. This inlet or passage is at first extremely deep, and then suddenly shoals to about sixteen feet. In this narrow cleft a very considerable number of whales have within the memory of man run themselves ashore. We know not what attraction draws these generally wary animals to this narrow creek, but once in the canal it is impossible for the whale to retreat, as he requires a large space to turn his body, and grounding with the falling tide the huge monster is left there to struggle with his fate. Large whales are known to have lived eight days in this natural trap, and the people say their bellowings and struggles were fearful to behold. About the beginning of the present century an enormous male "fish" was fast embayed here, and ere the sun was set he was followed by his mate, who shared his imprisonment and death. This happened at the time that Mr. Sverdrup occupied the farm of Sund, and from the goodluck that befel him, from twenty whales and more being stranded here during his occupancy, he obtained the surname of the "King of the Loffodens."

Edward Charlton, M.D.

7. Eldon Square, Newcastle-on-Tyne.

PLAYS AT PUBLIC SCHOOLS.

(2nd S. v. 198.)

The Rev. H. B. Wilson, in his *History of Merchant Tailors' School*, states that, in 1762, Garrick was present at the representation, by the pupils, of the *Eunuchus*. On this occasion, Nathaniel Moore played Thraso, with such ability that Garrick made him an offer of an engagement, which seems to have been attractive to Moore, but which was declined by his family. On a subsequent day, Townley (the son of the head-master), who played Pamphila in the above-named piece (a lady who has nothing to say), introduced a great novelty into these performances by singing the ode of Anacreon, commencing with

"Χαλεπὸν τὸ μὴ φιλῆσαι,
Χαλεπὸν δὲ καὶ φιλῆσαι,"—

to the air of "*Voi amante!*" Moore's translation of this ode—

"Yes—loving is a painful thrill,
And not to love more painful still,"—

would be as easy to sing to the once popular Italian air of "Voi amante" as the original Greek of the bard of Teos. Wilson farther states that Silvester, at one of these school plays, enacted in the epilogue a lawyer from Scotland. This representation was very successful, and Wilson adds, that the actor "little thought that in after-

life he should be a member of that very profession." These words led me into the error which "J. Speed D." has effectually corrected, of confounding Silvester with his namesake, the actor of all-work. I took the words to apply to the profession of player, but the context shows that Wilson alluded to the law. Silvester, it will be remembered, was well known, during his tenure of office of Recorder, by the name of "Black Jack." From the time of Jeffrey de Norton, the first Recorder, in 1298, down to the period when Silvester retired from the office, few of these judicial officers of the corporation bore such a reputation for severity as the once young actor who had played the comic part of a lawyer at Merchant Tailors. The nickname, however, was sometimes given to a man who strictly performed his own duty, and insisted on a like performance at the hands of everyone under his control. I will only instance the late Mr. Joseph Gilbert, who, when master of Deptford dockyard, was universally known as "Black *Jack*," and yet no man was more beloved by those under his authority. J. Doran.

Bacon, Milton, Barrow.

(2nd S. v. 214.)

I do not know enough of Milton's prose to say positively that he did not write in depreciation of the school logic and of Aristotle, but the following extract makes it very unlikely that he did: —

"Quod autem Aristotelis aliorumque veterum auctoritatem ad singulas fere Logicæ regulas adjungimus, id quidem in tradendâ arte supervacuum fuisset, nisi novitatis suspicio, quæ Petro Ramo hactenus potissimum obfuit, adductis ipsis veterum authorum testimoniis, esset amolienda."—Joannis Miltoni Angli, *Artis Logicæ, plenior Institutio, ad Petri Rami Methodum concinnata*, p. 4.; London, 1672.

Reid's fitness to write about Aristotle may be judged of from his own honest confession: —

"If I had lived in those ages when the knowledge of Aristotle's *Organon* entitled a man to the highest rank in philosophy, ambition might have induced me to employ upon it some years of painful study, and less, I conceive, would not be sufficient. Such reflections as these always got the better of my resolution, when my first ardour began to cool. All I can say is, that I have read some part of the different books with care; *some slightly, and some perhaps not at all.* I have glanced at the whole often, and when anything attracted my attention, have dipped into it till my appetite was satisfied." — *Analysis of Aristotle's Logic*, c. iii.

I wonder whether he read Euclid in that way. From the extract, "Dr. T. Brown's *Exposition of Syllogistic Reasoning*" seems to be cited as a distinct work. I never heard of it, but offer evidence of his fitness for writing such: —

"However futile an explanation might be, it was still possible to advance it in all the customary solemnities of mood and figure; and it was very natural, therefore, for those who heard what they had been accustomed to regard as reasoning to believe, that, in hearing a reasoning, they heard a reason. Of this I may take an instance which Lord Kames has quoted from the great inventor of the system himself, and one which very few of his followers have been able to surpass: 'Aristotle, who wrote a book about mechanics, was much puzzled about the equilibrium of a balance, when unequal weights are hung upon it at different distances from the centre. Having observed that the arms of the balance describe portions of a circle, he accounted for the equilibrium by a notable argument, — All the properties of a circle are wonderful; the equilibrium of two weights that describe portions of a circle is wonderful; therefore the equilibrium must be one of the properties of the circle.'" — Brown's *Lectures on the Philosophy of the Human Mind*, lib. 50.

From the above it will be apparent to every one who does know what a syllogism is that Brown did not.

Where did Lord Kames find the queer stuff which he ascribes to Aristotle? H. B. C.

U. U. Club.

Replies to Minor Queries.

Origin of the Passport System (2nd S. v. 233, 234.)—The "Reformatories" in the olden time were "the shrines of Saints," which flagrant sinners were as "pilgrims" doomed to visit. Amongst the most celebrated of those shrines were the tombs of the Apostles SS. Peter and Paul at Rome. It is mentioned by the old monkish historians of England as one of the great achievements of King Canute, that he obtained for his subjects travelling to Rome a free pass through all the countries they had to visit on their way to that city. The only means of securing to such passengers a respect for their persons and property was by a document testifying to their nationality. These were, in fact, their *pass-ports*, or, as they were originally termed, "*Tractoria de Itinere peragenda;*" and in Marculfus will be found a copy of one of those pilgrim's pass-ports. I annex a translation of the document: —

"I, ——— [here the name of the person giving the pass-port], to our holy and apostolic and venerable Fathers in Christ, and to all kings, bishops, abbots, priests, and clerks in every nation of Christendom, who devote themselves to the service of their Creator, in monasteries, in cities, in villages, or in hamlets. Be it known to you that this our brother ——— [here name of person carrying the pass-port], and your servant, has obtained permission from us to proceed on a pilgrimage to the church of St. Peter your father, and to other churches, to pray for his soul's sake, for yours, and for ours. Therefore do we address this to you, begging that you will, for the love of God, and of St. Peter, give him hospitable treatment, aiding, consoling, and comforting him — affording to him free ingress, egress, and regress, so that he may in safety return to us: and for so doing may a fitting reward be bestowed on you, at the last day, by Him who lives and reigns for ever."

The above will be found in Marculfus, *Formulæ Veteres*, x. pp. 124, 125. (Paris, 1666). I have

not the original now within reach, for the purpose of testing the accuracy of a translation made some years since.

As to the second part of E. C. H.'s Query, the modern use of passports, I must leave that to some one more competent to answer. I may, however, remark that, so far as my recollection serves, there will be found in the Appendix to Borlaces's *History of the Execrable Irish Rebellion* (London, 1680, and Dublin, 1743), a long correspondence between Ireton, the Cromwellian, and Preston, the Irish general, respecting the murder of a person whose safety it was supposed had been secured by a passport. W. B. Mac Cabe.

Dinan, Cotes du Nord.

Ghost Stories (2nd S. v. 233.)—It so happens that I am able to confirm both the ghost stories mentioned by your correspondent Candidus, so far as having heard a member of the Beresford family relate the first, and more than one of the Sherbrooke family mention the second. I do not, however, remember to which of the family the appearance of Lord Tyrone is stated to have occurred, nor at what date, but I think I can ascertain this point, and the existence of the black-ribbon.

The facts of the other appearance are, I believe, as nearly as possible these: Sir John was in Canada with a brother-officer, sitting one winter evening over their fire. Some one passed through the adjoining apartment, which opened into theirs with a folding-door, but had *no other outlet*. Sir John exclaimed, "Why that is ——!" (the name I never heard or forget). His brother-officer also saw the figure, but did not recognise the countenance, being unknown to him. They both rose and examined the room in which they had seen the figure, but found no trace of it, and being much struck with the circumstance marked the day, and afterwards ascertained that it was that on which the person referred to died in England. They also noticed at the time that he was dressed in a light in-door costume, while they wore furs and wraps owing to the severity of the weather.

A still more curious additional circumstance is, that years after the two friends were walking in London, and the officer pointed out across the street some person whom he thought he recognised as the same man that had appeared to them in America. It turned out to be a gentleman who was noted for his extraordinary likeness to the deceased. M. E. M.

Sebastian Cabot and Richard Eden (2nd S. v. 193. 263.) — Mr. George, who has so courteously offered to lend me Mr. Biddle's book, has only just forestalled me in his interesting communication to "N. & Q." A few days back, at Leigh Sotheby's, I saw the book in question in the library of Mr. Gutch, with an elaborate note, as I assume in the handwriting of the last-mentioned gentleman, assigning a very high value to its contents on the ground of their authenticity. Richard Eden is of course there made out clearly enough, and I believe his identity was no secret to any one who had leisure and a good biographical dictionary in their neighbourhood. At all events Mr. George and I have the satisfaction in common that we have helped to confirm the claim of our native city to have given birth to Sebastian Cabot, who was a great liar as well as a great discoverer, as is now proven. Samuel Lucas.

Westminster Epilogues (2nd S. v. 256.) — In *Poems on Several Occasions*, by Samuel Wesley, A.M., second edition, 8vo., 1743, pp. 305, 6, are the following epilogues: 1. "Epilogue to one of Terence's Plays, acted at the first Annual Meeting of Westminster Scholars." It commences —

> "'Tis done, here ends the business of the day,
> The Prose, the Verse, the Dinner, and the Play."

2. "Epilogue spoken at the Westminster Meeting in the Year 1732–3," and begins —

> "Of old the Romans acted Comic Plays,
> As well on Funeral as on Festal days."

Consult also *The London Medley*, containing the Exercises spoken by several Young Noblemen and Gentlemen at the Annual Meeting of the Westminster Scholars, on the 28th Jan. 1730–1, at Westminster School, 8vo. pp. 30.

In a *Collection and Selection of English Prologues and Epilogues*, 4 vols. 12mo. 1779, is Mr. Prior's Prologue, spoken by Lord Buckhurst, at Westminster School, at a representation of Dryden's *Cleomenes, the Spartan Hero*, at Christmas, 1695. See vol. iii. p. 9. In the same volume, p. 14, is the Prologue to *The Orphan*, represented by some of the Westminster scholars at Hickford's dancing-room in Panton Street, near Leicester Fields, on Feb. 2, 1720. In vol. iv. are the following: Epilogue to the *Eunuch of Terence*, acted by the King's scholars, Feb. 6, 1733, just after the death of Dr. Freind (p. 68.) Epilogue to *Ignoramus*, acted in Dec. 1747 (p. 84.) J. Yeowell.

Skull and Butterfly (2nd S. v. 147.) — The emblem referred to (it is not a crest) is assumed by a George Edwards Heathcote. I can give you no information who he was, as this has been taken from one of our old specimen books. The crest of Heathcote is two wings out of a mural crown. If the first is worth Archæologist's accepting it is at his service. T. Moring.

44. High Holborn, London.

Cordell's "Translation of the Missal" (2nd S. iii. 213.; v. 246.) — I possess a copy of this in four volumes 18mo. It is printed without any form of approbation; for, at the time when it was published, 1737, no such form could have been printed with safety, owing to the penal laws still in force.

For the same reason, the place of publication is not given, nor the printer's name. The first two volumes appeared in 1737, and the others in the year following. It is probable that the edition was printed at Newcastle-upon-Tyne. The ordinary of the Mass is placed in the middle of each volume, as in the Altar Missals. The general rubrics of the Missal are not given, but every other part is regularly translated.

In the Preface, repeated in each volume, it is mentioned that the Daily Mass, that is, the ordinary, had been often before translated into English. I possess one of these early translations in a book entitled *The Great Sacrifice of the New Law expounded by the Figures of the Old*, by J. D., the fourth edition, Antwerp, 1685, *Permissu Superiorum*. I have also the fifth edition, Antwerp, in the same year; and the eighth edition, London, printed for Matthew Turner, at the "Lamb" in High Holborn, 1687. The rapid succession of these editions, four in two years, proves the popularity of the work. The translator was Rev. James Dymock. Besides the well-known translation of the ordinary by Mr. Gother, which was followed by Mr. Cordell, another translation occurs in a small treatise, of which I have a copy, entitled *A Short Explication of the Chief Parts of the Mass*, published in 1725. F. C. H.

Early Almanacs (2nd S. v. 134.) — A most tiny one printed by Wynkyn de Worde, believed to be unique, was several years since presented by me to the Bodleian Library through the medium of the late Dr. Bliss. (See it entered in Catalogue, *sub voce* Almanack.) It was found by the gentleman who gave it to me in the secret drawer of an old oak cabinet purchased at a broker's wareroom. M. L.

Lincoln's Inn.

Almanacs (2nd S. v. 221.) — Could your correspondent who mentioned the Almanac of 1383, published in 1812 at Hackney, or any other contributor, inform us where the original now is? In the title-page it is said to be "for sale, apply to the printer." J. C. J.

"*Don't hurry, Hopkins!*" (2nd S. v. 211.) — Hopkins of Kentucky appears to take things leisurely. His namesake (Cisatlantic) was otherwise disposed, or whence the proverb — "as hasty as Hopkins, who went to jail overnight, and was hung next morning?" Vryan Rheged.

Friars Mendicant, Bull against (2nd S. v. 132.) — I consider that Enivri labours under a mistake. It does not appear that there is any notice of the *Friars* in the Bull. The culpable persons seem to be *nonnulli Nobiles et Magnates*. He will find the Bull in the *Bullarium Romanum*, viz. No. 24 of those issued by Joannes XXI., dictus XXII.

Clericus (D.)

Milbourne Family (2nd S. v. 149.) — In answer to a Query, signed J. J. H., respecting above-named family, I beg leave to offer the following information: —

John Milbourne of Long Melford, co. Suffolk (probably one of the Milbournes of London, *temp.* Edw. IV., who bore for arms, per pale or and gu., a fess between three leopards' heads, all countercharged), had issue a son,

Sir John Milbourne, Knt., Mayor 1521, Master of Drapers' Company 1514–15; married, first, Margaret, daughter of ———, by whom he had issue a son and daughter. Sir Gilbert Milbourne, living 1535 (most probably the same who is mentioned as George Milbourne, Alderman in 1493, and also entered in books of Drapers' Company as George Milbourne in 1526), and Marion wife of —— Burton, by whom she had issue Thomas and Ralph Burton. Sir John (who died in 1535, will proved in London,) married, secondly, Joan daughter of John Hill, draper of London (and widow of John Chester, by whom she had issue two sons, Nicholas and William Chester, Lord Mayor of London, 1560), which aforesaid Joan died in 1561, (will proved in London,) and was buried by the side of her husband, Sir John and his first wife Margaret, in the priory of Crutched Friars, but afterwards removed to St. Edmund's, Lombard Street. Thos. Milbourn.

10. Basinghall Street.

Episcopal Mitres (2nd S. v. 169.) — A few years ago I remember reading in a Gloucester newspaper an account of the consecration of a church by the then Bishop (Dr. Monk), in which it was stated that the mitre was borne before his lordship as he entered the building. I inferred, although it was not so stated, that the mitre was carried on a cushion, in the same way as the royal crown is carried on certain state occasions. Will this have been one of the "old English mitres" inquired after by your correspondent? P.

Bradford, Yorkshire.

Mitred Abbots (2nd S. iv. 170.; v. 225.) — I am inclined to think that neither seals nor brasses are sure guides in ecclesiastical costume. Certain it is that we constantly meet with inaccuracies and anomalies in both. In the famous brass of the Abbot Delamere of St Alban's, the abbot has a very beautiful *mitra pretiosa*. He died in 1396, twenty-one years before the third seal of the Abbot of Joreval, mentioned in the late communication signed Robert Townsend. The brass of the Abbot Esteney in Westminster Abbey represents him also with a *mitra pretiosa*. He died in 1498. It should be observed, however, that though no abbot could wear the *mitra pretiosa* in synod, each was allowed to wear, on other occasions, such kind of mitre as he was entitled to by rank or privilege. F. C. H.

Brandegose Bell (2nd S. v. 133. 244.)—It is not very clear what bird is properly called the *Brand*, *Brant*, or *Brent-Goose*. Cuvier classes it under the geese called *Barnacles*, as the *Anser Bernicla*, in French *Le Cravant*, a corruption of the German name *Grau-Eut*, or grey duck. He describes it as having the head, neck, and wings black; the mantle brown-gray, with a spot on each side of the neck, and under the tail white; the bill black, and feet brown. This in the English translation of Cuvier is called the *Brant-goose*. Buffon also calls the same bird the *Brent-goose*. In the *Encyclopædia Britannica*, the bird is described in the same way, but called *Anser Torquatus*, in English the *Brent-goose*.

But in German, the Brant-goose is called *Die Rothgans*, which means literally *Red-goose*, and in some German dictionaries the meaning of the word is given as *gannet*, or *soland-goose*. It does not appear why any of these should be called *red*. The epithet would apply better to the red, or rather cinnamon-breasted *goosander* or *Mergus serrator*.

Still when we have succeeded in this "wild goose chase," we shall be no nearer to the connexion between the *Brand-goose* and the ringing of a bell at a certain hour, which is mysterious enough. I must differ, however, from the Note of the editor in "N. & Q.," where he says that the hour is obviously one in the morning. "*Ad horam primam*," would rather be *at six o'clock in the morning;* for the hours were named after the ancient practice of the Jews, who began to reckon the day from the average hour of sunrise (six o'clock), and this mode of reckoning was adopted by the church for the canonical hours of the divine office, *Prime*, *Tierce*, *&c.* One could hardly suppose that the poor sexton, for his wretched pay of four shillings a year, had to ring at one in the morning, for the mere purpose of awakening and annoying the neighbours. F. C. H.

The Tin Trade of Antiquity (2nd S. v. 101.)—I wish to call the attention of students of this subject to two points:—First, whether the Phenicians ever did come to Britain, the readier supposition being that the maritime Iberians came here, made the discovery of tin, and carried on the trade. Second, whether the discovery is not most consistently to be attributed to gold-seeking expeditions, such as those of the Argonauts, and which were a practice of antiquity. Besides the rivers of the east known to contain gold in their sands, rivers of Iberia had the same reputation, and the stream tin of Cornwall contains gold. The seeker of gold in Cornwall would be brought to the knowledge of tin, in the same way that black sand tin has been discovered under like circumstances in Australia. This black sand formation is that referred to by Pliny as the produce of Lusitania and Gallæcia, the discovery of which might have preceded or succeeded that of Cornwall. In Cornwall the stream-tin formations have been an abundant source; they were readily worked by slave-labour, as gold washing formerly was and still is, and the enterprise was one consistent with ancient habits. Hyde Clarke.

Ward, Viscount Bangor (2nd S. v. 190.)—The two accounts of the descent of the Bangor family from that of Capesthorne cannot be *both* true. If O'Moore, the author of the suppressed *Irish Peerage* (to which I drew attention, and respecting which I proposed Queries in 1st S. vi. 604.) be correct, neither one nor the other is so. He affirms that this family is of Milesian origin, in common with many others who pretend to English descent, and for whom the heralds have, he says, forged English pedigrees. By the way, my Queries respecting O'Moore's work have never been answered. Your correspondent H., in 1st S. vii. 117., refers to a totally different work, and no other correspondent has replied. It is now many years since I have seen the book; but my recollection of it is distinct. I believe it to contain much *unpalatable* truth, though not without admixture of falsehood. D. X.

I have a few notices of Bishop Michael Ward, which I shall be ready to communicate to your correspondent Y. S. M. if it should be wished.

John Ward.

Wath Rectory, Ripon.

Title-pages (2nd S. v. 187.)—If Mr. M. E. Berry's suggestion should be adopted, I would recommend that the duplicate title-page be inserted, *not* in the *middle* of the volume, but after the prefatory or introductory matter, and just before the body of the work, as in some of the modern reprints of old books. W. H. W. T.

Somerset House.

Miscellaneous.

NOTES ON BOOKS, ETC.

We are happy to announce that the hopes which we ventured to express, that the Society of Antiquaries would step forward and take the lead in the measure which is now contemplated for the preservation of the Monumental Inscriptions in our churches and graveyards, have been realised. A Committee has been formed, and we hope shortly to be able to report that they are ready to invite the cooperation of all interested in this good work to some well organised plan for carrying it out.

We are indebted to the Rev. J. M. Neale, who in the year 1851 visited Utrecht, became acquainted with the venerable Archbishop of that See, and interested in the history of the Church over which he presides, for a goodly octavo volume, entitled *A History of the so-called Jansenist Church of Holland, with a Sketch of its earlier An-*

nals, and some Account of the Brothers of the Common Life. The volume is far more extensive than the short general history of the Jansenists published by Dr. Tregelles, and abounds with information as to the best sources from which those who desire to know yet more about the Jansenists may gain that knowledge.

The Most Holy Book of Psalms literally rendered into English Verse, according to the Prayer Book Version, by Edgar Alfred Bowring, will be received by many with great satisfaction, not only for the care and ability with which the original language has been preserved, but for the reverential spirit in which the work has been undertaken and completed.

Mr. Sidney Gibson, whose communications to "N. & Q." must have made his name familiar to most of our readers, has just collected the Essays and Reviews contributed by him to various journals, and, with the addition of some lectures and papers now first published, formed a pleasant volume of *Lectures and Essays on various Subjects, Historical, Topographical, and Artistic.* It contains four-and-twenty different articles on every possible variety of subject, from the "Validity of Oaths" to the "Curiosities of the number Seven," all more or less gossiping and amusing.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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PSALMS AND HYMNS, 1738. 84 pages.

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Notices to Correspondents.

OLD BOOKS. *Several of our correspondents have lately forwarded to us lists of books in their possession, asking for information respecting their value and rarity. We regret our inability to furnish a satisfactory reply to their questions, as the book trade, like other commercial commodities, is invariably regulated by present supply and demand. To ascertain the fair and marketable value of literary rarities would require the careful examination of the well-arranged Catalogues of Payne and Foss, Triphook and Thorpe, Rodd and Bohn. In many cases the information required may be obtained from such works as Lowndes's* Bibliographer's Manual; *Brunet's* Manuël du Libraire; *and the* Bibliotheca Anglo-Poetica. *But even with these works before him, the collector or vendor may often be disappointed in his calculations, for there is a tide in literature as well as in "the affairs of men." For example, some twenty years ago, Jeremy Collier's* Ecclesiastical History, 2 *vols. fol. sold for mere waste paper; but no sooner had the late Oxford Movement commenced, than it rapidly rose to* 2*l.*, 5*l.*, *and even* 10*l. The condition, too, of a book will materially regulate its price, e. g. George Wither's* Prosopœia Britannica, 1648; *Townley's copy sold for* 3*l.* 13*s.* 6*d.*; *Bindley's for* 2*l.* 1*s.*; *whereas Gutch's copy only fetched* 17*s.*

S. R. *Dougal Graham's* Impartial History of the Rebellion of 1745-6, *is a common book, having passed through nine editions.*

SIGMA. *M. Franklin's* Sempronius *is not a dramatic poem. The Dramas in the sixth volume of J. C. Bristow's* Poetical Works, *are "The Legend of the Wolf's Well;" "Lord Oswald's Vow;" and "The Benevolent Italian and the Grateful Turk." The only allusions by Sterling to the* dramatis personæ *of* The Bastard *are to the hero and heroine of the tragedy, Humatto and Asteria, and to a hermit, as one of the characters.*

ERRATA.—2nd S. v. 264. col. ii. l. 29. and 30., for "arms borne by Sir E. Bruce are specifically given" *read* "are NOT specifically given."—2nd S. v. 250. col. ii. l. 12., all after "Thomas Jure" is a reply to the Query, and should have been printed in large type.—2nd S. v. 249. col. ii. l. 33., for "parchments" *read* "hatchments."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

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INSANITY.—WALTON LODGE ASYLUM, near Liverpool.—Miss SQUIRES, Resident Proprietress. CHARLES TAYLOR, Esq. M.D. (Edin.), Resident Physician.—A Private Institution for the treatment of Ladies and Gentlemen, situate 2½ miles from Liverpool, commanding extensive and agreeable views of the surrounding country and river Mersey, eight acres of land being appropriated to the use and recreation of the residents. Since the establishment has been under the present management, personal restraint has been entirely dispensed with. There are now Vacancies for first and second-class Patients. Extract from Visitors' Report, October, 1857:—"Nothing could be more pleasing."

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LONDON, SATURDAY, APRIL 10. 1858.

Notes.

SHAKSPEARIANA.

Are the pages of our immortal poet still to continue disfigured by the retention of glaring errors, turning his resplendent sense into nonsense, because a few idolaters of the Folio would induce us to believe in the corruptions inflicted on him by the carelessness of his first editors and printers? One of his cotemporaries has prophetically anticipated their censure: —

"Yet not asham'd these Verbalists still are,
From youth, till age or study dimme their eyes,
To engage the Grammar rules in civill warre
For some small sentence which they patronize;
As if the end liv'd not in reformation
Of Verbes' or Nounes' true sense or declination,
So these *Word-Sticklers* have no power to cure
The errors, and corrupted lines endure."

I will disburden my conscience of some of my own sins of omission or commission against the integrity of the text, which I now deeply regret. But for brevity's sake shall at present confine myself to one play.

In *Julius Cæsar*, Act II. Sc. 1., we have the following passage: —

" . . . . O! Conspiracie,
Sham'st thou to shew thy dang'rous Brow by Night,
When euills are most free? O then by day
Where wilt thou find a Cauerne darke enough
To maske thy monstrous Visage? Seek none, Conspiracie,
Hide it in Smiles, and Affabilitie:
For if thou *path* thy natiue semblance on,
Not Erebus it selfe were dimme enough
To hide thee from preuention."

Steevens, with his accustomed industry and ingenuity, hunted out two passages in Drayton, where to *path* is used as a verb. Thus in the Polyolbion, Song ii. —

"Where from the neigbouring hills her passage Wey doth *path*."

And in the Epistle from Duke Humphrey to Elinor Cobham —

"*Pathing* young Henry's unadvised ways."

I confess that I was never reconciled to this defence of *path*, but I failed, with others, to perceive that these passages were inapplicable, and that "*pathing of ways*" (i. e. smoothing them) was one thing, and *pathing semblance* (i. e. appearance) another; or, to speak plainly, sheer nonsense. Still I was not satisfied with the proposed substitution of *put* or *putte*, which had been proposed long before it was advocated by Coleridge, and at length saw that the whole construction of the passage required the verb to be in the conditional future, and that we must read —

"For if thou *put'st* thy natiue semblance on,"

and that this fairly accounted for the misprint, as it would satisfy the *ductus literarum* required by Mr. Dyce, and common sense. I have since found, in a very neat and accurate MS. transcript of the play made in the reign of Charles II., the difficulty got over by writing the line thus: — "For *should* thou *put* thy native semblance on."

Again in that celebrated speech of Cæsar, in Act III. Sc. 1., so well known by Ben Jonson's sneer, we have —

" . . . . . I must prevent thee, Cimber.
These couchings, and these lowly courtesies,
Might *fire* the blood of ordinary men,
And turne pre-Ordinance, and *first* Decree
Into the *lane* of Children. Be not fond
To think that Cæsar bears such Rebell blood
That will be thaw'd from the true quality
With that which melteth Fooles, I mean sweet words,
Low crooked-curtsies, and base Spaniell fawning."

One word only in this passage has hitherto been changed, Johnson's substitution of *law* for *lane*, and in the MS. I have referred to it is evidently *a law*. The form of the *w* has caused it to be mistaken for *ne*. Taking the whole context into consideration, it is most probable that the poet wrote —

" . . . . . I must prevent thee, Cimber,
These couchings, and these lowly courtesies,
Might *stir* the blood of ordinary men;
And turn pre-ordinance and *fixt* decree
Into the *law* of Children."

Now, as Warburton long since remarked, couchings and lowly courtesies are not means used to *fire* the blood; and Cæsar afterwards says that these and sweet words are "that which *melteth* fools, *stirs* or moves them to compassion." Again, *pre-ordinance* and *first decree* would be convertible terms, and therefore tautologous; and every one will see that *first* and *fixt* are easily mistaken for each other. But what is the *law* of children? I once thought we should read *plaie*.

In Act V. Sc. 1. we have a passage recently cited by Mr. Arrowsmith as one of the proofs that Shakspeare disregarded the concord of noun and verb. I must give the context, in order to show the improbability of the passage having been written by the poet, as it stands in the folio: —

"*Bru.* Good words are better than bad strokes, Octavius.
Ant. In your bad strokes, Brutus, you give good words:
Witness *the hole* you made in Cæsar's heart,
Crying 'Long live! hail Cæsar!'
Cass. . . . . . Antony,
The *posture* of your blows are yet unknown;
But for your words, they rob the Hybla bees
And leave them honyless.
Ant. . . . . . Not *stingless* too.
Bru. O, yes, and soundless too;
For you have stol'n their buzzing, Antony,
And, very wisely, threat before you *sting*."

Supposing any rational meaning could be attached to "the *posture* of your blows," what possible relation could it have to the current of the

poet's thought in this dialogue? Is it not clearly evident that some word resembling *sting* in meaning is required, instead of *posture*, to be placed in antithesis to the honey'd words? and have we not a word which, at the same that it is easily mistaken for *posture*, exactly supplies the required sense? I read —

"The *puncture* of your blows are yet unknown."

I shall not stop to inquire whether the poet did not write *punctures*, which would relieve him at least from one grammatical incongruity, according to our notions. It is at any rate quite clear that he meant Cassius here to say, "The wounds or stings (i. e. *punctures*) of your blows are as yet unknown, but for your words they rob the bees, and leave them honeyless;" and it is quite as certain that, from the use he has made of the word *posture* elsewhere, he attached the common meaning of *attitude* to it, which would be quite inapplicable here.

One more instance, and I have done for the present.

In Act III. Sc. 1., where the conspirators first meet Mark Antony, Brutus, in his conciliatory speech, says —

" . . . . . For your part,
To you our swords have leaden points, Mark Antony;
Our arms *in strength of malice*, and our hearts
Of brothers' temper, do receive you in
With all kind love, good thoughts, and reverence."

Most modern editors have been content with placing a comma after *arms* in the third line. I adopted the suggestion of Steevens, and read "*no* strength of malice," which does not much improve the passage. It is now quite evident to me that we should read "in strength of *amity*." I need not point out to those acquainted with old MSS. how easily *amitie*, as it was usual to write and print it, would be mistaken for *malice*. But to show that it was most probably the word of the poet, we have in *Antony and Cleopatra*, Act II. Sc. 6., "that which is the *strength of their amitie* shall prove the very author of their variance." And again in the same play, Act III. Sc. 2., "I'll wrestle with you in my *strength of love*." What Brutus is meant to express appears to be—For your part, Mark Antony, our swords are pointless; our arms embrace you in strength of amity, and we receive you in our hearts with the temper of brothers, with all kind love, good thoughts, and reverence.

S. W. Singer.

South Lambeth.

Edinburgh Legend: "Rokeby."

In a note to a passage in Scott's beautiful but neglected poem of *Rokeby*, the well-known legend of Darrell of Littlecote is given, and there is added a similar one which was current at Edinburgh during the childhood of Sir Walter. A clergyman was suddenly summoned to pray with a person at point of death. He obeyed, as in duty bound, the requisition, and was put in a sedan chair, and removed apparently to a distant part of the city, where his bearers, under pain of death, forced him to have his eyes bandaged. He was then carried to and fro for some time, and led up several flights of stairs. When his eyes were uncovered, he found himself beside a lady newly-delivered of an infant. He was ordered to say such prayers as might be fitting for a person just about to die. He ventured to remonstrate — observing that the lady's appearance warranted hopes of recovery. He was sternly ordered to proceed, which he did. He was then hurried down stairs in the chair, blindfolded as before; but as he was descending, heard the report of a pistol. Upon reaching his home a purse of gold was forced upon him, with the warning that any disclosure or even allusion to this dark business would cost him his life. After much musing, he fell asleep, but was awakened by the news that a certain house in the Canongate had been totally consumed by fire, together with the beautiful and accomplished daughter of the proprietor. Fear sealed the clergyman's lips, and it was not until a short period before his demise that he disclosed the circumstances to some of his brethren. He had not been long dead, when a fire broke out in the building which had been erected in place of the original edifice, and when the flames were at their height a beautiful female, in an antique night-dress, appeared in the middle of them, and uttered these words: "*Anes* burned, *twice* burned, the *third* time I'll scare you all," and then vanished.

Strange as this story is, it is singular that a belief in its truth can be traced much farther back than the boyhood of Scott. Mr. Alexander Grant, a writer, *Anglicè* attorney, of reputation, who came to Edinburgh, 1743, and who was the grand-uncle of my informant, was in the habit of telling it as a thing that actually had occurred, and which was generally credited, at least as regards the *murder* part of it, and consequent fire. The apparition was probably a popular embellishment, but he remembered the exact position of the house; it was the second one above Leith Wynd. An inspection of the title-deeds would at once give the names of the early possessors.

J. M.

Difficulties of Chaucer. — No. IX.

"*Blake Beried.*" —

"Of avarice and of swiche cursednesse
Is all my preaching, for to make em free
To yeve their pens, and namely unto me.
For min intente is not but for to winne,
And nothing for correction of sinne.
I recke never whan that they be beried,
Though that hir soules gon a *blake beried.*"

Cant. Tales, 12334—40.

The last of these lines has been explained

"though their souls have gone to *a very bad place*" ("in nigras et inauspicatas domos demissæ"); and, so far as the general sense of the passage is concerned, this appears to be a tolerably correct explanation. It leaves us in ignorance, however, as to the exact meaning of the expression "*blake beried*," with respect to which Tyrwhitt says, "I really cannot guess what it means."

The meaning of "blake beried" now to be submitted is that, provided the "Pardonere" could extract his hearers' "pens," he recked not, when they were dead, though, *in consequence* of their having been made penniless, they had only the commonest kind of funeral, a *black bier*, nothing more; and not such obsequies as were rendered to those who left something behind to pay expenses.—But, says the Pardonere, their "*soules*" went "blake beried."

And now, with reference to their "*soules*," let us hear what Blackstone says in his *Commentaries*, vol. ii. Book II. Ch. xxviii. on the subject of *Mortuaries*. When a death had occurred, after the lord's heriot was taken out, the next best chattel of the deceased was reserved, as a mortuary, to the Church; and therefore, by the law of King Canute, this mortuary is called *soul-scot* (sawl-sceat). "Secundum melius animal reservetur, post obitum, pro *salute animæ suæ*." (To this passage Tyrwhitt gives a reference.)

In France this principle was carried so far, that it was not deemed sufficient to inter defaulters as paupers; they altogether forfeited the last rites of the Church. "Every man that died without bequeathing part of his estate to the Church, which was called *dying without confession*, was formerly deprived of Christian burial." Moreover, it was ordained that this *soul-scot*, called also *animæ symbolum*, should be paid when the grave was opened. "Æquissimum est, ut *animæ symbolum* (quam pecuniam sepulchralem vocant) semper dependatur, *cum sepulchrum sit fossum*." (Du Cange.) It was not an affair of the body merely, but altogether of the *soul*. "Munera necnon defunctorum *animabus congruentia* puteo impendantur aperto." (*Ib.*) Exactly Chaucer's "whan that they be beried."

Respecting the practice as it prevailed in England, two things are to be observed: first, that this soul-scot "was a kind of expiation and amends to the Clergy for the personal tithes, and other ecclesiastical dues, which the laity in their lifetime might have neglected or forgotten to pay;" secondly, that "it was anciently usual in this kingdom to bring the mortuary to Church *along with the corpse* when it came to be buried."

Such was the practice at the period when Chaucer lived. "So early as Hen. III. we find it rivited into an established custom." And so it continued till 21 Hen. VIII. c. 6., which enacted a composition in lieu of payment in kind.

Hence may we more easily understand, in its general purport, the language which Chaucer has put into the Pardonere's mouth. He, the Pardonere, having succeeded in winning for himself his hearer's "pens" while they yet lived, nothing was left as a mortuary to pay their *soul-scot* to the "Personne," or Parish Priest, when they were dead. They got neither masses, nor "cencings," nor orisons, nor requiems, nor torches, nor "embrothered palle," nor sumptuous offerings, nor any of those appliances for the repose of the soul which waited on *solvent* obsequies; but only the poorest kind of funeral — a black bier. And if, in default of payment, the "Personne" would not give them the rites deemed needful for their soul's rest, they were not likely to get them from "Perdoneres" or begging "fryars." — "Why couete ye not to bury poor folke among you?" (*Jacke Upland.*)

It was not only, then, that the black bier made but a sorry interment as their *bodies* were concerned. They also suffered in their souls. Their *souls* went black-bier'd; *i. e.* without those rites for which they had left no funds. But the Pardonere recked not, though he had their "pens" in his pocket.

Such is our general explanation of the difficulty. For its full clearance, however, there still remains occasion for some verbal discussions, which are reserved for a subsequent paper.

The use of *symbolum* for *symbola*, a scot, is not a blunder of mediæval latinity, but may be traced to the later days of classic Rome. Thomas Boys.

P. S. The explanation of Eclympasteire, or Eclympasteyre (Death), offered in "N. & Q.," 2nd S. v. 229., and the derivation from ἐκλιμπάνω, were previously suggested in Bell's *Annotated Edition of Chaucer*, vol. vi. p. 141. I hasten to make this acknowledgment, and in any farther examination of the difficulties of Chaucer indicated by Tyrwhitt, shall gladly avail myself of the work in question.

Minor Notes.

A New Greek Gospel MS. — The *Evening Star* (March 29), on the authority of an *Athens* journal, announces the recent discovery of a "manuscript copy on parchment of the Gospels in Greek" — *Attic*, I presume, — as it was found in a "garret" of a house in Athens. The date of this important document, which now lies in "good preservation" in the public library of that city, is stated to be 480. Any information your learned correspondents may be able to communicate respecting the MS. in question, its genuineness, or the result of its collation with existing Greek copies, will prove highly interesting to biblical scholars.

F. Phillott.

Note on the late Eclipse. — The late *pretended* eclipse of the sun, as a lady called it in writing to me, appears to have disappointed "the public," by being less impressive than the descriptions of astronomers had led the public to expect; a lesson to teach astronomers to measure their expressions as well as their phenomena, and not to make it their object to impress the public. But the object of my Note is not to moralise, but to show that such disappointment is not a new occurrence. In the *Remains of John Byrom*, lately printed by the Chetham Society of Manchester, vol. ii. p. 450., is the following passage, in a letter dated July 14, 1748: —

"This day the eclipse took up the attention of the public: but I fancy the common people, having been so much alarmed about its darkness and birds falling to the ground, and will think the learned were out in their calculations, for it was so light at the very height of it as not to be thought on without being told."

W.

Watchmaker of the Court of Spain. — In the *Ceremonial d'Espagne* the watchmaker of the Court is enumerated as an officer of the household. His pay was eight placas daily, or 29,200 maravedis yearly, and separate charge for all work done for His Majesty and the household. This was in the latter part of the seventeenth and beginning of the eighteenth century.

Hyde Clarke.

St. Neot's Church. — At the restoration of St. Neot's church in 1847, a seriously worm-eaten appearance of its roof was found to arise from innumerable holes, each containing a leaden shot. After the defeat of the Earl of Holland, July 10, 1648, the royalist "prisoners were marched into the church, and well guarded till the following day." The guards had evidently an ample supply of powder and shot, and occupied themselves with firing at the carved oaken roof.

Joseph Rix.

St. Neot's.

Fly-leaf Scribblings.—In vol. ii. of *Tracts on the Bower Controversy*, collected by J. Bowle: —

"Mem. I was Informed by Dr. Arnold of Wells yt the true name of Arnold was Arnee, yt it was notorious to every one where he lived yt it was so, and yt he was a man of a very bad character in other respects. This he told me at Wells, May 11. 1761. J. Bowle."

Joseph Rix.

St. Neots.

Bookbinder's Charges in 1480. — In the Wardrobe Accounts of King Edward IV. the following interesting entries relating to the binding of some of that king's books appear: —

"Piers Bauduyn stacioner for bynding, gilding, and dressing of a booke called Titus Livius, xxs.; for binding, gilding, and dressing of a booke of the Holy Trinite, xvjs.; for binding, gilding, and dressing of a booke called Frossard, xvjs.; for binding, gilding, and dressing of a booke called the Bible, xvjs.; for binding, gilding, and dressing of a booke called Le Gouvernement of Kinges and Princes, xvjs.; for binding and dressing of thre small bookes of Franche, price in grete, vjs. viijd.; for the dressing of ij bookes whereof oon is called La Forteresse de Foy, and the other called the Book of Josephus, iijs. iiijd.; and for binding, gilding, and dressing of a booke called the Bible Historial, xxs."

These charges did not cover the whole expence of the binding, as we find in another part of the same accounts the following entry of materials delivered out of the Wardrobe: —

"Delyvered for the coveryng and garnysshing vj of the Bookes of oure saide Souverain Lorde the Kinges, that is to say, oon of the Holy Trinite, oon of Titus Lyvius, oon of the Gouvernal of Kinges and Princes, a Bible, a Bible Historialle, and the vjthe called Frossard,

"Velvet, vj yerdes cremysy figured; corse of silk ij yerdes di' and a naille, blue silk weying an unce iij q' di'; iiij yerdes di' di' quarter blac silk weying iiij unces; laces and tassels of silk, xvj laces; xvj tassels, weying togider vj unces and iij q'; botons, xvj of blue silk and gold; claspes off coper and gilt, iij paire smalle with roses uppon them; a paire myddelle, ij paire grete with the Kinges armes uppon them; bolions coper and gilt lxx; nayles gilt, ccc."

W. H. Husk.

Punishment for a Lewd Woman. — I find recorded in one of the Sessions Books for the city of Wells the trial of a woman named Ann Morgan, charged with being a person of "very lewed life and conversacōn," to prove which some curious (and not very delicate) evidence was adduced. Being convicted, an order was made —

"That the said An Morgan shalbe imprison'd vntill saterday morn'g, market day, and then to be set in the Stocks neer the place wher the Woodden Horse is to stand, w'ch is apoynted to bee at the vpp'r end of the Market, duringe the tyme that one * * * * Hut, a soldier, shal ride the Woodden Horse; and after that tyme to bee washed in the Pallace Moote, and then to bee br't downe to the Prison, and ther to remayne duringe the pleasur of the Mayor and Justice.

"Barthew. Cox, Maior.
Thomas Salmon.

"Dated 22o Junij, 1649."

Ina.

Wells, Somerset.

Queries.

CHANCES OF RECOVERING ANY OF THE LOST CLASSICS.

"By the way, it should be borne in mind that over and above the translations, which yet survive, into the Arabic (a resource obviously of little hope, except in the case of scientific books,) there are, first and last, four avenues by which we may have a chance of recovering any of the lost classics: —

"1. The Palimpsests, as in repeated instances of late in the Ambrosian Library at Milan.

"2. The Pompeii MSS. (for the sensible way of dealing with which see a letter of Lord Holland to Dr. Pau).

"3. *The great chests of Greek MSS. in the Sultan's Library at Constantinople*, packed up ever since the triumph of the Crescent in 1453; and, finally, the MSS. lurking

in the Christian monasteries of Mt. Athos."—*Studies of Secret Records*, by Thomas de Quincey, 1858, pp. 49. 50., *Note.*

What authority had De Quincey for such statement?

From the 1. and 4. sources, viz. the palimpsests and the monasteries on Mt. Athos, we have already derived *some* results. Query, may we expect any farther discoveries? The Pompeian MSS. have wholly disappointed the expectations raised. Has any recent progress been made in their examination? What is the latest report upon the work already performed? Where is the letter of Lord Holland to be found?

There ought not to be any difficulty now in obtaining access to the Sultan's collection. Surely, if a single MS. of value is to be found, there are thousands of *litterateurs* visiting his capital should have indicated it. Yet, if De Quincey's information were based upon mythical or defective information, one would imagine he would have corrected or modified his expressions in a book reprinted in 1858.

Curiously enough, he does not refer to a fifth source, which has recently afforded some interesting matter, viz. the mummy papyri. The accidental acquisition of the MSS. of Hyperides shows the desirability for some active and acute agent being charged with the supervision of the Egyptian diggings, of which I suppose there is small chance under the present dynasty.

Have the fragments of Homer, from a mummy at present in the Louvre, been edited? Do they offer any noticeable peculiarities of recension?

Cy.

THE PLAIN MAN'S PATHWAY TO HEAVEN, ETC.

This work, which is written dialogue-wise, is the production of Arthur Dent (the Rev.) of Shoobury in Essex, and first appeared in 1601. By 1625 it had passed through nineteen editions. The important part it had in forming the character of John Bunyan may be gathered from a comparison of it with his most popular writings. I should be glad to see a good notice of this remarkable book and its author. Will not some one of your correspondents learned in this lore favour us therewith?

In the meantime, let me give you an extract, to the former portion of which I desire to direct special attention. Will some one kindly characterise the "pleasant and merry books" there enumerated? Some of them are, I suppose, not generally known:—

"*Antileg.**—'Tush, tush, now I see you are in a melancholy humor. If you will goe home with me I can give you a speedie remedie: for I haue many pleasant and merry bookes, which if you should heare them read, would soone remedy you of this melancholy passion. I haue the Court of Venus; the Palace of Pleasure; Beuis of Southhampton; Ellen of Rummin; The Merrie Iest of the Frier and the Boy; The pleasant Storie of Clem of the Clough; Adam Bell, and William of Cloudesly; The Odde Tale of William, Richard, and Humfrey; The prettie Conceit of John Splinter's last Will and Testament: which all are excellent and singular bookes against heart qualmes: and to remoone such dumpishnesse as I see you are now fallen into.'

"*Asune.**—'Your vaine and frivolous books of tales, iests, and lies, would more increase my griefe, and strike the point of sorrow deeper into my heart.'

"*Antile.* 'Nay, if you be of that mind, I haue done with you.'

"*Phila.*† 'I pray you if a man may be so bolde with you; How came you by all these good bookes? I should have said, so much trash and rubbish.'

"*Antil.* 'What mattereth it to you? What haue you to doe to enquire? But I pray you, Sir, What meane you to call them trash and rubbish?'

"*Phila.* 'Because they bee no better. They be goodly geere, trime stuffe. They are good to kindle a fire, or to scoure a hot ouen withall. And shall I tell you my opinion of them? I doe thus thinke, that they were deuised by the diuell, seene and allowed by the Pope, printed in Hell, bound up by Hobgoblin, and first published and dispersed in Rome, Italie and Spaine; and all to this end, that thereby men might be kept from the reading of the Scriptures. For euen as a Lapwing with her busie crie draweth men away from her nest, so the Popish generation, by these fabulous devices, draw men from the Scriptures.'

"*Antil.* 'Ah, Sir; I see now, a fooles bolt is soone shot. You are more precise than wise. The Vicar of Saint Fooles shall be your ghostly father. What tell you mee of your opinion? I would you should well knowe I neither regard you nor your opinion. There bee wiser men than you, which do both reade, allow, and take pleasure in these bookes.'"

I wish to add a memorandum: that in the writings of the early Puritans may be found many excellent examples of English proverbs, and of words now obsolete. This fact has often forced itself upon my notice, and recently more strongly than ever during an examination of the works of William Perkins of Cambridge, and of Robert Harris of Hanwell, near Banbury. The latter writer is often eloquent, and supplies illustrations of a good number of Shakspearian words.

B. H. Cowper.

Hackney.

Minor Queries.

Draycott Arms.—Wanted the arms and crest of the family of Draycott of Draycott in the county of Derby, and who were living there about the year 1750. Belgrave.

Largest Parish in Ireland.—What is the extent of the largest parish in Ireland? I have heard that one in the west—I think in the county of Mayo—is forty miles in length, and not very narrow. Abhba.

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* Antilegon.

* Asunetus. † Philagathus.

"*Milk of human kindness.*"—Who originated this expression? I thought it was comparatively modern, and I have seen it fathered on Charles Lamb; but in the *Gentleman's Magazine* for 1753 (vol. xxiii. p. 134.), I find it used in its natural sense. J. B. S.

Woodhayne.

Milbournes of Co. Derby.—The ancient family of the Milbournes of Melbourne, co. Derby (about 1400), are said to be the ancestors of the Hardinge family of King's Newton in same county. Can any one inform me if this is correct? And also, if Ralph Milbourne of Coherty (probably born about 1500, and whose son John settled at Markes in Dunmow, co. Essex), was a descendant of the Milbournes of Melbourne? T. M.

Tune of God Save the Queen in Germany.—How long have the Germans adopted this as one of their national airs? The words I believe begin "Heil dir in Siege's Kranz!"

I heard it played at Innsbruck before the Archduke Carl Ludwig and the King of Saxony, &c., and, as with us, it closed the performance. Do the Germans lay claim to the tune?

J. C. Barnham.

Norwich.

The Jew of Paris and the Miraculous Host.—In *L'Histoire du Sacrilege*, par L. F. Du Loiret, Paris, 1825, the story of this "Jew of Paris and the Miraculous Host" is told in the usual way. After which the author says:—

"M. Dalance remarque qu'en 1396 une profanation pareille fut, dit-on, commise à Bruxelles, par un Juif aussi nommé Jonathas, que ce Juif fût puni de même, et que l'hostie qu'il avait percée fût religieusement conservée dans l'eglise de Sainte Gudule de cette ville."—P. 64.

Where can I find an account of this, and of a similar miracle which is said to have been wrought at Prague? H. A.

Malaga Wine from the Fire of London.—In Dickens's *Household Words*, it is stated that some Malaga wine was disinterred about twenty years ago, that had been buried in the fire of London, anno 1666; that it was still very good. Can you tell me where it was found, who has tasted it, and whether any remains? Vinicola.

Statue of the Virgin in Westminster Abbey.—

"London, June 25. Yesterday the Rt. H. Ld. H. made a present of a pair of diamond pedants of 500*l.* value to the Blessed Virgin lately erected in Westminster Abbey. The same day the Rt. Hon. my Lady V., being perfectly cured of a long illness by applying to the relics of St. Dominick, made a present of a gold rose to be hung up in Westminster Abbey."—*Gent. Mag.*, vol. xxvii. p. 469.

How lately has the statue above-mentioned been heard of? Lady V.'s present would seem to be a relic of a Roman custom alluded to by Horace (*Com.* lib. i. 5. *ad finem*), which is still, I have heard, in existence on the Continent. J. B. S.

Woodhayne.

Overbury's Wife.—In an address *ad Comitissam Rutlandiæ*, contained in this volume, are the lines—

"That little Taylor, who till death
Was hot in love with Queen Elizabeth."

Who and what is referred to?

Lethrediensis.

Lord Eldon of Scotch Origin.—About twenty-five years ago it was stated to me by a Roxburghshire farmer who is still living, that the ancestors of the Eldon family at one time rented a small farm called Dodlin, in the Barony of Cavers, belonging to James Douglas, Esq., Roxburghshire. The first Lord Eldon certainly did maintain that his origin was Scotch. Can any of your readers tell me what truth there is in the above statement? H. T.

Lady Jane Grey.—The accounts of the execution of this excellent lady mention that she was attended by a female on the scaffold; some say two, and name these Mistris Tilney, and (or) Mystresse Eleyn. (See *Queen Jane and Queen Mary*, Camden Society; Howard's *Lady J. Grey and her Times.*) Can any correspondent of "N. & Q." supply information respecting these individuals? S. M. S.

Judas Iscariot.—Can any of your correspondents inform me to what writer De Quincey particularly refers, in his very curious and interesting essay on Judas Iscariot, p. 9. of the volume of his "Selections," just published, entitled *Studies of Secret Records.* The passage runs thus:—

"Else what I have hitherto been attempting to explain (excepting, however, the part relating to the *hakim*, which is entirely my own suggestion,) belongs in part to German writers. The whole construction of the Iscariot's conduct as arising not out of perfidy, but out of his sincere belief that some quickening impulse was called for, by a morbid feature in Christ's temperament; all this, I believe, was originally due to the Germans, and it is an important correction."

E. C.

J. De Marne.—Can any of your correspondents favour me with particulars relating to the life and works of the French artist J. De Marne? The following notice in the *Brighton Herald* of two pictures by this painter, and the praise bestowed on them, I trust will excuse the trouble given by the inquiry:—

"There is an artist of rare power, of whom one hears little; in fact his works are not to be found in any quantity, either here or in France; I allude to De Marne, of whom two specimens (views near Paris) were on view. They are perfect gems, so full of light and exquisitely painted. Mr. Haggard is the fortunate possessor."

W. D. H.

"*Diurnals of Charles I.*"—If the editor or any correspondent of "N. & Q." could inform me where the *Diurnals of Charles I.*, of or about August, 1645, are to be found, a great favour would thereby be conferred. A careful, though unsuccessful, search has been made in the Bodleian Library at Oxford, and also in the library of the British Museum. Copies are, however, supposed to be extant in private collections.

Oxoniensis.

Royal Serjeant Surgeons.—Can any reader of your miscellany inform me what is the stipend combined with this office? Looking over some old papers, I find it stated at 595 *marks*, or 396*l.* 13*s.* 4*d.* per annum. The recent appointment of Mr. Lawrence has been in every respect so perfectly judicious as to demonstrate the modern requirement in the phrase of "the best man in the best place." Allow me to submit the following list of those surgeons who have held this appointment during the last eighty years, which may interest some of your readers:—Sir Cæsar Hawkins, Da. Middleton, Pennel Hawkins, Chas. Hawkins, Sir David Dundas, Bt., Sir Everard Home, Bt., Pat. Macgregor, Sir Astley P. Cooper, Bt., Sir B. C. Brodie, Bt., Rob. Keate, B. Travers, W. Lawrence. Of the above twelve who have held the post, Sir David Dundas filled it for the longest period (thirty-four years), viz. 1792—1826, and Mr. Travers the shortest time. Amicus.

Minor Queries with Answers.

The Devil and the Interlude of Dr. Faustus.—In a curious Welsh work, entitled *Gweledigaethan y Bardd Cwsg*, first published in 1703, and several times reprinted, it is incidentally stated that the Devil appeared in his proper person to play his own part in the interlude of *Dr. Faustus*, acted at Shrewsbury. What is the foundation for this story, and where may I find farther details about it, if alluded to by any other writer? The supposed fact, it is evident, was well known in the Principality some century and a half ago; but I can discover no trace of it in any other Cambrian author. The Rev. D. Silvan Evans, in his excellent annotated edition of this Welsh classic, has no note upon the subject. Aeron.

[There was long current a story, that upon a certain occasion Satan actually made one of the party in Marlowe's *Tragical History of the Life and Death of Dr. Faustus*, with consequences very fearful to those who had assumed his shape. This strange tale is mentioned by Prynne (*Histrio-Mastix*, 1633, fol. 556.), when writing against plays and lovelocks: "The visible apparition of y^e^ Devil appeared on y^e^ stage, at the Belsavage Playhouse in Queen Elizabeth's dayes, to the great amazement both of the actors and spectators, whiles they were prophanely playing the *History of Dr. Faustus* (the truth of which I have heard from many now alive, who well remember it); there being some distracted with that fearefull sight." This story seems to have originated in an event recorded in *The Blacke Book*, by Middleton, printed in 1604: "Then, another door opening rere-ward, there came puffing out of the next room a villainous Leiftenant, without a band, as if he had been new cut downe, like one at Wapping, with his cruell garters about his necke, which filthily resembled two of Derrick's necklaces. Hee had a head of hayre like one of the Diuells in *Doctor Faustus*, when the olde theater [the Rose] crackt, and frighted the audience." The credulous Aubrey (*Antiq. of Surrey*, i. 190.), probably alluding to this incident, wished his readers to believe that the Devil was a prompter to good works by making Edward Alleyn quit the stage, and piously devote his wealth to the founding of God's Gift College at Dulwich. He says, "The tradition was, that Alleyn playing a dæmon, with six others, in one of Shakspeare's plays, he was, in the midst of the play, surprised by an apparition of the Devil, which so worked upon his fancy, that he made a vow, which he performed at this place [Dulwich]." This story, as Mr. Collier remarks, is simply ridiculous: for "first of all, Alleyn had left off playing before he appears to have entertained the intention of devoting his influence to purposes of charity: next, he would not have condescended to play such a part as that of a dæmon; and, thirdly, we have no direct evidence to establish that he ever played in any of Shakspeare's plays, though there is little doubt he represented the hero in dramas founded upon some of the same stories or events." Bowman, the actor, related to William Oldys a similar visitation during the reign of Charles II. which occurred at the theatre in Dorset Gardens, where, in a dance of Devils, one too many appeared. "Some comical fellow among the comedians, having got into such a horrid dress, as made him a much more infernal figure than the rest, and so unexpectedly started up among them, that they took him for the Devil indeed, were struck with a kind of panic, which soon infected the audience, and dispersed it in consternation. And after the like manner (continues Oldys), may all the other apparitions of the Devil on the stage be probably accounted for."]

Freemasonry.—To what journal does De Quincey refer in the following passage?—

". . . . the whole bubble of freemasonry was shattered in a paper which I myself threw into a London Journal about the year 1823 or 1824. It was a paper in this sense mine, that from me it had received form and arrangement, but the materials belonged to a learned German, von Buhle; the same that edited the *Bipont Aristotle* and wrote a history of Philosophy. No German has any conception of style. I, therefore, did him the favour to wash his dirty face, and make him presentable among Christians, but the substance was drawn entirely from this German book. It was there established that the whole hoax of masonry had been invented in the year 1629, by one Andreä; and the reason that my exposure could have dropped out of remembrance is probably that it never reached the public ear, partly because the journal had a limited circulation, but much more because the *title* of the paper was not so constructed as to indicate its object, or to throw out any promises of gratification to malice."—*Studies of Secret Records*, by Thomas de Quincey, 1858, p. 267.

Has Buhle's work ever been translated? or is there any other notice of it in English besides De Quincey's? E. C.

[De Quincey's paper, signed X. Y. Z., is entitled "Historico-Critical Inquiry into the Origin of the Rosicrucians and the Free-Masons," and was published in *The London Magazine* of Jan., Feb., March, and June, 1824, vol. ix.

pp. 1. 140. 256. and 652. This paper is an abstract and translation of the German work on this subject by Professor J. G. Buhle, which is an expansion of a Latin dissertation read by the Professor in the year 1803 to the Philosophical Society of Göttingen. Portions of this paper are now in course of being reprinted in the *Free-Masons' Magazine* of March and April. Buhle's work has been extensively used by George Soane in his *New Curiosities of Literature*, but with very slight acknowledgment.]

John Postlethwayte. — Can you give me any account of John Postlethwayte, Master of St. Paul's School from 1697 to 1713? SIGMA.

[John Postlethwayte was born at Millom in Cumberland, and educated at Merton College, Oxford. He was first master of St. Martin's school, founded by Abp. Tenison, where his successful method of teaching youth led to his appointment as Head Master of St. Paul's School. He died on Sept. 26, 1713, and his Funeral Sermon, entitled *The Christian Schoolmaster*, preached by Dr. John Hancock, has been published. Some account of him is printed in Knight's *Life of Dean Colet*, 1724, pp. 384-387.]

"*Simon Pure.*" — Can you inform me where the character from whom the expression "the real Simon Pure" occurs, and what are the circumstances in his history which occasion his celebrity? P. F. W.

[If our correspondent will open Mrs. Centlivre's Comedy, *A Bold Stroke for a Wife*, Act V. Sc. 1., he will find the *pretended* as well as the *real* Simon Pure figuring as characters in the house of Obadiah Prim.]

Lord Nelson's Motto.—Whence his motto, "Palmam qui meruit ferat?" X.

[From Dr. Jortin, *Lusus Poetici*, "Ad Ventos," stanza 4.:—

"Et nobis faciles parcite, et hostibus.
Concurrant pariter cum ratibus rates:
Spectent Numina ponti, et
Palmam qui meruit, ferat."]

Replies.

LIFE OF JANE DORMER, DUCHESS OF FERIA.

(2nd S. v. 13.)

T. F. inquired where the *Life of Jane Dormer, Duchess of Feria*, referred to by Dr. Lingard, was to be met with. I am advised by some friends to reply that I have been for some time preparing the Memoirs of this lady for publication from the original MS. in the possession of Lord Dormer, who has most kindly lent it to me for the purpose.

The MS. contains much interesting matter, but requires considerable verbal abridgement. I hope, however, to have it ready for the press in the course of the present year, with additional documents illustrative of the history, which I have been fortunate enough to meet with, both in public and private collections.

I take the opportunity of asking the assistance of your readers in elucidating two questions.

The author of the work referred to was Henry Clifford, Secretary to the Duchess during the last nine or ten years of her life, *i. e.* from 1603 to 16$\frac{1}{3}$. I have been unable to obtain farther information respecting him, except that I believe him to be identical with the Henry Clifford who married Catharine, daughter of Thomas, and sister of Robert Tempest, of Lynce Green, Durham, and was buried in St. Andrew's church at Antwerp, in 1644. (Surtees's *Durham*, vol. ii. pp. 328, 329.) I should be under a great obligation to any of your correspondents who could indicate what branch of the Clifford family he was connected with, or supply any other information respecting him. The Henry Clifford deceased in 1644 left no will, and administration of his effects was granted to his wife's cousin, Augustine Belson, of Aston Rowant, Oxon. And the will of Catharine, his widow, tells nothing of her husband's family. He is called "Chaplain to the Duchess" in a note in Churton's *Life of Nowell*, but this is certainly an error.

In addition to the *Life* itself, the volume contains copies of several letters from this Henry Clifford to Sir Robert Dormer, half-brother of the Duchess, afterwards the first Lord Dormer. These letters appear to have been copied into the book by the direction of the late Edward Jerningham, of Lincoln's Inn, Esq., who had the MS. for some years in his possession. I should be obliged to any one who can inform me where the originals of those letters are to be found. The elder branch of the Dormer family is now represented by Lord Chesterfield, but I have no means of knowing whether any such documents are in his Lordship's possession. E. E. ESTCOURT.

Birmingham.

THE APOSTLES' MASS AT ST. PAUL'S.

(2nd S. v. 213.)

The apostles' mass, about which J. G. N. asks, was one of three masses to be said every day in the year, the last three days of Holy Week excepted, by the minor canons of St. Paul's Cathedral, London, as we learn from the "Consuetudines Ecc. S. Pauli Lond.," given in Dugdale's *History*, edit. Ellis, p. 353., wherein it is said, "Sunt in ecclesia S. Pauli canonici qui minores appellantur — Missa Beatæ Mariæ, Missa Apostolorum, Missa Capitularum ad eos pertinet officio vicicitudinario," &c. This mass was celebrated at the apostles' altar: "Ad idem altare (Apostolorum) celebrant novem minores præbendæ Missam Apostolorum, per ebdomadas suas," &c. (*ib.* p. 333.).

By a Privy Council's letter, dated June 24, 1549, to Bishop Bonner, "for the reformation of certain masses at St. Paul's," this, as well as the mass of the Blessed Virgin, was ordered to be disused, and the "Letter" says, —

"Having very credible notice that within your cathe-

dral church there be as yet the Apostles' Mass, and Our Ladies Masse, and other Masses of such peculiar names — used in private chapels and other remote places of the same — we have thought good to will and command you, that from henceforth no such Masses in this manner be in your church any longer, but that the blessed communion, according to the Act of Parliament, be ministered at the High Altar," &c. — Wilkins's *Concil.* iv. 34.

From its being expressly called "Missa Apostolorum," we know for certain that this mass was not named exclusively after the Apostle to whom the church was dedicated. To my thinking, it seems beyond a doubt that the Apostles' Mass here spoken of is the one to be found both in the Roman and Salisbury Missals, for June 29; on which day of the month, though not in the same year, St. Peter and St. Paul suffered martyrdom at Rome. For many centuries, St. Paul's cathedral had its own peculiar Missal; but it adopted the one after Sarum use during the episcopate of Bishop Clifford, towards the end of A.D. 1414. Though I cannot bring to mind at present any other instance of this every-day celebration of the Apostles' Mass, it is not at all unlikely that it used to be so said in other large churches dedicated to St. Paul in this country. D. Rock.

Brook Green, Hammersmith.

I have waited in the hope that J. G. N.'s query might receive a reply from some one better acquainted with antient rituals than I am. The Apostles' Mass was not a mass named after the Apostle to whom the church was dedicated, but the morning mass, which was celebrated in the vigil of those feast days on which two Apostles were commemorated. Thus April 30, which Machyn notes as that on which the "postyle mass" began, was the vigil of SS. Philip and James, Apostles, and the 28th day of June the vigil of SS. Peter and Paul, Apostles. At each of these vigils an early mass of the Apostles is directed to be used. "In dicta vigilia et in die, omnes Presbyteri debent suas *Missas* dicere *de dictis apostolis*." (Martene, *de Antiq. Ritibus*, lib. 4. cap. vi.) An earlier passage than that cited by J. G. N. mentions that in 1549 the xxvij day of June, "a commandment was sent from the councell unto Powlless that they shulde have no more the Apostylles masse." The day on which the commandment was sent was the day before it would otherwise have been used, the 28th, or vigil of SS. Peter and Paul. As to the mistake, probably of the transcriber of the *Grey Friars' Chronicle*, as to the 11th day of April, at which time there could be no Apostles' Mass, I would suggest that in the original it might have stood ii Calend. Maiæ, that is, Prid. Cal., and that this has been copied ii day. It was not then until 1549, two years after his accession, that the councillors of Edward VI. inhibited the Vigil Mass. It would seem that it was not until nearly a twelvemonth after her accession that Mary restored the same mass, *i. e.* in 1554; SS. Simon and Jude, 28th October, 1553, being suffered to be unobserved. It is curious to note the moment when the monarch felt firm enough to make such changes. W. Denton.

An earlier passage in the *Chronicle of the Grey Friars of London* states the time when this mass had been first abandoned: —

"1549. Item, the xxvij day of June there was sent a commandement from the counceller unto Powlless that they shulde have no more the Apostylles masse in the mornynge, nor our Lady masse, nor no communyone at no aultelle in the church but at the hye awlter."

It appears to have been the name by which the earliest morning service in the cathedral church was popularly known. J. G. N.

THE LOCKE FAMILY.

(2nd S. v. pp. 12. 177.)

Zachariah Lock, who represented Southwark in Parliament in A. D. 1600, was a son of Michael Lock, and grandson of Sir William Lock, Alderman and Sheriff of London 1548, as appears from the will of Zachariah, dated Jan. 29, 1602, in which he desired to be buried in the Mercers' Chapel, where his great-grandfather, Thomas Lock, and his grandfather, Sir William Lock, were buried. He gave to his father Michael Lock his seal of arms. He gave to his brother Eleazar Lock a diamond ring, and to his brother Benjamin the arming sword and dagger given to him by Lord Willoughby. He gave to Sir Edward Norris, Knt., his armour, with the trunk in which it was contained, in consideration of a wrong done to his brother Sir John Norris in the Low Countreys, to which he (Z. L.) was privy, and which he begged him to accept as the only reparation he could make for the ease of his conscience.

Proved in the Prerogative Court of Canterbury, April 4, 1603, 27 Bolein.

He had been, as I infer from his will, one of the Captains of Queen Elizabeth's forces under Sir John Norris in the Low Countries, and his connexion with Southwark was probably that of Captain of the Trained Bands, or Muster Master. He married Dorothy, daughter of James Brampton, of Brampton, Norfolk, Gent., by Maria, daughter and heir of Sir Edward Bulein and Ann Tempest. Dorothy Lock died February 24, 1596, and was buried at Greenwich, with her son Henry. The inscription on their monument will be found in Stow's *Survey of London*.

Eleazar Lock was of Huntingdon. His will was proved in the Prerogative Court of Canterbury, May 2, 1605, 34 Hayes.

Benjamin Locke of London, merchant, died in

1611. His will was proved in the Prerogative Court of Canterbury, August 27, 72 Wood.

There are many papers in the State Paper Office relating to Michael Lock, the father of Zachary, Eleazar, and Benjamin, and who must have been the visitor of Dr. Dee. Michael was a man of great enterprise, and had travelled much abroad in pursuit of merchandise. He lays claim to the credit of having originated and fitted out Frobisher for his first voyage to discover the North-west passage to China; but this subject is I think of sufficient interest for a separate communication. G. R. C.

WHAT IS A TYE?

(1st S. iii. 263. 340. 469., v. 356. 395.; 2nd S. v. 197.)

I think the following quotations will answer Mr. A. Holt White's pathetic Query, "Will no one tell me what was a Tye?": —

"Teg. *Lacinia prati.* In antiquis Patriæ legibus nec non hodieque in inferioribus Sueciæ partibus non usurpatur nisi de *portionibus prati.* Westm. L. B. B. c. 32. 'Engin ma torff skæra i annars teghe' Nemo cæspitem cædat in alieno prato. Isl. teigr. Ezech. 34. 1. 'Ollum eingeteigum' in omnibus prati portionibus." *Vide* at length in 1749 Ihre. *Lex. Suio-Goth.* vol. ii. col. 872. ed. 1749.

In *Ezechiel* xxxiv. 1. of the English version the words do not occur, but as the word pasture twice occurs in the 14th verse, this is probably the verse intended to be cited by Ihre.

In Halderson's *Lex. Island.* is: —

"Teigr (1) haustus amystus, 2. arvum declive (Danish Skraa, nedgaaende Enge), 3. tractus (Danish landsbrækning.)"

"Tigh or Teage, in old Records, a Close or Inclosure, a Croft: in Kent the word Tigh is still used in the same sense."—Phillips's *World of Words.*

"Teag, teagh, teah, a scroll, chest, tie, band, an enclosure. V. tige."—Bosworth, *Smaller A.-S. Dict.*

Notwithstanding that Bosworth and Phillips agree in making tye an enclosure, I am satisfied that Ihre is right, and that a tye is a *strip of pasture.* For when the question was first asked in 1st S. iii. I was curate of a parish in South Suffolk, where were some "Tye housen" cottages built on the "Tye" and a "Tye" meadow. The "Tye" and other commons in the parish had been inclosed. I examined then about twelve or fourteen "Tyes" in South Suffolk and North Essex to endeavour to ascertain by induction what kind of common a Tye was. In this I did not succeed; but last year I found the passage (part of which I have quoted above) in Ihre, and now I am satisfied that each was a *lacinia prati.* I will only add that if any English word has a Teutonic derivation, it is almost certain to be found in Ihre.

Jamieson (*Scott. Dict.*) has, "Tag, a long and thin slice," still in use. Can any Scotch reader of "N. & Q." inform me if this is applied to land? E. G. R.

Will it aid Mr. White towards a solution of the meaning of the word *tye*, to remind him of Tyburn, which may be derived from Tye and bourne or brook, and where was a public gallows in the reign of Henry IV.? There seems to be a notion that *tye* may be connected with the fatal noose, or a place of torture. Alfred Gatty.

ATTEMPTED ASSASSINATION OF NAPOLEON I.

(2nd S. v. 255.)

With reference to this subject the following extract from the *Mémoires et Lettres inédites du Chev. de Gentz, publiés par G. Schlesier*, Stoutgart, 1841, 8vo. (page 107. being the beginning of his *Observations sur la Négociation entre l'Angleterre et la France en* 1806), may be interesting to your readers: —

"No. 1.*

"*Lettre de M. Fox à M. Talleyrand du* 20. *Février.*

"Cette lettre n'a été évidemment écrite que pour amener une correspondance pacifique. En la lisant, on ne peut pas se défendre de désirer qu'un autre moyen eût été choisi; ou du moins, qu'on se fût servi de celui-ci dans une forme un peu plus convenable.

"Comment un homme, tel qu'on est accoutumé à se représenter M. Fox, pouvait-il écrire, 'que sa *confusion* † était extrême,' — 'que ce n'est, qu'après avoir congédié cet homme, *qu'il avait reconnu la faute* qu'il avait faite, etc.' —La proposition de cet homme était-elle donc si neuve, si inouïe? L'idée de se défaire de Bonaparte, n'avait-elle donc pas été formée par une quantité d'individus? Georgés, Pichegru et tant d'autres, protégés par les personnes les plus respectables de l'Angleterre, et pleurés par l'élite de leurs contemporains, n'étaient ni plus ni moins coupables que l'individu qui a occasionné cette lettre. Si un simple projet de ce genre pouvait faire perdre toute contenance à M. Fox, c'étaient donc d'épouvantables scélérats que ceux qui avaient fait des vœux pour le succès de l'entreprise de Pichegru?

"La question, 'si c'est un crime de tuer un homme tel que Bonapartè,' tient exclusivement à celle de la légalité de son pouvoir. Celui qui le croit un Souverain légitime, fait bien de prononcer par l'affirmative; mais celui qui ne voit en lui qu'un usurpateur, doit en juger autrement. M. Fox doit en convenir lui-même. Jamais ceux qui pensent comme lui, ne se sont élevés contre les tyrannicides. Si Bonaparte était aux yeux de M. Fox un usurpateur et un tyran, il sérait le plus inconséquent des hommes, s'il n'approuvait pas le projet de le punir. Son horreur pour ce projet n'est fondée que sur ce que pour lui Bonaparte est un *Souverain légitime.* Elle n'est raisonnable que dans cette supposition. Mais M. Fox ne peut guère prétendre que tout le monde soit de son avis à cet égard.

"Cette prétention paraît surtout injuste, lorsqu'on ré-

* Parmi les pièces Françaises.

† Le mot Anglais *confusion* veut plutôt dire *consternation*; mais la nuance est légère,

fléchit à la situation particulière de l'homme qui avait proposé le projet. Un émigré Français, qui ne s'est jamais soumis au nouvel ordre des choses, qui n'a jamais reconnu Bonaparte, qui ne lui a jamais prêté hommage, qui l'a constamment regardé comme usurpateur, assassin ou complice et héritier des assassins de son Roi légitime, comme ennemi de la nation Française, et obstacle au repos de l'univers, *peut* former, sans être un scélérat, le projet de tuer cet homme. Il a le droit de ne voir en lui qu'un ennemi déclaré, perpétuel et implacable, contre lequel, placé audessus de toutes les loix et de toutes les punitions ordinaires, chaque genre d'attaque est juste, légitime et permis. Cet homme *pouvait* être aussi un parjure, un assassin, un misérable; mais il ne l'était nullement, par le simple fait de sa proposition; comme émigré, la présomption contraire militait plutôt en sa faveur. M. Fox avait le droit de lui dire: 'Je n'entre pas dans vos projets; ils sont contraires à mes principes; ils me font horreur. Si vous faites des démarches quelconques pour les mettre à exécution, je vous ferai chasser de ce pays,'— mais rien au monde ne l'autorisait à le livrer à la vengeance de Bonaparte. Cet homme n'était pas responsable à M. Fox de sa manière particulière de voir et de sentir; il s'était rendu chez lui avec dès intentions qu'il croyait bienfaisantes pour l'Angleterre; il avait annoncé son projet, 'comme *le moyen de tranquilliser toutes les couronnes*,' projet honorable en lui-même, quelque repréhensible qu'eût été le moyen. Enfin, ce que M. Fox pouvait faire, c'était tout au plus de le tirer de son erreur; mais ce n'était pas à lui à l'en punir."

E. C. L.

BIRDS'-EYE VIEWS OF TOWNS, ETC.

(2nd S. v. 130. 198.)

I feel much obliged by Mr. Bingham naming *La France Aërienne*, as containing several birds'-eye views of the towns of France; but not having seen this work, I am unaware if such views are from *ancient* plans, or if they merely show the towns as they *now* exist. I have in my collection a very thick, and somewhat rare little volume, called *Les Delices de la France*, published at Amsterdam in 1677, which contains a map of France and forty-three plans, and what may be called birds'-eye views of the principal palaces, castles, cities, and towns of France at that period. Many of them are long folding plates, and they are all very spirited and striking, although perhaps on too minute a scale to show all the public buildings properly. A work, somewhat akin to this, was published in 1661, under the title of *Hermannida* *, if I mistake not, which had curious birds'-eye views of the principal towns in Great Britain, but I could never fall in with a copy of it. It is to be regretted that all topographical works, where their authors could procure them, have not such interesting ancient views of the towns they are writing about, as they would have rendered their descriptions doubly valuable. In case the suggestion which I lately made as to the expediency of publishing a volume of such things should ever be carried out, it would afford much assistance to the compilers, if a list of works could be given in "N. & Q.," where such views are engraved, and where they may be elsewhere seen, and I now beg to add one or two as a commencement.

In Lawson's *Book of Perth*, 1847, there is a view of Perth as it appeared before the Reformation. In Frost's *History of Kingston-on-Hull* are two very curious old views of that town. There are several ancient views of Edinburgh, such as that of Alexander Alesse, circa 1544, preserved in the British Museum (MS. Cotton, Augustus I. vol. ii. art. 56.); Gordon of Rothiemay's two engravings of the town, circa 1645, and his exquisite and large bird's-eye view of it, engraved at Amsterdam by De Wit in 1647. In Slezer's *Theatrum Scotiæ*, 1693, are several very striking engravings of Edinburgh, and the principal towns, palaces, and ecclesiastical antiquities of Scotland at that period, but they cannot properly be called birds'-eye views. Other old engravings of Edinburgh were also published at different times, but those I have named are the most interesting ones, and they are all exceedingly scarce now. A facsimile of De Wit's large view was engraved by Kirkwood of Edinburgh, but the plate and most of the impressions were unfortunately destroyed during the great fire there in 1824. The large bird's-eye view of London, circa 1560, if I remember rightly, prefixed to Maitland's *History* of that city, is very minute and striking. In the *Penny Magazine*, January 31, 1836, there is a view of Birmingham in 1640; and in *Le Magasin Pittoresque* for December, 1845, is a beautiful bird's-eye view of Paris at the end of the sixteenth century. This latter work, now a very voluminous one, I consider not the least interesting in my collection, as besides numerous other exquisite wood-cuts, it contains many of rare engravings and curiosities, priceless works of art, the strange old maps of the ancients, in facsimile, castles, cathedrals, and other objects so dear to the heart of every true antiquary.

I have not at present the opportunity of consulting topographical works, else I would have added to the preceding list of birds'-eye and other ancient views of towns, but it will gratify me much should any others, who have greater facilities than I possess, be induced to add to their number, so that I and others may know where to look for them in future.

Before closing, I must express my obligations to T. G. S. for the interesting details (*antè*, p. 176.), as to the nature, purchaser, and prices of the late Lord Cockburn's pamphlets. It is to be regretted, however, that they were not secured

[* This work is by Rutgerus Hermannida, and is entitled, *Britannia Magna, sive Angliæ, Scotiæ, Hiberniæ, et adjacentium Insularum Geographico-Historica Descriptio.* Amstel. 1661. 12mo.—Ed.]

for one of the large libraries of Edinburgh *, as it would be impossible to form so complete a collection again. Aliquis.

There are a great number of very pretty little views of towns and cities engraved in Speed's *Theatre of Great Britain*, and in his *Prospect of the most famous Parts of the World.*

W. H. W. T.

Somerset House.

Add, *Magnvm Theatrvm Vrbivm Belgicæ, Regiæ, et Liberatæ*, a Io. Bleav, Amst. (no date, but about 1641). Two very large folio volumes.

R. W.

HAIR STANDING ON END.

(2nd S. v. 214.)

The earliest notice of this fact will be found recorded in Job iv. 13, 14, 15.

"In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling which made all my bones to shake. Then a Spirit passed before my face. *The hair of my flesh stood up,*" &c.

The Rev. Dr. Andrews of Beresford chapel, Walworth, told me he once saw a remarkable illustration of this result from the same cause — excessive fear. One William Probert, who had been concerned in the murder of Weare, for which Thurtell was hanged in 1824, was indicted at the Old Bailey in 1825 for horsestealing, and being found guilty June 28, was there executed. Dr. Andrews had been requested to attend this man, and found him in a state of stupor, which prevented reflection, almost indeed perception; but on the morning of execution his mind cleared, and he was anxious to listen and join in the prayers. On leaving the cell, and going to the room where he was pinioned, he became somewhat excited, and the instant the executioner put the cord to his wrists to bind his hands, his hair — long, lanky, weak iron-gray hair — arose gradually and stood perfectly upright, and so remained for some short time, and then as gradually fell down.

The fact is accounted for from the circumstanee that the blood retires to the heart, and the extremities being left without due circulation, "the skin contracts, and the effect is to raise the hair." But this I doubt. That such is the result of sudden fear, and that it has been known for ages is very certain — "Obstupui, steteruntque comæ;" "Erectus horret crinis;" "Arrectæque horrore comæ;" "Each particular hair to stand on end;" "The king's son, Ferdinand, with hair upstaring;" "My very hairs do mutiny, for the white reprove the brown for rashness, and they them for *fear* and doting;" "My hair doth stand on end to hear her curses;" "But see! his face is black . . . . like a strangled man: his hair upreared . . . . as one that gasped and tugged for life." These quotations from Virgil, Seneca, and Shakspeare could be multiplied almost without end. There is one more curious from Shakspeare — "Your bedded hair, like life in excrements, starts up and stands on end." On this passage Mr. Knight remarks, "hair, nails, feathers were called excrements." Izaak Walton, speaking of fowls, says, "their very *excrements* afford him a soft lodging at night." Chaucer compares this effect on the hair to the action of the hedgehog, "Like sharp urchens his *heere* was grow." H. J. Gauntlett.

Powys Place.

The outer layer of the hair follicle being derived from the corium or "true" skin containing muscular fibres, these fibres, by the stimulus of mental emotion, contract, thereby causing the protrusion of the follicle, and consequent erection of the hair. The so-called "goose skin" is caused by similar contractility. The stimulus of electricity will evoke the same manifestation. If your correspondent will undergo the application of the magneto-electric apparatus, or submit to be electrified, he will have ocular demonstration that the erection of the hair depends on the contractility of the muscular fibres of the follicle.

Buchanan Washbourn, M.D.

Gloucester.

WONDERFUL ROBERT WALKER.

(2nd S. v. 172. 243.)

Varlov ap Harry may find another biographical sketch of Walker — chiefly, however, taken from that by Wordsworth, the common source of all subsequent accounts — in Craik's *Pursuit of Knowledge under Difficulties*, vol. ii. pp. 360—366. (edit. 1831); and some additional particulars in Mr. Thorne's *Rambles by Rivers; the Duddon*, p. 22., &c. In the latter work is a notice of Seathwaite, where the good pastor of Donnerdale so long ministered to the spiritual wants of his mountain flock. In reference to Walker's statement, that his parishioners were "sound members of the Established Church — not one dissenter of any denomination being amongst them all," Mr. Thorne says "the inhabitants are still the same frugal industrious church-going race. . . . Though now there are several Methodists, and two or three Baptists in the parish, who have occasional meetings at private houses, there is still no dissenting meeting-house in Seathwaite; but the chief part of the inhabitants are still steady churchmen."

Seathwaite chapel, when Mr. Thorne wrote

[* They were purchased for the British Museum: see *ante*, p. 222.]

(1842), remained almost exactly as when Walker preached in it: "the only noticeable thing in the interior being Walker's pew, which is still lined with cloth woven by his own hand—it is the only pew in the chapel so distinguished." The village itself also remained unchanged: "there have been no new buildings, nor has anything altered the external look of the place, unless it be the addition of the public house, and that is an old farm-house." In Walker's day, "there was no public house in the place, and Walker was accustomed [Mr. Thorne was informed by some of the old dalesmen] to supply any who required such refreshment, with ale of his own brewing, charging for it a certain price, and so much per quart extra if drunk in his house: the usual place for drinking it being the adjacent field. The circumstance," as the writer very truly remarks, "would hardly be worth recording, did it not serve to illustrate the singular simplicity of manners that then prevailed" in this secluded spot. It may be added that Walker's wife, who was indeed a help-meet for the guileless old man, lived to the same ripe age as her husband. The plain blue slate slab, which is placed beside the sun-dial, and not far from the grand old yew-tree in Seathwaite churchyard, and which bears the inscription to the memory of Robert Walker, given in "N. & Q." (2nd S. v. 243.) bears likewise the following record:—

"Also of Anne his wife, who died the 28th of January, 1802, in the 93rd year of her age."

J. T. E.

MORE ABOUT THULE.

(2nd S. iv. 389. 514.)

Silius, who lived in the first century of our era, says of Vespasian, alluding to his campaign in Britain:—

"Hinc pater ignotam donabit vincere Thulen,
Inque Caledonios primus trahet agmina lucos."
iii. 597.

In another place Silius uses Thule as a synonym for Britain. The native custom of colouring the body with blue, and the war-chariots of the Britons, are alluded to:—

"Cærulus haud aliter, quum dimicat, incola Thules
Agmina falcifero circumvenit arcta covino."
xvii. 416.

The following verses of Claudian refer to the exploits of Theodosius the elder in the Britannic islands;—

"Quoque magis nimium pugnæ inflammaret amorem,
Facta tui numerabat avi, quem littus adustæ
Horrescit Libyæ, ratibusque impervia Thule."
De tert. cons. Hon. 51—3.

"Incaluit Pictorum sanguine Thule."
De quart. cons. Hon. 32.

In the following passages of the same poet it bears the more general meaning of a remote island in the Northern Ocean:—

"Te quo libet ire sequemur:
Te vel Hyperboreo damnatam sidere Thulen,
Te vel ad incensas Libyæ comitabor arenas."
In Rufin. ii. 239—41.

"Quod sedem mutare licet, quod cernere Thulen
Lusus, et horrendos quondam penetrare recessus."
In secund. cons. Stilich. 156.

"Famaque, nigrantes succincta pavoribus alas,
Secum cuncta trahens, a Gadibus usque Britannum
Terruit Oceanum, et nostro procul axe remotam
Insolito belli tremefecit murmure Thulen."
De Bell. Get. 201—4.

Stephanus of Byzantium, in *v.* Θούλη, says that Thule is a large island in the Hyperborean regions, where in summer the day is of twenty hours, and the night of four, and in winter the reverse.

Probus, in his commentary on Virg, *Georg.* i. 30., designates Thule as the furthest of the Orcades (vol. ii. p. 358., ed. Lion). According to Servius on the same passage, Thule is an island in the ocean, to the north-west, beyond Britain, near the Orcades and Hibernia: in this island, when the sun is in Cancer, the days are said to be continuous without nights. Various marvels are related of it, both by Greek and Latin writers, by Ctesias and Diogenes among the former, and by Sammonicus among the latter.

The Ctesias referred to in this passage, if the name be not corrupt, is an author unknown to us. Sammonicus is Sammonicus Serenus, a learned writer, who was murdered by the command of Caracalla in 212 A.D. (See Smith's *Dict. of Anc. Biog.* in "Serenus.")

Antonius Diogenes is the author of τὰ ὑπὲρ Θούλην ἄπιστα, "The Marvels of the Parts North of Thule," in 24 books, an abridgement of which work is preserved in Photius, *Biblioth. Cod.* 166.

This romance, which Photius declares to have been highly amusing, and full of wonderful stories related in a plausible manner, belonged to the class of *Voyages Imaginaires*. Dinias and his son Democharès were described in it as travelling by the Black Sea and the Caspian to the Rhipæan Mountains and the river Tanais, until, on account of the severe cold, they made for the Scythian Ocean. Here they wandered a long time, and first navigated the Eastern Sea, and reached the rising of the sun; afterwards they visited the island of Thule, which they used as a station during their peregrinations in the North.

At Thule, Dinias meets a noble Tyrian woman named Dercyllis, with whom he falls in love; her adventures, and those of other persons, were related at length, so that the first 23 books, says Photius, contained little or nothing about Thule. In the 24th book was an account of the visit of Dinias, with two companions, named Carmanes and Meniscus, to the regions north of Thule, where they find plenty of marvels, and at last

succeed in reaching the moon. This part of the novel seems to have resembled the *Vera Historia* of Lucian, and some of the modern fictions imitated from it. Diogenes supposes the story to have been written on tablets of cypress wood, enclosed in a box, which was discovered in a subterranean deposit near the city of Tyre by Alexander the Great. (Concerning this romance, see Dunlop's *History of Fiction*, vol. i. p. 8.)

Photius declares himself ignorant of the age of this Diogenes, but conjectures him to have been not much later than the age of Alexander. It is more probable, as modern critics have supposed, that he was of much more recent date, and that he wrote in the second or third century after Christ. The name of Thule originated with Pytheas, and it does not seem to have become current in Greek and Latin literature till the Augustan age.

The passages respecting the name Thule which have been collected in "N. & Q." show that, as first promulgated by the impostor Pytheas, it denoted a fictitious, but not properly a fabulous or mythical island: that is to say, although the story of this island was a fabrication, yet he desired to make it pass current for truth. The poets employed it for the most part, in a general and almost abstract sense, for a remote unknown island in the Northern Sea; while the novelist Diogenes gives it a purely fabulous character, and makes it as unreal as Lilliput and Brobdignac in *Gulliver's Travels*. Silius indeed and Claudian use Thule as synonymous with one of the Britannic islands; Probus makes it one of the Orcades, and Procopius identifies it with Scandinavia. The Roman fleet, in the time of Agricola, believed that they saw Thule, in the dim distance, beyond the northern extremity of Scotland; and the geographical writers attempt to assign it some fixed locality in the Northern Seas. But the name Thule never acquired any fixed geographical signification: it was never used, either by the natives or by the geographical writers, as the appellation of any real island. L.

BARTOLOMEUS DE SCACCARIO.

(2nd S. v. 236.)

We are informed on the infallible authority of an old song that,—

> "'Tis a pity when charming women
> Talk of things that they don't understand."

And arguing not *à fortiori*, but from the weaker sex to the stronger, *à debiliori* it might be called, we may safely assert that it is a much greater pity when learned gentlemen place themselves in a similar position by writing upon subjects with which they have a very imperfect acquaintance.

On referring to the original of the "Templars' Roll," printed in a paper in *The Gentleman's Magazine* of this month, I find that the Great Unknown, "Bartolomeus de Scaccario," referred to in the Query of Scorpio, is a sort of Frankenstein-creation of the writer of the paper from materials in themselves perfectly innocent of the existence of any such monster. To be plain, the "Bartolomeo" in the sentence "coram Bartolomeo de Scaccario" is a wrong extension of the contraction for "Baronibus," *i. e.* "Bar."

Wasp.

Scorpio asks who was "Bartolomeus de Scaccario," whose name occurs in a paper on the subject of the Templars' possessions in London, but of whom he can find no mention among the Barons or other officers of the Exchequer in the time of Edward II.?

I cannot answer Scorpio's question; but I think it likely that Bartholomew was *not* (properly speaking) *an officer of the Exchequer Court at all*, but a clerk ("*retained*" *Barrister?*) or other representative of the Templars, who attended the court regularly to defend *their* causes before the Exchequer Barons.

Such an officer was clearly connected with the Commandery at Clerkenwell, after the suppression of the Templars, and when their estates had passed into the hands of the Hospitallars; as is evident from the following entries at pp. 100. and 101. of the *Prior of Thame's Report*, edited by Messrs. Larking and Kemble for the Camden Society:—

> "Preterea idem preceptor inveniet unum fratrem servientem, generalem procuratorem hospitalis, *et unum clericum in curia Scaccarii domini Regis nuncupata*, existentem ibidem cotidiæ coram barones domini Regis in eadem curia, ad omnia placita et querelas in eadem contingentia, ac etiam ad omnes libertates et quietancias domui hospitalis per cartas progenitorum Regis Anglie concessas, prosequenda, defendenda, calumpnianda, regenda et terminanda. Et etiam unum attornatum cum eodem fratre procuratore in aliis curiis," &c.

J. Sansom.

Replies to Minor Queries.

Roger North's Autobiography (2nd S. v. 257.)—The transcripts from this unpublished work in the Baker MSS., to which Mr. Mayor refers, and which he has undertaken to edit, are merely extracts from the entire Autobiography, which I possess in Roger North's Autograph, along with about fifty volumes of other MS. works by him on various subjects, including his "Letter Book," and the "Three Lives of Lord Guilford, Dr. North, and Sir Dudley North," in a much fuller and more complete state. I think it right to mention this for Mr. Mayor's guidance, and that I am under promise to edit the Autobiography for the Philobiblon Society. Jas. Crossley.

Aldermen in Livery (2nd S. v. 25.) — I know not the enactment of Philip and Mary to which A. C. M. refers, but the following extract from the *Gentleman's Magazine* (vol. xx. p. 90.) would lead us to imagine that the gowns of mayors at least, if not aldermen, are to be provided for them: —

"Friday 16. At a Court of Common Council it was ordered that, for supporting the dignity of the magistracy of this city (London), the Lord Mayor be desired to provide himself with an entertaining gown against Easter at the city's expense, to be as usual a mouse colour, ornamented with gold drops and embroidery."

J. B. Selwood.

Woodhayne.

Milton's Portraits (2nd S. v. 231.) — Mr. Jones of Nantwich states, that a picture of Milton passed on the death of Mrs. Milton in 1727 to one of the Wilbrahams, of Townsend in Nantwich. The most exquisitely finished portrait of Milton is that from which the engraving was made which is published in the series of portraits of The Society for the Diffusion of Useful Knowledge. This portrait — a painting on vellum — belonged to my grandfather. He was a son of Mr. Falconer, Recorder of Chester, whose wife was born in 1703, and was a daughter of Mr. Wilbraham, of Townsend. I know of no fact to identify this miniature with the portrait named by Mr. Jones; nor am I able to say if it were ever in the possession of the Wilbraham family; my belief is to the contrary. It is, however, as fine and beautiful a miniature as any of its date, not excepting the well-known miniature of Cromwell.

Thomas Falconer, J.C.C.

Usk.

Petrarch's Translators (2nd S. v. 225.) — Mr. Cuthbert Bede and F. S. A. (who kindly replied to a Query respecting Petrarch's translators, in a recent number) would confer a favour by lending for a few days the works which they mention to Mr. H. G. Bohn, York Street, Covent Garden, who in return will be happy to present them with his volume when published.

Wax Seal Impressions (2nd S. v. 225.) — Bread-seals become smaller and sometimes shrink unevenly in drying; gum-seals are tedious to make, *very brittle*, and spoiled by wet even more readily than bread-seals. Plaster of Paris as much excels these as gutta percha excels it. No doubt each one's best method is that he is most expert in, but if you have to learn the art altogether, then give your energies to gutta percha. P. P.

Pre-existence (2nd S. ii. 329.). — I have recently met with the following allusion to this opinion (discussed some time ago in "N. & Q."), in the poems of Mrs. Elizabeth Rowe, the friend of Bishop Ken and of Dr. Isaac Watts, and I think it so remarkable that I venture to request that it may be added to the list of authorities already collected in several preceding numbers of a former volume. W. L. N.

"*A Hymn on Heaven.*

"Ye starry mansions, hail! my native skies!
Here in my happy, pre-existent state,
(A spotless mind) I led the life of gods.
But passing, I salute you, and advance
To yonder brighter realms, allowed access.
Hail, splendid city of the Almighty King!
Celestial Salem, situate above," &c.

Poems on Several Occasions, by Mrs. Elizabeth Rowe, pp. 60., London, D. Midwinter, 1767.

Lucretius, Tasso, and John Barclay (2nd S. v. 255.) — The simile of administering medicine to a sick child, so beautifully expressed in the *Gerusalemme Liberata*, did not, it would seem, originate with Tasso. I have not by me a copy of Lucretius, *de Rerum Natura*, in the original, but I may call the attention of J. H. S. to the opening of the Fourth Book in Busby's *Translation*, where he will find the following: —

"The healing tribe,
When bitter draughts for children they prescribe,
First tinge the cup's encircling verge with sweet;
The lips, seduced, the brim with pleasure meet,
And health returning, crowns the kind deceit."

Busby's *Lucretius*, Book IV.

I shall only need to repeat the lines from the *Gerusalemme Liberata*, of which the above would serve for a free translation: —

"Così all' egro fanciull porgiamo aspersi,
Di soavi liquor gli orli del vaso,
Succo amaro, ingannato, intanto ei beve
E dall' inganno sua vita riceve."

Tasso, *Ger. Lib.*

I leave it to your correspondent J. H. S. to determine whether Tasso and Barclay were indebted to Lucretius for the idea, or not.

Royalist.

Lathom and Knowsley (2nd S. v. 211.) — Another Lancashire proverb deserves recording; "There's been worse stirs than that at Lathom," alluding, no doubt, to the havock made there when the parliamentary forces took it in 1645. This saying comes in when a flitting, a white-washing, or any other domestic "stir" of an unpleasant nature, makes an apology needful on the score of untidiness and confusion. P. P.

Bowel Hive Grass (2nd S. v. 42. 223. 266.) — An Essex labourer would read *hive* as if written *heave*, and say, flatulency or heaving of the bowels with wind must be meant by *bowel hive*. An Essex man said lately to a friend of mine, who was talking about bees, "You want a swarm *heaved* into your own *heave*." He did not understand my friend when he said he wanted one hived in his own hive. So *mice* are always pronounced *meece* by the East-Saxons. A. Holt White.

Dedication of Flowers to Saints (2nd S. v. 234.) — The Floral Directory alluded to by Hone, in his *Every Day Book*, is the interesting and highly curious work of Dr. Forster, the real title being *Circle of the Seasons, and Perpetual Key to the Calendar and Almanack, &c.*, published by Thos. Hookham, Old Bond Street, London, 1828. This work, among a great variety of very curious information, gives a flower for each day in the year; and these flowers Mr. Hone transferred regularly to his *Every Day Book*, without acknowledging their source so plainly as in honour he should have done. F. C. H.

Blue and Buff (2nd S. i. 269.; ii. 159.; iii. 329. 379. 414. 513.) — The following passage occurs in Lord Macaulay's speech on the State of Ireland, delivered in the House of Commons on February 19th, 1844: —

"I was much struck by a circumstance which occurred on a day which I have every reason to remember with gratitude and pride — the day on which I had the high honour of being declared one of the first two members for the great borough of Leeds. My chair was covered with orange ribands. The horses which drew it could hardly be seen for the profusion of orange-coloured finery with which they were adorned. Orange cockades were in all the hats; orange favours at all the windows. And my supporters, I need not say, were men who had, like myself, been zealous for Catholic emancipation. I could not help remarking that the badge seemed rather incongruous. But I was told that the friends of Catholic emancipation in Yorkshire had always rallied under the orange banner, that orange was the colour of Sir George Savile, who brought in that bill which caused the No Popery riots of 1780, and that the very chair in which I sate was the chair in which Lord Milton, now Earl Fitzwilliam, had triumphed after the great victory which he won in 1807 over the No Popery party, then headed by the house of Harewood." (Speeches, corrected by himself, p. 295.)

If the orange was the Whig colour, in memory of William of Orange, it would naturally, through the changes of political parties, have become the badge of the Protestant party in Ireland, and of the Pro-catholic, or toleration party in England.

In the language of colours, blue seems to have denoted truth, and hence it might be adopted by Tories as well as by Whigs, to mark their firm adherence to their principles. But it was peculiarly applied to Presbyterians and Whigs; so that a "true blue Presbyterian", and a "true blue Whig" became proverbial.

The union of blue and orange would have made blue and buff, and it is probable that this combination was recognised as a Whig badge, in this country, before it was adopted by Washington. L.

"*When Winds breathe Soft*" (2nd S. v. 192. 243.). — Mr. Richard Clark, one of the Gentlemen in Ordinary of His Majesty's Chapels Royal, *then* Deputy at St. Paul's and Westminster Abbey (since Lay Vicar of both those capitular establishments, who died about six months ago), published, in 1824, a volume of poetry, containing the most favourite pieces performed at the Noblemen and Gentlemen's Catch Club, Glee Club, &c., and in which he gives the following, at p. 288., as the occasion of the words being written. He says: —

"The Editor has been informed, that the poetry of the above Glee, is a versification, by Mr. Gosling (one of the Gentlemen of the Chapels Royal) on the words of an Anthem composed by Henry Purcell, at his request, on the miraculous escape of himself, King Charles the Second, the Duke of York, and many others, as follows: —

"The King had given orders for building a yacht, which, as soon as it was finished, he named the Fubbs, in honour of the Duchess of Portsmouth, who was, we may suppose, in her person, full and plump. Soon after the vessel was launched, the King made a party to sail in this yacht down the river, and round the Kentish coast, and to keep up the mirth and good humour of the company, Mr. Gosling was requested to be of the party; they had not got as low as the North Foreland when a violent storm arose, during which the King, the Duke of York, Mr. Gosling, and the rest of the company, were necessitated, in order to save the vessel, to hand the sails, and work like common seamen. By good providence, they escaped safe to land; but the horror of the scene, and the distress they were in, made an impression on the mind of Mr. Gosling which was never effaced. Struck with a just sense of the deliverance from what they had lately viewed, upon his return to London, he selected from the Psalms those words which declare the wonders and terrors of the deep, (They that go down to the sea in ships; These men see the works of the Lord and his wonders in the deep; For at his word the stormy wind ariseth which lifteth up the waves thereof, &c. Psalm cvii. verses 23 to 30), and gave them to Purcell, to compose an Anthem, which he did, adapting it peculiarly to Mr. Gosling's voice. The King did not live to hear it."

M. C.

Egyptian Sculpture (2nd S. v. 88. 223.) — I cannot answer the original question; but I wish to remark that Mr. Buckton has in my opinion misconceived the meaning of Diodorus. What this author says is, that the Egyptians divided the block of stone to be converted into a statue by lines drawn on its surface. He never dreamed of such an absurdity as separating the block of stone into parts. The small model statue was divided into parts; each of the workmen took one, and cut the portion of the great block on which he was appointed to operate so as to correspond with it. They worked simultaneously in different parts of the block; and by means of the model, the portions executed by each perfectly harmonised. There is no difficulty in reconciling this statement with existing monuments; and there is no reason whatever for questioning its accuracy.

E. H. D. D.

Irish Yellow Coats (2nd S. v. 257.) — Abhba is referred to "N. & Q." (2nd S. i. 48.) for some mention of Irish "Yellow Dragoons;" at that period, and I believe for some time after, dragoons fought both on foot and on horseback. Mawyc.

Porth yr Aur, Carnarvon.

Ancient Tiles (2nd S. v. 190. 245.) — If Uneda had access to the *Transactions of the Lancashire and Cheshire Historic Society*, he would find in vol. vii. p. 183. an interesting account of John Sadler, *the first* who applied the art of printing to the ornamentation of pottery, in an article on the potteries of Liverpool by Joseph Mayer, Esq. Suffice it here to say that he was a printer in Liverpool, and gained his first idea of printing on pottery from seeing some children stick waste prints he had given them upon pieces of broken earthenware which they had brought as playthings from the potteries. In a document quoted by Mr. Mayer in the above named paper, John Sadler states that on July 27, 1756, he did within the space of six hours print upwards of 1200 earthenware *tiles* of different patterns, which he believes were more in number, better and neater than 100 skilful pot-painters could have painted with a pencil in the usual manner, in the same space of time. He also states that he had been above seven years in bringing his invention to perfection.

P. P.

Cob, Cobba, Alcove (2nd S. v. 258.) — Gesenius (*Heb. Lexic.* voc. קֻבָּה) says, that the Arabic *cobbah* means tent, tabernacle; also vault, whence the Spanish *alcova*, German *alcoven*. He derives it from a root, *cab'b*, to hollow out, arch, or vault. Hebrew קָבַב, to make hollow. Compare *cavus* and *cup*, and perhaps *cove*. J. Eastwood.

Charm against the Bite of a Mad Dog (2nd S. v. 191. 247.) —

"Contra canis rabidi morsum, pani inscribitur: 'Irioni khirioni essera khudor fere,' inde voratur. Vel hoc scriptum in papiro aut pane, homini sive cani in os inseritur: 'O rex gloria Jesu Christe, veni cum pace in nomine Patris + max, in nomine Filii + max, in nomine Spiritus Sancti + prax, Caspar, Melchior, Balthazar + prax + max + Deus gmax +.' Non infimæ sortis nobilem cognovi, simili curationis ratione celebrem, qui pomæ particulæ inscribit: 'Hax pax max Deus adimax,' atque edendam illam venenato à cane rabido porrigit. Voces autem corruptæ sunt ex ignoratione linguæ Latinæ et literarum ubi fortè is nobilis in schedula Germanicâ comperit ad ejusmodi curationem has valere voces, 'hoc + po + mo + Deus adjuvet +, cum crucibus interstinctas, uti ferè in similibus superstitionum mysteriis fit, cruces ex affinitate, x literam esse ratus, hax, pax, max, Deus adimax, legit et in pomo exaravit." — Wierus, *de Præstigiis Dæmonum*, l. v. c. 8. 581., fol., Basileæ, 1583.

Fitzhopkins.

Garrick Club.

Marry (1st S. viii. 9.; 2nd S. ii. 70.)—This word, used as an expletive asseveration, &c., is undoubtedly derived from the practice of swearing by the Virgin Mary. I have met with the use of it as an asseveration in its *original form* — "Yea, *Mary*, you say truth," &c. *Vide* Dr. Martin's examination of John Careles in Foxe's *Martyrs*, vol. ii. p. 1742, folio ed., 1597. P. H. F.

Stroud.

The Twenty-second of February (2nd S. v. 233.) — The dates of the "Curious Coincidences" are all wrong. It was on the 20th, and not the 22nd of February, 1851, that Lord John Russell was defeated on Locke King's motion; the resignation followed on the next day (the 21st). It was on the 21st, and not the 22nd of February, 1852, that "Lord John Russell's administration was finally broken up." It *was* on the 22nd of February, 1855, that Lord Palmerston announced the secession of Mr. Gladstone and his friends, but the ministry was merely reorganised, and certainly not "broken up" in consequence of that secession. And, finally, it was on the 19th of February, 1858, that Lord Palmerston was placed in a minority on Mr. Gibson's amendment, and on the 20th, in consequence of that adverse vote, the ministry resigned. These "curious coincidences" which provincial penny-a-liners are very fond of discovering for the edification of their readers, will seldom bear very minute questioning; and the little cross-examination that is necessary ought to be undertaken before correspondents transfer them to the pages of a work of reference like "N. & Q." J. T. E.

English Husbandmen in the Fifteenth Century (2nd S. v. 235.) — Very reliable information "on the social state of the English Husbandman in the fifteenth century," will be found in Books v. and vi. of the *Pictorial History of England*, which is also one of the most modern works of any note that treats on the subject; and has the additional merit of being particular in quoting its authorities.

For the prices of corn and other commodities, and the stipends, salaries, wages, &c. in England, Bishop Fleetwood's *Chronicon Preciosum*, 8vo., 1745, should be consulted. W. H. W. T.

Somerset House.

"*Pointer Dogs*" (2nd S. v. 234.) — Netting partridges with the spaniel trained to set at the birds, and allow the net to be drawn up to or over him, succeeded to hawking, and about one hundred and fifty years since was superseded by the fowling-piece, and the art of shooting flying. Then was introduced the pointer, one of whose merits was that, standing upright, the crouching position being no longer required, he was more easily seen by the sportsman. An ancestor of mine who died in 1745 had partridge-nets in his possession, according to the inventory of his household goods; and I remember an old gentleman, born about 1740, telling me that he had when a young man a pointer brought from Spain, but it was so slow and heavy he soon got rid of it.

In Daniell's *Rural Sports* will be found much information on this subject, and among other things a curious bargain, showing the high price paid for teaching a spaniel to set. The smaller

dog, the spaniel of to-day, is called by Daniell the Cocker.

The Spanish pointer was early crossed with the foxhound, to give him more speed and courage. The highbred, fine-sterned dog of the present day is the result of careful breeding. There are two or three rooms in the Louvre filled with sporting pictures by some French Landseer. The pointers have their tails trimmed close, with a tuft of hair left at the end. In my young days at least a third of the heavy tail was cut off.

The system of battues is fast superseding the use of dogs, and the real sport of shooting, leaving the modern sportsman only the slaughter.

A. Holt White.

Bath.

Your correspondent A. A. will find some very interesting observations on the pointer — his Spanish origin, and the acquired qualities transmitted by parents to their offspring, &c., in the critique on "Thoughts and Recollections" in *The Edinburgh Review* for August, 1825. (Vol. xlii. 457.)

Cuthbert Bede.

Mould (2nd S. v. 232.) — Will Mr. A. Holt White pardon me if I suggest that Milton's line wherein this word occurs has no allusion to mould as earth — "*humus;*" but describes a dam, a mound, "*moles,*" a mole or embankment in fact. No doubt the animal received its name from the habit of casting up mounds or heaps.

W. J. Bernhard Smith.

Temple.

Curtain Lecture (2nd S. iv. 24.) — Vox asks, does an earlier example of this phrase occur than in Stapylton's *Juvenal*, 1647? If the question be not confined to the very term, but includes a phrase of similar import, I would refer him to the title of a scarce work, "Ar't asleepe, Husband?" "*A Boulster Lecture,*" London, printed by R. Bishop, for R. B., or his assignes, 1640.

My copy has the curious frontispiece, under which is "printed for R. Best," thus giving the name of the person indicated by initials in the title, and probably of the author. P. H. F.

Stroud.

People with Tails (2nd S. iii. 474., v. 179.). — Mr. Mackenzie Walcott will find this told of St. Augustine, and also of Thomas à Becket in Bailey's *Dictionary*, art. "Tails," and in Lambarde's *Perambulation of Kent* (*Stroode*), both of which authors labour most pertinaciously to free the Kentish men from the imputation of being "Kentish Longtails." There are many references to the ancient use of this epithet in Halliwell's *Dictionary*, *voce* "Longtails." E. G. R.

Marriage Custom (2nd S. iii. 166.) — At Barnby-dun, and also at Kirk Bramwith, Yorkshire, within the memory of persons now living it was usual for the parish-clerk, immediately on the publication of banns, to respond "God speed 'em well." The late vicar of Barnby-dun, the Rev. P. Watman, did away with the custom, as it frequently excited some rather unseasonable mirth among the younger portion of the congregation.

J. S.(3.)

Echo Poetry (2nd S. v. 234.) — The following "Dialogue with Echo" may be acceptable to Varlov ap Harry. It was copied eight or nine years since from an old newspaper two feet square, and dated, I think, about 1760: —

"If I address the Echo yonder,
What will its answer be I wonder?
(*Echo.*) I wonder.

"O, wondrous Echo, tell me, blessé,
Am I for marriage or celibacy?
Silly Bessy.

"If then to win the maid I try,
Shall I find her a property?
A proper tie.

"If neither being grave nor funny
Will win the maid to matrimony?
Try money.

"If I should try to gain her heart,
Shall I go plain, or rather smart?
Smart.

"She mayn't love dress, and I, again, then
May come too smart, and she'll complain then?
Come plain then.

"To please her most, perhaps 'tis best
To come as I'm in common dressed?
Come undressed.

"Then, if to marry me I teaze her,
What will she say if that should please her?
Please, Sir.

"When cross nor good words can appease her:
What if such naughty whims should seize her?
You'd see, Sir.

"When wed she'll change, for Love's no sticker,
And love her husband less than liquor.
Then lick her.

"To leave me then I can't compel her,
Though every woman else excel her.
Sell her.

"The doubting youth to Echo turned again, Sir,
To ask advice, but found it did not answer."

Hubert Guy.

Dogs driven Mad by Cold (2nd S. v. 88.) — In *The Titan* of March is a paper on "The Romance of the Ice-Fields," in which it is stated, on the authority of Dr. Kane, that some of the Esquimaux dogs of his expedition were obliged to be shot, on account of symptoms of madness.

O. T. D.

Tracing Paper (2nd S. v. 108.) — I have used it made as follows, and it is all that can be desired: —

Mix by gentle heat an ounce of Canada balsam, and a quarter of a pint of spirits of turpentine; with a soft brush spread it over one side of good tissue-paper. It will not be greasy, and is very transparent. R. W. Hackwood.

Horns (1st S. ii. 90.)—The notion is Turkish also, witness the following:—

"Boinuzli Divanch (the horn fool) lodged in the house of a janissary [at Constantinople] . . . . His bosom was filled with horns of goats, gazelles, and sheep. Merry fellows frequently went to try him by saying, 'Ahmed, show me my horn.' If they happened to be married, he would answer by some anecdote of their wives, and would give to some a small, to others a large horn from his collection. If the man who asked was not married, he used to answer, 'Thy horn is not grown yet.'"—*Travels in the 17th century, by Evliya Effendi.* Translated by Von Hammer, 4to., vol. i. part ii. p. 27, 1846.

J. P.

Preservation of Salmon (2nd S. v. 191.)—If the date is worth correcting, the large draughts of salmon mentioned in J. B. S.'s note took place May 31, 1749.

There is a statute of James I. (Jac. I. cap. 10. p. 3.) whereby the killing of salmon in forbidden time is prohibited, under a penalty of 40*s.* for the first offence, and for the third the offender was to lose his life or ransom it. The forbidden time was from the Feast of Assumption to that of St. Andrew (Aug. 15. to Nov. 30.); and by another statute it was enacted, that merchants selling salmon in foreign parts should bring back its value, one moiety in ready money, and one in Gascoigne wine (Jac. I. cap. 132. p. 41.)

Hollinshed, in the *Scottish Chronicle*, presents us with the following curious information:—

"Over against Rosse is an Ile named Lewis, sixtie miles in length. In this Ile is but one fresh river, and it is said that if a woman wade through the same, there shall no samon be seene there for a twelve month after, whereas otherwise that fish is known to abound there in verie great plentie."

R. W. Hackwood.

Two Brothers of the same Christian Name (2nd S. *passim.*)—The last emphatic word forbids the idea that much more can be added on this subject. Mr. Gorham, in his *Reformation Gleanings*, lately published, notices that in Bishop Jewel's genealogy occur two brothers John and two sisters *Joan.* In the "Iter of Wark," printed in the Appendix to the second volume of the *Proceedings of the Archæological Institute*, Newcastle, 1852, we meet with two brothers having the name John, and distinguished from each other by the words senior and junior (p. xi.). It may be worth noticing how frequently, when a double Christian name occurs in the same family, John is chosen. Why was this name so popular amongst the northern nations? W. Denton.

Simnel Cakes (2nd S. v. 234.)—Bury in Lancashire is also famous for its Lenten simnels. The absence of eggs in the compound is said to constitute their fitness as a fast-day food. The Bury folks sent an enormous one to one of Cobden's anti-corn-law bazaars, and had the mortification of seeing it described in some of the London papers as a cake from a place called "Bury Simnel," in Lancashire. Simblin is the local pronunciation, and comes nearest to Barclay's Saxon.

P. P.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

The great event of the month is the publication of M. Guizot's Memoirs.* It is rather singular, however, that the English translation should have actually appeared *before* the original text; and we are at a loss to understand how the issue of the learned author's own composition can take place only *three weeks* from the date of this *feuilleton.* The editor of King Joseph Bonaparte's *Correspondence* has also affixed his name to another historical work which bids fair to equal, in interest and importance, the *recueil* just mentioned. We are alluding to the Memoirs of Prince Eugène Beauharnais, the first volume of which has lately been published.† Then there is the gigantic series of Napoleon *premier's* despatches, undertaken by the command of the Imperial Government, to be completed in *forty-seven* quarto volumes. The introductory instalment of that curious work is now ready; and although for the present the copies printed are not accessible to the public in general, we cannot but record here what must be certainly considered as a most valuable contribution to modern historical literature. The handsome quarto, which has been *got up* with all the pomp and circumstance of modern typography at the *imprimerie impériale*, includes Napoleon's correspondence during his Italian campaigns.‡ A cheaper edition will be soon, we understand, prepared for sale.

The increasing taste for bibliography has suggested amongst our neighbours various periodicals, which all command an extensive circulation, and deserve it from the care, the elegance, and the cheapness, with which they are edited. Besides Techener's well-known *Bulletin du Bibliophile*, now beginning its twenty-sixth year§, we must mention Aubry's *Bulletin du Bouquiniste*‖, and Claudin's *Archives du Bibliophile.*¶ These two last-named periodicals are of very recent origin, Aubry's *Bulletin* being only fifteen months, and Claudin's three months old; but like Don Rodrigue, in Corneille's play, the publishers can say:—

"Je suis jeune, il est vrai, mais aux âmes bien nées
La valeur n'attend pas le nombre des années."

At all events, they manage their journals *con amore.* Besides giving priced catalogues of rare and valuable books, they insert extremely interesting articles on points connected with bibliography and literature; and M. Claudin has introduced a new feature in the shape of facsimiles of old woodcuts representing printers' marks, marginal ornaments, &c. The last number (April 1) of the *Bulletin du Bouquiniste* contains a paper in which M.

* "Mémoires pour servir à l'histoire de mon temps, par M. Guizot. Vol. I. 8°. Paris. Michel Lévy."

† "Mémoires et correspondance du prince Eugène Beauharnais, publiés par A. Du Casse. Vol. I. 8°. Paris, Michel Lévy."

‡ "Correspondance de l'empereur Napoléon 1er. Vol. I. 4°. Paris, Imprimerie impériale."

§ "Bulletin du bibliophile et du bibliothécaire. Paris, Techener. 8°." Monthly.

‖ "Bulletin du bouquiniste. Paris, Aubry. 8°." Bimonthly.

¶ "Archives du bibliophile, on bulletin de l'amateur de livres et du libraire. Paris, Claudin. 8°." Monthly.

Chassant, one of the most distinguished of French bibliographers, endeavours to ascertain the authorship of the celebrated metrical tale known as *Le Roman du Châtelain de Coucy et de la Dame de Fayel*. Before taking leave of the reader, the anonymous songster thus expresses his intention of weaving, so to say, his own name in the texture of the poem, but so obscurely that no one will be able to discover it: —

> " Et mon nom rimerai ausy
> Si c'on ne s'en percevra,
> Qui l'engien trouver ne sara,
> J'en suis certain."

Now, M. Chassant takes the concluding twenty-two lines of the tale, and finds in them two Acrostics, giving respectively the words *Jacques* and *Saquespé*, which he says must be the Christian name and the surname of the poet. As a corroborative proof of the correctness of this statement, we may remark that the *Nobiliaire Généalogique et Alphabétique de la Province de Picardie* furnishes the lineage of the *Sacquespée* family. The *Roman du Châtelain de Coucy*, besides, is written in the Picard idiom. Subjoined are the lines in question: —

> " Ot pour y tant qu'amours m'a pris,
> Et en son service m'a mis,
> En l'onnour d'une dame gente
> Ai-je mis mon cœur et m'entente,
> A rimer cette istoire cy.
> (E)t mon nom rimeray ausy
> (S)i c'on ne s'en percevra.
> (QU)i l'engien trouver ne sara:
> (I)'en suis certain, car n'afferroit
> (A) personne qui fait l'arroit,
> C'on le tenroit à vanterie.
> Espoir ou en mélancolie.
> Mès se celle pour qui fait l'ay
> En set nouvelle, bien le say.
> Si li plaist bien guerredonné,
> (S)era mès qu'el reçoive en gré
> (A)li m'otri et me présent,
> (QU)en face son commandement.
> (E)n lui ai mis tout mon soulas.
> (S)'on chant souvent et haut et bas.
> (E)t liement me maintenray
> (P)our luy tant comme viveray."

GUSTANE MASSON.

Harrow-on-the-Hill.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Hookham and Carpenter's Monthly Army List for 1798, 1799, and 1800.

The Charmer. Vol. I. First Edition (before 1752), and Vol. II. Published by J. Zair, Edinburgh.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to Messrs. Bell & Daldy, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

Musical Antiq. Soc. Publications.
Purcell's Ode for S. Cecilia's Day.
Parthenia or Music for the Virginals.

Wanted by *Rev. John C. Jackson*, Hackney.

Views in Bath and Bristol, with letterpress by T. Britton. 4to.
Venner on the Bath Waters.

Wanted by *Hayward* and *Davies*, Booksellers, Bath.

Nichols's Literary Anecdotes and Illustrations. In 17 Volumes, complete.

Wanted by *Rev. J. E. B. Mayor*, St. John's College, Cambridge.

Barnes' (Juliana) Book of St. Albans. Folio. Reprint.
Dwinn's Heraldic Visitation of Wales. 2 Vols.
Ben Jonson's Works. By Gifford. 2 Vols.
Painter's Palace of Pleasure. 3 Vols.
Centlivre's Works. 3 Vols.

Wanted by *C. J. Skeet*, Bookseller, 10. King William Street, Strand.

Morris's British Fossils. Last Edition.

Wanted by *F. S.*, the Grotto, Churchdown.

Notices to Correspondents.

Miss Burdett Coutts does not collect Postage Stamps. *We are sorry to learn that a paragraph in this Journal has led to an impression that Miss Burdett Coutts was collecting postage stamps; and has consequently been the cause of that lady being troubled with many communications on the subject. We beg, therefore, to state that there is not the slightest foundation for such a report. It is to be hoped that the paragraph on the collection of postage stamps in the Report of the Postmaster-General which has just been published, will put a stop to the folly.*

Delta. *We have a letter for this correspondent: how shall we forward it?*

Brewer or De Bruere Family. *A correspondent, Mr. Percy Bruere of Bedale, Middleham, Yorkshire, is anxious to be put into communication with "J. Sansom" and "Y. D. S.," whose articles on this ancient family appeared in "N. & Q." of Jan. 29 and Feb. 19, 1853.*

Verna. *Horace Smith's "Quadrille Song for 1818" was published at the time, and is very well known.*

The Ancient Poems, Ballads, and Songs of the Peasantry of England *is, we should think, so well known to have been the work of* Mr. J. H. Dixon *(although his name does not appear on the title-page of the last edition) as to render any announcement of that fact quite unnecessary.*

Swinton Family. *The Query on this subject has not reached us.*

Sigma. *There is no collected edition of the Poems of the Rev. Wm. Crowe: his last work,* A Treatise on English Versification, *was published in* 1827.

J. Dalgish. *Your Bible is the Geneva version, commonly called the Breeches Bible. The later editions sell from* 10*s.* to 1*l.* *See* "N. & Q." 1st S. vol. iii. and vol. ix. p. 273. — Don Quixote, 1620, *was translated by Thomas Shelton.*

Abrba. Tour through Ireland in 1779, 12mo., 1780, *is by Philip Luckombe.*

E. C. Davies. *The authorship of* Posthumous Parodies, 1814, *was inquired after in our* 1st S. ix. 244.

L. S. *Only one volume of Alfred Johnstone Hollingsworth's Works has been published.*

Query. *Mrs. Mary Martha Sherwood, author of* Susan Gray, *&c. died at Twickenham, Sept.* 22, 1851.

Libya. *Bartholomew Legate was the last person burnt in Smithfield, on March* 18, 1611-12. *See* "N. & Q." 1st S. i. 483.

Abrba. *The notice in Brock's* Biographical Sketch of Sir Henry Havelock, p. 12, *is not to Bishop Hinds, but to Samuel Maxwell Hinds, Esq., for several years Speaker of the House of Assembly, Barbadoes, who died at Bath, May* 19, 1847.

J. B. S. *Will our correspondent kindly forward a copy of the title-page of Quarles's* Emblems, 1634, *as this edition seems unknown.*

Erratum. — 2nd S. v. 145. col. 1. last line, for "Gilbarm" *read* "Gilberne."

"Notes and Queries" *is published at noon on* Friday, *and is also issued in* Monthly Parts. *The subscription for* Stamped Copies *for Six Months forwarded direct from the Publishers (including the Half-yearly* Index) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* Messrs. Bell and Daldy, 186. Fleet Street, E.C.; *to whom also all* Communications for the Editor *should be addressed.*

JUST READY.

CHOICE NOTES

FROM

NOTES AND QUERIES.

Vol. I. — History.

It having been suggested that from the valuable materials scattered through the FIRST SERIES of NOTES AND QUERIES, a Selection of Popular Volumes, each devoted to some particular subject, might with advantage be prepared, arrangements have been made for that purpose, and the FIRST VOLUME, containing a collection of interesting HISTORICAL NOTES AND MEMORANDA, will be ready very shortly.

This will be followed by similar volumes illustrative of BIOGRAPHY, LITERATURE, FOLK LORE, PROVERBS, BALLADS, &c.

London: BELL & DALDY, 186. Fleet Street.

LONDON, SATURDAY, APRIL 17. 1858.

Notes.

THE DIFFICULTIES OF CHAUCER.—NO. X.

"*Gon a blake beried.*" —

"I recke never, whan that they be beried,
Though that hir soules *gon a blake beried.*"
Cant. Tales, 12339-40.

1. It will be remarked that we have here one of those instances, occasionally occurring in Chaucer and in other old poets, where, in lieu of a rhyme, the lines terminate alike: "beried," "beried." Where this occurs in Chaucer, there are two observations to be made.

First, though the sounds are the same, the sense is frequently different. For example: —

"The holy blisful martyr for to *seke*,
That hem hath holpen, whan that they were *seke*."

So in old French poetry: —

"Lors qu' Æneas receut dedans son *port*,
N'eut tell' richesse, honneur, maintien, et *port*."
Cl. Marot.

Our second observation is, that when Chaucer is thus pleased to close the two lines of a couplet with identical syllables instead of a rhyme, he occasionally effects his object by spelling two words *alike*, which he elsewhere spells differently. Thus for *sick* he usually writes *sike*; but in the example just cited it is *seke*, for the sake of exact agreement with the *seke* of the previous line. (See edit. Tyrwhitt, 1830; *Essay on the Language and Versification of Chaucer*, p. cliii.)

Must we not then apply the same principles to the double ending at present under consideration, "beried," "beried?" Taking the "beried" of the first line as equivalent to "buried," what is the corresponding "beried" of the second? I have viewed it as equivalent to *bered* or *bier'd*, that is, carried on a bier—the form *beried* being adopted by the poet merely for the sake of adjustment to the termination of the previous line, as in the case just noticed, of *seke* for *sike*.

Bier is with Chaucer *bere*: —

"Upon hir shuldres carrieden the *bere*."
"He laid him, bare the visage, on the *bere*."
Cant. Tales, 2902. 2897.

As, then, from *coffin* we make *coffin'd*—or rather as Shakspeare from *hearse* gives us *hearsèd* (dissyllable)—so from *bere*, I would submit, does Chaucer gives us *berèd* or *beried*, that is, *bier'd*.

2. But "*blake* beried." What is *blake*? In Chaucer it is equivalent to *black*. Conf. *The Monkes Tale*, 14135: —

"Till that his flesh was for the venim *blaked*."

(Cited by Richardson, who also gives "The Normans were sorie, of contenance gan *blaken*.")

In all ordinary burials the bier itself, of course, was black. But over the bier (Du Cange on *pallium*) was thrown a *black cloth*, different from what we now understand by the pall; and *on* this cloth was laid the corpse. *Over* the corpse, provided funds were forthcoming, was laid the pall. The pall, being church-property, not, as now, supplied by the undertaker, was in the keeping of the church-servants (qu. the churchwardens?), and was supplied if paid for, or kept back if there were no assets. The humblest kind of pall for throwing *over* the corpse of which I can find any account, was black and white; a large white cross on a black ground. If there were no available funds to pay for the use of the pall, the corpse went to the grave on the *black bier*, as already described; *i. e.* on a bier which was covered with a black cloth. Such was the case contemplated by the "Pardonere."

With respect to the payment exacted for the pall, see in *Archæologia*, vol. i. p. 15., "Churchwardens' Accounts for St. Helen's, Abingdon, 1560:" —

"At the burial of R. Charilton, for his grave and the *paule*, &c., 10*s*." .... "At the burial of R. Hill .... with the *paule*, 3*s*. 8*d*."

Consequently, if the deceased had expended all his means in giving to "Pardoneres" and "Fryars," so that there was nothing left for the hire of a pall, he was carried to his grave on a *black bier*, i. e. on a bier which had the ordinary covering of a black cloth, but with nothing over him; and his *soul*, as we have already explained in the previous paper, went black-bier'd (or *blake-beried*).

3. In the phrase, "gon a blake beried," there are several ways of explaining the *a*. But as the general import of the passage is not materially concerned, I will mention only two.

First, *a* for *in* may stand connected with "blake;" a-blake, *in black:* as says the "Pardonere," line 12870., "brake his neck atwo" (*in two*). So "a-bed," for *in bed* (Chaucer and Shakspeare); "brast atwo," for *burst in two;* and "a Latyne," for *in Latin* (Richardson and Halliwell).

Or secondly, and this appears the preferable explanation, *a* may be viewed as the auxiliary, *have*, placed after the participle *gon*. "Gon a" will then be equivalent to *a gon*, or *have gone*. This may be considered a strange and forced solution; yet let it not be rejected without fair consideration.

We find "a done," for *have done;* "might a saved himself," for *might have saved himself;* and "A don, Seris," for *Have done, Sirs* (Halliwell).

Then again, with respect to the transposition, we find that Chaucer does certainly place the auxiliary, sometimes, *after* the participle: —

"Since each of these *recovered hath* his make" (mate).

So in old German: —

"Welcher alle Menschen Kraft und Macht *zugeben hat*."

In like manner we find the auxiliary *a* placed last in mediæval French: —

"... la belle Flora
Les champs couverts de diverses fleurs *a*."
"... puis chacun apella,
Chantant ces vers que composez elle *a*."

C. Margot.

"Composez a" for "a composez." So, in the present instance, "gon a" for "a gon" (or *have gone*): "Though that hir soules gon a blake beried," *i. e.* "Though that their souls have gone black-bier'd."

The sense then of Chaucer's couplet well be, "I reck not, when they are laid in the earth, though their scant obsequies have betokened their souls unblessed." Their *souls* are said to have gone black-bier'd, because the black bier intimated that the deceased had left nought behind him for the purchase of those rites which secured the soul's repose. Thomas Boys.

GEORGE III. AND HIS MERINO SHEEP.

It is well known that this illustrious and patriot sovereign directed very earnestly his attention to agriculture and the general pursuits of farming. In 1790 he ploughed up great part of Richmond New Park, and brought it into tillage, at the same time holding the Old Park entirely in pasturage, and also a large tract of arable land called Keele's Farm, near the New Park, in which he erected all kinds of farm buildings. With a view to improve the wool of this country he imported, at two or three times, a considerable quantity of the best Merino sheep of the Negrette and Paular breeds from Spain, and in 1791, 2214 were sent from thence, of which one-fifth died either at sea or on the journey from Portsmouth to Kew. For a long time after their introduction here they did not meet with the least countenance from the English farmers, and the butchers also were averse to them. The highest price they fetched during thirteen years was six guineas for rams and two for ewes, by private sale. But in 1804 a remarkable era in the annals of auctioneering was decreed to take place. In the town of Richmond there was settled a Mr. John Farnham, as an ironmonger, — a man endowed by nature with superior talents, and abilities for almost everything. Mr. Farnham sedulously applied himself to obtain a knowledge of the different agricultural processes carried on at the King's farm, and particularly directed his attention to the royal flock of Merino sheep. He was favourably mentioned to his majesty, who had an interview with him; and at the suggestion of Mr. Farnham he determined to reduce his stock by annual sales, and left the selection of the lots to him, whom he installed in the office of his auctioneer, and in whom he ever afterwards placed the fullest confidence.

On Wednesday, August 15, 1804, Mr. Farnham had his first sale near the Pagoda in the Kew Gardens, when Lot 27, a full-mouthed ram, four-toothed, fetched 38 guineas. August 16, 1805, and August 19, 1806, the sales were repeated, and with greatly improved results. About this time Mr. Farnham died, but he had so established the fame of these sheep that his successor obtained, on August 11, 1807, for rams, upon the average, 21*l.*, and ewes 19*l.* The illness of his majesty supervened in the latter end of 1809, and we do not find any later sale than that of July 25, 1810, when the *Morning Herald* of the following day gives the prices brought as follow: —Thirty-six rams at 58*l.* a-piece on an average. Colonel Searle gave 173 guineas for one, and the prices ranged between that and 23 guineas. There were seventy ewes, which on the average fetched 37*l.* 8*s.* each.

In the *Gentleman's Magazine*, vol. lxxvii., June, 1807, p. 590., there is a short account of Mr. Farnham upon his decease, and his extraordinary abilities are noticed. For an account of these sheep, see *Communications to the Board of Agriculture*, vol. vi. part ii. pp. 269—286. 4to. 1810. "Circumstances relative to Merino Sheep, by the Rt. Hon. Sir Joseph Banks, Bart., K.B." I beg to be informed if the wool of this particular species of sheep has continued to enjoy its great reputation, or if it has degenerated in this country.

Φ.

Richmond, Surrey.

ON THE INFLUENCE OF RELIGIOUS CEREMONIES UPON THE DETAILS OF ECCLESIASTICAL ARCHITECTURE.

Many of the most admired details of church architecture claim their origin from certain usages or observances followed in the administration of the prevalent rites and ceremonies in the church. No inconsiderable portion of these ceremonies are now obsolete, or abolished either by sufferance or command, and a consequent disuse of the requisite appendages follows as a matter of positive necessity. The architectural portion of this question certainly is most interesting; but the rise, progress, and decline of the several usages from which they had their origin is very far from exciting a less proportionate desire for investigation. Adhering, therefore, solely to the principles of architecture, it is most desirable that this short notice should be followed by a corresponding history of the now forsaken rites of which these vestiges will soon be the sole remaining evidences. In the churches of an early period these details must be considered as adjuncts, while in those of the later period they constituted portions

of the original design. It is far from impossible but that some of these rites may retain a partial resemblance of their former existence; but still, are so far altered or perverted from their original order, as to warrant the assumption that they are with the things that have passed away. The wide expanse of the Romanists' world at once defies the selection of examples from periods presumed to be of the earliest dates, especially in this short notice, but which it is not unreasonable to hope may lead to farther investigation and consequent development.

The Tabernacle, rising above every other architectural embellishment, claims the first notice. It was the most conspicuous object in the church, and unquestionably demanded, as the receptacle of the Pix, the most reverential observances. Few of these remain to tell the labours of their construction, and none are appended to modern churches. The finest example remaining is in the church of St. Laurence, built by Krafft, and finished in 1500, at Nurembergh; but those at Louvain, one in the church of St. Pierre, constructed in 1433, and the other in the church of St. Jacques in the same style, but bearing on the protecting brass balustrade the date 1568, are wonderful works of art. The one at L'Eau is fine, and it is probable there are others, as at Deist, but of less merit. The modern substitute for this meritorious display of masonic labour and graphic skill is formed of humble carpentry, aided by carving, gilding, and upholstery; and the locality is subjected to convenience to the manifest detraction from the excellencies of church architecture.

The Rood Loft. — These were adopted as a means to give the utmost effect to the important ceremonial of the "Elevation:" the gorgeous appliances harmonised with the solemn service, and shed a due influence over the minds of the devotees. This glorious spectacle no longer awes the prostrate throng, and the Roman services are deemed sufficient with a far less imposing "Elevation" at the altar. The most elaborately decorated "rood loft," now called a "gallery," is in the church of St. Gomer, at Lierre; approaching this in magnificence is the one in the church of Dixmude, both in Belgium. Some few as originally designed in wood, and not irrecoverably injured, are still to be found in England. The remains of the one in Bawburgh church, near Norwich, is very highly decorated, but of a later date, and is very rich in fan tracery. It was probably built with the offerings at the shrine of St. Walstan; another is in the church of Worstead, but the most perfect is in the church of Sherringham, near Cromer.

Flights of Steps. — These were a necessary adjunct to every "rood loft," as a means of ascent; they were generally built of masonry, and fragments of them are very common throughout England; but they are not always substantially designed, nor with due regard to architecture. (See "N. & Q.," 2nd S. iv. 409., &c., &c.) One of the most perfect, and winding round a column, is in the village church of Surlingham, near Norwich. In this example the mural arch at the base, and the one communicating with the "loft," are small but accurate examples of the Tudor period.

Sedilia. — These very highly decorated appendages to the altars appear to have formed prominent features in the churches of England, and either to have been omitted, or with unwearied perseverance destroyed, on a greater part of the Continent. A very meagre example, partly secreted, remains in the chapel of the Virgin in the cathedral of Nôtre Dame at Rouen, and is an isolated example in that truly enriched city of mediæval architecture. The mutilated fragments in the church of Great Yarmouth, Norfolk, bear signs of former splendour; and from the colouring must, when occupied, have produced a gorgeous effect. In some instances the sedilia is made cooperative in architectural design with the south window or windows of the chancel, which, with the high-coloured glazing, must have materially enhanced and aided the destined ceremonial pomp. The sedilia seldom exceeded six compartments; all were canopied, but the seats were differently elevated.

Confessional Oratory. — This was a small exterior compartment, situated on the north side of the chancel, and from which the penitent communicated through a tubular orifice, sufficient in size only for the conveyance of the voice to the confessor within the chancel. Remains of these oratories and orifices are far from uncommon: examples of them in ruins are to be found as described in Yarmouth church, Colton church, and more particularly in Hargham church; where, to prevent the possibility of ocular communication between the confessor and the penitent, the voice-conveying tube is made to describe an angle. These are all in Norfolk; but there is an orifice remaining in the beautiful Beauchamp chapel at Warwick, well exemplifying their construction.

The Piscena was attached to every altar, and uniformly placed on the south wall; many beautiful examples are quoted by Britton, in vol. v. of his *Architectural Antiquities*, and where the now disused purposes are explained. The shelf destined for the sacred napkins in many retired churches still remains; the basin and the channel for the escape of the waste waters are perfect in many examples, but all have fallen into uselessness. One in the village church of Hembleton, and another in the church of Blofield, possess

a distinct deviation not thoroughly explained; towards the adjacent sedilia there is a small aperture, apparently for the hand to pass from the occupant of the first seat to the bowl. This may have given rise to the unseemly practice of one person immersing the finger in the stoup, and then applying it to the fingers of some five or six persons in succession, this being deemed sufficient for the rite of crossing with holy water. A small bracket is occasionally found attached to the east wall near, or at the angle by the piscena, and probably intended for a lamp, as in the village churches of Buckenham, and more particularly at Bradiston, and in many other churches in Norfolk.

Sepulchres. — Very few examples of a permanent Easter sepulchre now remain, certainly not sufficient in number to warrant the assumption that they were executed in durable materials. The finest example known, and that is a gem in architecture, is in the church of the village of Northwold, in Norfolk. This elaborate work is in the style usually distinguished as "Late Perpendicular." Very full particulars of this sepulchre will be found in vol. iv. p. 120. of the *Norfolk Archæology*, where references are made to some minor examples: one in Lincoln cathedral, another in Heckington church, and one in the church of Stanton St. John, Oxfordshire.

The Hour Glass.—This imperfect sketch of the disused appliances would be more incomplete without some notice of this diminutive, but admonitory, accompaniment to the pulpit. Very many examples of the iron frame for receiving the glass still remain; but the utility being only to warn the preacher of the length of his discourse may with propriety be questioned, and the suggestion offered that they were applied as a moral by the preacher, and symbolised the rapid stream of our days to the descending grains. One of these iron frames, from Bradeston, was exhibited at the meeting of the Norfolk Archæological Society on Nov. 19, 1857. In South Burlingham church the iron frame on the pulpit still retains a hour glass.

Stoup. — This is seldom enriched by carving or sculpture; the bowl is large, and frequently placed in the porch, as at Langley; but more generally within the churches, as at Great Plumstead. In Belgium they are made decided architectural features, as at Willebrock, where it is formed in a niche in one of the western columns; and at Winxele, where it is supported on a highly enriched boss. Henry D'Aveney.

CHAP LITERATURE AND FOLK LORE.

Of late years, just as Chap-book literature is disappearing, it has excited much attention and interest, yet there does not appear to be any work on the subject, though the way has been prepared by Mr. Halliwell's *Catalogue of Chap Books, Garlands, and Popular Histories* (privately printed), 1849," and his work on the origin of *Nursery Rhymes*; also by Mr. Thoms's *Early English Prose Romances*, and the works of Percy, Ritson, Evans, Ellis, &c. A translation of M. Nizard's report, with a companion volume on English Folk Lore, would be very welcome. Mr. Burns set a good example some twelve or fifteen years ago, by publishing cheap and beautiful editions of Nursery Tales and Rhymes, Famous Histories, Pleasant Stories, Popular Legends, and Fairy Tales, &c. But it would be hard now to get a good and cheap copy of *The Seven Champions*, or *The Knights of the Round Table*. Any such that have any preface or editorial care, are generally printed in a costly and archæological form, as a mere antiquarian toy or curiosity, accessible to few. *Jack the Giant-Killer* has had the good fortune to appear a few years ago in a handsome quarto form, enriched with the admirable designs of Mr. Richard Doyle, and published, I think, at half-a-crown.

As the Golden Legend lingers in the *Seven Champions*, so the old Norse Mythology breathes its last sigh in the nursery tale of *Jack the Giant-Killer*. As Mr. Carlyle eloquently laments:

> "It is all gone now, that old Norse work, — *Thor the Thundergod* changed into *Jack the Giant-Killer*: but the mind that made it is here yet. How strangely things grow, and die, and do not die! There are twigs of that great World-tree of Norse Belief still curiously traceable. This poor Jack of the Nursery, with his miraculous shoes of swiftness, coat of darkness, sword of sharpness, — he is one. *Childe Etin*, in the Scottish Ballads, is a Norse Mythus; *Etin* was a Iötun. Nay, Shakspeare's *Hamlet* is a twig too of this same World-tree. Hamlet, *Amleth*, I find, is really a mythic personage; and his Tragedy, of the poisoned Father, poisoned asleep by drops in his ear, and the rest, is a Norse Mythus! Old Saxo, as his wont was, made it a Danish history; Shakspeare, out of Saxo, made it what we see." — *Lect. on Heroes, &c.*, 5th May, 1840. (2nd edit. p. 56.)

This Note was suggested by seeing in "N. & Q." (Feb. 6) an advertisement headed "Chap Books, Penny Histories, Garlands, and Jest Books;" announcing a Lecture to be delivered in Sussex Hall on Feb. 12, "On the Popular Literature of the Last Century." I have heard nothing of it since. Eirionnach.

NOTE ON NEWTON'S APPLE.

Newton's apple has lately been brought into prominent notice before the London public. I suppose all persons who are conversant with the history of science know that the apple, (if it was an apple,) had little to do with the discovery. But it may be worth while to make a Note on the history of this tale. Pemberton, who received

from Newton himself the history of his first ideas of Gravity, does not mention the apple, saying only, "as he sat alone in a garden." Voltaire says,

"Un jour en l'année 1666, Newton retiré à la campagne, et voyant tomber les fruits d'un arbre, à ce que m'a contée sa nièce (Madame Conduit) se laissa aller à une méditation profonde sur la cause qui entraine ainsi tous les corps," &c.

Martin Folkes is quoted as authority for the *apple* by Green (*Philosophy of Expansive and Contractive Forces*, p. 972.), who says,

"Quæ sententiæ . . . . . originem ducit, ut omnis, uti fertur, cognitio nostra, a *Pomo*, id quod accepi ab . . . . amicissimo Martin Folkes."

This reference to the apple of the tree of knowledge is very differently applied by a modern German philosopher, Hegel; who denies the value of Newton's discovery, and claims the merit for Kepler, in a passage remarkable (even in Hegel) for its exceeding ignorance, folly, and presumption. He calls the tale "tristissimam illam pomi coram Newtono delapsum historiam," and says that those who are delighted with the story forget what evils an apple had brought into the world — the fall of man, and the fall of Troy; a bad omen for philosophical science. A German philosopher of a very different school quarrelled with the story on other grounds—I mean the great mathematician Gauss, whose genius was perhaps more similar in its habits to Newton's than that of any person since his time. His biographer says that Gauss expressed himself quite indignant that the great discovery of the law of gravitation should be represented as the result of a trifling accident.

"The history of the apple," he said, "is too absurd. Whether the apple fell or let it alone, how can any one believe that such a discovery could in that way be accelerated or retarded? Undoubtedly the occurrence was something of this sort. There comes to Newton a stupid importunate man who asks him how he hit upon his great discovery. When Newton had convinced himself what a noodle he had to do with, and wanted to get rid of the man, he told him that an apple fell upon his nose; and this made the matter quite clear to the man, and he went away satisfied."

W.

Minor Notes.

Address of the Bishop and Clergy of Cork and Ross to James II. — "The Addresse of the Bp and Clergy of Cork and Rosse to King James y^e^ Second" is worth preserving in the pages of "N. & Q."

"To the King's most Excellent Matie, The most humble Addresse of the Bpp and Clergy of the Diocesses of Cork and Rosse in Ireland.

"Though wee have allready most of us in the Addresse made by the body of our Countye, and by sev'all Corporacons, herein given such demonstracons of our zeal towards your sacred Ma'tie, As wee have had opportunity for, as well by word as by example, according to our bounden duty, exciteing and animateing our neighbours to the viewes and practice of all ffaith and Allegiance, yett considering the Clergy of these three nations can never pay sufficient thanks and duty to your Matie for your most gracious promise to protect and maintain our Religion, as by law established, Wee most humbly crave leave afresh and apart by ourselves to present our vewes to God and your Matie, That as our lives are not deare to us in comparison of our Religion and Loyalty, Soe wee will not fayle, though with the perill of our lives (God being our helper), according to our utmost power, by the strictest Tyes of our Religion (w^ch^ abhorre all Resestance or unfaithfullness to Princes), to secure to your Matie both our owne and our peoples Loyaltie and obedience. And wee will incessantly importune the Throne of Grace to preserve your Maties sacred person from all violence, treachery, or any evill accidents. Till it pleases him by whom Kings Reigne, That in a good old age you exchange your crowne."

"Dated at Corke Mar. 16th, 168½.

"E. Corke . Rosse.
D. of Rosse.

"Deane of Corke
Chamber.
&c."

The above is taken from a contemporary copy enrolled amongst the Archives of the Dioceses of Cork and Ross. R. C.

Cork.

The Sea Serpent. — The following extract from the *Gentleman's Magazine* for 1750 (vol. xx. p. 342.) may be amusing to those of your readers who believe in the sea serpent: —

"Lintz (capital of Upper Austria), July 23. An extraordinary accident happened a day or two ago in this neighbourhood. A fisherman bathing in the Danube with some of his companions took it into his head to dive down in a part of the river which was extremely deep; but not appearing again, his companions threw their nets for him, and after several vain endeavours at last brought up his body, with one arm and one leg entangled in the root of an old tree. As they were endeavouring to disengage the body, in order to take it into the boat, they perceived a serpent of a prodigious size fixed to the left breast, which so terrified them that they cried out; upon this the monster left his prey, and after hissing in a most terrible manner, threw himself again into the river," &c.

J. B. S.

Woodhayne.

"*My Mother bids me bind my Hair.*" — It may not be generally known that Mrs. Anne Hunter, the wife of the celebrated physiologist John Hunter, was the writer of the words of this and all the Canzonets of Haydn. These pathetic words were originally set to an air of Pleydell's, and then began with what is now the second stanza —

"'Tis sad to think the days are gone."

(From a communication of Archdeacon Nares to the *Gentleman's Mag.* See Nichols's *Illustrat. of Lit.* vol. vii. p. 639.) F. S. A.

Portuguese Origin of some English Words. — The following may be coincidences rather than illustrations, but they seem to me worth consideration: —

Somer sault, or somerset, Dr. Johnson derives from French *sommer*, a beam, and *sault*, a leap. In Portuguese *sobresalto* means a "sudden start," a surprise.

Coward and Cowardice Dr. Johnson says are of "uncertain derivation," probably from *couard*, Fr. In Portuguese *covarde* and *covardia* mean coward and cowardice; probably, says Vieyra, from *cova*, a cave, "because he hides himself."

Bulwark Dr. Johnson conjectures may come from the Dutch *bolwercke*, but the Portuguese *baluarte* means a "battery" or "bastion."

Poison Dr. Johnson refers to the Fr. *poison*. The Portuguese word is *peçonha*. J. E. T.

Sir Archibald Alison and the Caudine Forks. — It is well-known to all the students of Roman history that in the Second Samnite War the Roman army were, by a stratagem, enticed into a mountain-pass near Caudium, in Southern Italy; that they were surrounded by the Samnite army, compelled to surrender upon ignominious terms, and afterwards passed under a yoke. The name of this pass was *Furculæ* or *Furcæ Caudinæ*, from its resemblance to the instrument which the Romans called a *furca*: the *jugum* or yoke was in the shape of a gallows, and was formed for the occasion of three spears; two fixed perpendicularly in the ground, and a third tied transversely to their extremities. Livy describes the *jugum* thus: "Tribus hastis jugum fit, humi fixis duabus, superque eas tranversâ unâ deligatâ," iii. 28.

Sir Archibald Alison, however, confounds the *Furculæ Caudinæ*, the name of the Caudine Pass, with the *yoke* under which the Roman army was passed, and accordingly, in his *History of Europe*, speaks of an army being passed "under the Caudine Forks." With reference to the surrender of Duport at Baylen, and the Convention of Cintra, he says, —

"The spell which held the world enchained had been broken; the dangerous secret had been disclosed *that French armies could pass under the Caudine Forks.*" — Ch. I. vol. vi. p. 856. ed. 1839.

L.

Rev. George Brathwaite. — I copy out of a family Bible the following curious account of a very aged man. I should be glad if anybody could tell me anything more about him: —

"Dec. 16th, 1753, at Ham died the Revd Geo. Brathwaite, of St. Mary's, Carlisle, aged 110 or 111 years, being Sunday. He retained his memory to the last, and was between 90 and 100 years in the cathedral. He was blind before he died, but could repeat all the Psalms and Service by heart, except the lessons; could marry, church, christen, &c.; was led in later declining years by his grandson George Dalton, son of Thomas, and always shed tears, or rather tears were always seen in his eyes, when the Psalm containing 'Oh that I had wings like a dove, then would I flee away and be at rest' (sic.) — What an eventful period in history he saw!"

E. D.

Minor Queries.

Fabian's Chronicle, "which he nameth the concordaunce of historie, &c. 1559, *Mense Aprilis*. ¶Imprinted at London by Henry Bradsha." A fine copy of this interesting *Chronicle* in its original binding is in my library, but it appears to have escaped the notice of all our typographical writers. No mention is made of such a book or printer by Ames, Herbert, Dibdin, Hansard, or Timperley. Can any of your readers refer me to any account of this Henry Bradsha? or of any book printed by him? The woodcut frame to the title has the king in council on top, and Grafton's device at the bottom. On page 561. "The iiij. daie of June (1554) was taken doune all the Gallowes, that were aboute London." Query, When were they erected, and upon what occasion? The volume ends on page 571., the first year of Elizabeth, with these words, "whose highnes Jesus preserue." George Offor.

Hackney.

America discovered in the Eleventh Century. — Lord Dufferin, in his *Letters from High Latitudes* (Murray, 1857, p. 55.), says, "Greenland was colonised by Europeans in the tenth, and America* discovered by Icelanders at the commencement of the eleventh, century." He gives the *Chronicle* of Snorro Sturleson as his authority. Can your readers inform me of any corroborative testimony? Alfred T. Lee.

"*The Quality Papers.*" — Who is the author of *The Quality Papers*, edited by Demetrius Wyseman, Gent., 1827? One of the poems in this volume "Childe Chincumchaw," in two cantos, appeared in the *Literary Gazette* about 1823 or 1824. Sigma.

Bishops of Sodor and Man. — Can any of your correspondents give me any clue to the arms of the following Bishops of Sodor and Man? : —

John Phillips, 1605—1633.
William Forster, 1633—1635.
Samuel Rutter, 1661—1662.
George Mason, 1780—1783.

I am anxious to include them in my *Catalogue of Arms of Bishops*, which, but for the dispersion of Mr. Appel's business, would have been published at Easter. W. K. Riland Bedford.

Rectory, Sutton Coldfield.

[* Several articles on the discovery of America appeared in our 1st S. vols. i. and ii. — Ed.]

"*Bannister's Budget.*" — Can you or any of your numerous readers tell me where, or how, I can procure a copy of "Two Ways of telling a Story," which formed part of that popular entertainment. The story of a shipwreck is related by the chaplain and by the boatswain.

A Constant Reader.

Oliphant of Gask. — Any genealogical information respecting the family of Oliphant of Gask will be thankfully received, especially any connecting with the head of the family Janet Oliphant, who married Drummond of Colquhalzie, attainted in 1745. E. M. A.

Kennaquhar.

An Old Riddle. — I have ringing in my memory the words of an old riddle which used to be current among the boys of the village, and I transcribe it for preservation in your collection of popular antiquities. I fear that my version is not altogether complete, though accurate as far as it goes: —

"Riddle me, riddle me right:
Where was I last Saturday night?
I saw a chemp-champ champing on his bridle:
I saw an old fox working himself idle:
The boughs did shiver, and I did shake,
To see what a hole the fox did make."

In Halliwell's *Nursery Rhymes* is the following, which doubtless has reference to the same story:—

"One moonshiny night,
As I sat high,
Waiting for one
To come by,
The boughs did bend,
My heart did ache,
To see what a hole the fox did make."

In a note the reader is referred to Matthew Paris, but as I have not the work on my own scant shelves, and have no library to go to, may I ask you to give me the legend? I have some dim recollection of a story told in explanation of the rhyme, of a lady, who, having made an assignation with her lover, went to the trysting-spot before the hour, and discovered his horse fastened to a tree, and, from the boughs into which she had climbed, observed the false one engaged in digging a grave for her reception. T. Q. C.

Bodmin.

William Pulteney, Earl of Bath.—Who was his father? H.B.

Ignagning and Ignagnus. — A morris or sword-dance some years ago was common in the Fylde, a lane known by this name. There were seven actors some fifty years ago. A merryman first entered the house for permission to act. This being granted, there advanced a Tospot in rags; the grand Turk and son, St. George, a Doctor, and a Bessy. St. George and the Turk fight; the latter falls; but the doctor, after boasting of his qualifications and travels, brings him again to life, saying: —

"I've a bottle in my pocket called alicumpane,
Rise, brave Turk, and fight again."

The whole concludes with a song. I have the copy of the play which was acted here; but it is different from that published in an old number of the Quarterly, and known in other counties, yet has evidently the same origin. In Scotland Galgacus is the horse, and the Turk in another place a guy. In the times of our fathers a horse head was carried. I believe it to be a remnant of the Danish sword dance; but the derivation of the name Ignagning, whence comes it? Formerly it was with us a sport of Whitsuntide; now a kind of successor named "Jolly lads" is performed at Easter. I have been told it was in honour of the sun, a kind of agnalia, whilst others say that it derives its cognomen from Ignis Agnæ. T. —

Blackpool.

Dornicks; Hocking Women. — In the accounts of a college in Oxford in the seventeenth century occur the following entries: —

"To the fuller Whyte for scowring Dornicks."
"To the Hocking Women."

The latter occurs twice. It is suggested that as diaper is said to be derived from d'Ypres, so Dornicks may be from the Flemish name for Tournay. Deo Duce.

Oliver: Arthur.—

"I shall not be surprised if those zealots who treat the exploits of Brian Borhoime as fictions believe in the conquest of Irland by Oliver, and that the monster which Arthur slew was a popish Archbishop in wings and armour." — *Remarks on Early History of Irland.* Dublin, 1774. p. 36.

Oliver? Arthur? L. M.

Sir Charles Molloy. — I am much obliged for your information about the meaning of the expression "entered the navy with King William's letter." The officer alluded to was Sir Charles Molloy, of whom an account is given in Hasted's *Kent**, as he lived and was buried at Shadowhurst. He left his property to Mr. Cooke, of Swift's Cranbrook, whose uncle, I think, was member for Middlesex, who took in addition the name of Molloy. Can you give me any information as to what family Sir Charles Molloy was of? and what has become of Mr. Cooke Molloy's descendants?

E. D.

Old Mother Fyson. — Can any of your readers give me any information of a celebrated *fortune-teller* who lived at Hales in Norfolk some seventy or eighty years ago. She was commonly known

[* See N. & Q. 2nd S. iii. 468.]

by the name of "Old Mother Fyson," and lived in a cottage close by the highroad leading from Dereham to Lynn. She was very celebrated in her day, and was consulted by all grades of society from the highest to the lowest, and on all subjects, from the loss of a lover to a silver spoon, independent of her predictions as to the future. Her fame I have always understood extended beyond the county of Norfolk, even into the adjoining counties; and carriages were frequently seen at the door of her cottage, having brought parties from very long distances to consult her. Is there any history of Norfolk in which she is mentioned? SELYM.

Kildare Landowners. — Where shall I see an account of the families possessing property in the county of Kildare? E. D.

Lord Bacon: Elizabeth: Queen of the Fortunate Islands. — To what romance does Lord Bacon allude in the following passage? It occurs near the end of his tract *In felicem Memoriam Elizabethæ*, with reference to her fondness of being addressed in the language of love: —

"Cum talia sint fere qualia in fabulosis narrationibus inveniantur, de regina quadam in insulis beatis, ejusdemque aulâ atque institutis, quæ amoris administrationem [another copy has *amorum admirationem*] recipiat, sed lasciviam prohibeat."

The passage is thus translated by Dr. Rawley:—

"Being much like unto that which we find in fabulous narrations, of a certain Queen in the Fortunate Islands, and of her court and fashions, where fair purpose and love-making was allowed, but lasciviousness banished."

J. S.

Gormagons, Gregorians, Antigallies, Bucks, &c. — Information relative to the principles and practices of all, or any, of these societies would be of great value to those who are, like the Querist, interested in the manners of the last century. To save trouble, the writer knows what has been said of them in the *Gent. Mag.*, Stevens's *Hogarth*, *The Dunciad*, *Freemasons' Magazine*, &c. M. C.

Tapping of Melons. — Some English writer has described an eastern practice, by which a pleasant drink for warm weather is obtained from the melon. A hole is made to a certain depth in the side of a melon that is advancing towards maturity; the wound in the rind is plugged, and the melon is left to grow. It then, instead of ripening in the usual way, becomes full of a cooling and delicious juice or liquor. Having neglected Captain Cuttle's excellent advice, I shall be thankful if any of your correspondents will furnish a reference to the passage in question. T. B.

Tomb of David: —

"The mysteries of the Tomb of David are at last revealed to the Christian world by an ingenious *ruse* of Miss Barclay, for some years a resident of Jerusalem. This adventurous lady, after having visited the harem enclosure at the risk of her life, determined to explore, in the disguise of a Turkish lady, the very tomb of the 'Prophet David' for more than six centuries in the jealous custody of the Turks.

"The blind Dervish who kept the entrance to this sacred spot was deceived by the familiar use of the Arabic language as well as the assurance of her friend, in the person of a liberal-minded and very beautiful Turkish girl, who initiated her as a pilgrim from Constantinople, come to perform her devotions at the shrines of their lords and prophets, David and Solomon. Her devotional feelings were put to a strong test on observing this devotee of Islam take the saturated wick from an oil lamp, and deliberately devour it as an act of religious devotion. After her form of prayer had ended, she raised the splendid silken canopy overhanging the tumulus, containing the body of David, and there, in royal state, was the veritable sarcophagus of David, having its marble cover adorned with the most beautiful festoons of grapes, the emblem of the Jewish architecture, and other ancient devices, which she carefully transferred to paper, yet to be presented to the public in the pages of the 'City of the Great King,' soon to make its appearance."

Having been favoured with a sight of Miss Barclay's beautiful sketches of Jerusalem and its neighbourhood, when this lady was at this island, on her return from the Holy Land, where she had long resided, might I ask if the work above referred to has yet made its appearance, or is soon to be published? W. W.

Malta.

Petitions of the Regicides. — In what department of public records, and where, are the petitions of the regicides which were presented after their respective trials to be found? R. G. S.

Surnames in "Son." — In Noble's *Hist. of the Coll. of Arms*, p. 180., we read, —

"Mr. Thoresby had his (Robert Glover's) collection of the county of York taken in 1584, as also his Catalogue of the *Northern Gentry whose Surnames end in -son.*"

Is this list extant, and, if so, where?

M. A. LOWER.

Lewes.

Stone of Scone. — In what printed book shall I meet with the account of the expenses, &c. incident on the conveyance of the *Stone of Scone* from Scotland to Westminster, "quhare," quoth Hector Boece, "it remaines to our dayis." The removal of the stone took place in the month of August or September, A.D. 1296. ARCHÆUS.

"*The Reformed Monastery, or the Love of Jesus*," 1677, *3rd Edit.*, 1688. — Who is the author of this work? W. H. BLISS.

The Garrett Oath. — Where can I find a perfect copy of this mock oath? It is given by Hone in his *Every-Day Book* (vol. ii. p. 844.) in an incomplete form. LIBYA.

Minor Queries with Answers.

Peers answer on Protestations upon their Honour only. — Is this practice of any ancient date, sanctioned by any other law than usage, or is it authorised by any order of the House of Lords or enactment of Parliament? L. J.

[By a Standing Order of the House of Lords passed on the 6th of May, 1628, in consequence of a Report from a Committee for Privileges, it is "Ordered that the Nobility of this Kingdom, and Lords of the Upper House of Parliament, whether they be Plaintiffs or Defendants, are of ancient Right to answer or be examined in all Courts upon Protestation of Honour only, and not upon the common Oath." The subject had been discussed in the previous reign.]

Mother Carey's Chickens. — Who is meant by *Mother Carey?* and why are the *petrels* called her *chickens?* Cas gan Longwb.

[This Query has already been noticed in our 1st S. v. 428.; but our correspondents were unable to identify "Mother Carey." The petrels appear to have been called *chickens* from their diminutive size. The largest sort ("giant petrel," *Procellaria gigantea*) is "Mother Carey's *goose*." Its length is forty inches, and it expands seven feet. The common kind are of about the size of a swallow, and weigh something over an ounce; length six inches, expansion thirteen inches. These are the "Mother Carey's *chickens*." (Latham, *Gen. Hist. of Birds.*) It should be borne in mind that our language does not restrict the term chickens to young birds of the gallinaceous class.

Mother Carey is "Mother dear" (*Mater cara*). Like *Mater amabilis, Mater amata*, &c., Mater cara is a name appropriate to the Blessed Virgin Mary. The application of the name "*Mother Carey's* chickens" to the stormy petrel (Sturmvogel, *Procellaria pelagica*) is probably due to similar names of the "alcyon" or "martin-pêcheur" of the Mediterranean, which is called *oiseau de Notre-Dame, avis Sanctæ Mariæ*, and in Sardinia *uccello pescatore Santa Maria*. As ornithologists have occasionally applied the term petrel to the alcyon, it is no marvel if the two classes have been confounded in our nautical nomenclature. Sonnini on Buffon relates how, as he was sailing between the islands of Corsica and Monte Cristo, the ship was visited by a flight of "petrels." And though at the moment of their arrival the weather was fine, within four hours it changed to a violent gale. This, adds Sonnini, was a kind of petrel called *alcyon* by sailors, though different from the alcyon of the ancients. Our own sailors, it may be supposed, have borrowed from the alcyon or martin-pêcheur a name for the stormy petrel. Hence the term "Mother Carey's chickens." There can be no difficulty in perceiving why birds of this class, giving friendly warning of storms at sea, should be called *aves Sanctæ Mariæ*, if we bear in mind the great power over the sea attributed by Roman Catholics to the Mother of our Lord, who is with them the "Stella maris," and whom, when foul weather impends, their mariners invoke as the sailors' Patroness: —

> "Salve, splendor firmamenti!
> Tu caliginosæ menti
> *Placa mare, maris Stella,*
> Ne involvat nos procella
> Et tempestas obvia."]

Peter Berault. — Who was Peter Berault? He wrote two books, *The Church of Rome prov'd Heretick*, 1681, and *The Church of England evidently proved the Holy Catholick Church.* The latter was published in 1682, and is dedicated to Prince Rupert. Between the preface and the body of the work occurs the following curious

"*Advertisement.*

"If any Gentleman or Gentlewoman hath a mind to learn *French* or *Latin*, the Author of this Treatise will wait upon them; he liveth in Thames-street, over against Baynard's-Castle."

Hubert Bower.

[All that is known of the author of these works is what he says of himself in the title-page of the first, namely, "that he abjured Popery in London in 1671;" and in the concluding chapter of the same work, where he more fully states his reasons for joining the Anglican Church. *The Church of Rome evidently proved Heretick* was reprinted in 1830, with a Preface and Notes, but without any biography of the author.]

Locusts and Honey. —

"There is a physiological reason why locusts and honey should be eaten together." — Dr. Livingstone's *Travels*, p. 42.

Query, what is it? T. E. N.

[As honey is found to be laxative, and affects some constitutions in a very peculiar manner, it may have been the intention of Dr. Livingstone to intimate that locusts and honey, taken together, prove mutual correctives. The context, however, conveys an impression that the excellent author intended a different meaning. The passage runs thus: "The locusts are strongly vegetable in taste, *the flavour varying with the plants* on which they feed. There is a physiological reason," &c. Now a variation of the same kind is observable in honey. Honey also varies *with the plants from whose flowers it is derived.* (Conf. Pereira, *Elements of Mat. Med.*) To the same fact we have the testimony of the *Dic. des Sciences Médicales* at greater length: "Le miel conserve souvent le saveur et l'odeur *des plantes d'où il provient.*" Several instances are given. May it not then have been the Doctor's intention to intimate, alluding to Matt. iii. 4. and Mark i. 6., that there was something of a propriety or analogy in a diet combining these two articles, locusts and honey, each in a measure subject to the same physiological law?]

Burton-Joyce. — Whence did Burton, a town in the county of Nottingham, derive the affix of Joyce? M. I. J.

[The family of Jorz were its ancient landowners, which gave the town the distinction of Burton Jorce, or Jorz, now called Burton-Joyce.]

St. Paul's Cross. — When was the last sermon preached here, and by whom? Libya.

[Howes, the Continuator of Stow's *Annals*, speaks of Charles I. having attended the service at St. Paul's on May 30, 1630, and heard the sermon at the Cross, and this was probably nearly the last delivered in the open air. In April, 1633, while the cathedral was undergoing repairs, and the churchyard was occupied with masons and building materials, the sermons were delivered in the choir; and it does not appear that the old pulpit out of doors was ever again occupied. Dugdale (*Hist. of St. Paul's Cathedral*, p. 109., edit. 1818) informs us, that "in 1643, Isaac Pennington being Lord Mayor, the famous

cross in the churchyard, which had been for many ages the most noted and solemn place in this nation for the gravest divines and greatest scholars to preach at, was, with the rest of the crosses about London and Westminster, by further order of the said parliament, pulled down to the ground."

Headlye. — In the *Annual Register* for 1772, p. 141., are "Certayne Questyons, wyth Aunsweres to the same, concernynge the Mystery of Maconrye, wrytenne by the Hande of Kynge Henrye the Sixthe of the Name," in which it is stated that masonry consists, among other things, of "the trew manere of faconynge al thynges for mannes use; *headlye*, dwellynges, and buyldynges of alle kyndes." What is the meaning of "headlye?" J. H. A. Bone.

Cleveland (O.), U. S.

[In modern language the passage reads as follows: "Masonry consists of the true manner of forming or fashioning all things for man's use, *chiefly*, dwellings and buildings of all kinds." It is a quotation from *The Life of John Leland*, 1772, p. 97. The word "headlye" is not, however, to be found in Nares's *Glossary*, Halliwell's *Archaic Dictionary*, or in Dr. Richardson's *English Dictionary*.]

Replies.

WAS JOHN BUNYAN A GIPSY?

(2nd S. iv. 465.; v. 15.)

I certainly feel gratified to learn from Mr. Offor, that, in his edition of Bunyan's *Works*, he has asserted that the illustrious pilgrim was of gipsy connexion; but I feel dissatisfied that he should impute to me such a sentiment as that "I imagine I am the *first* to assert that Bunyan's father was a gipsy." In my article I neither said that I was the first nor last to advance the theory that Bunyan was a gipsy; but that "*religious writers* have striven to make out that he was *not* a gipsy." Nor did I say that it was "probable our great dreamer *followed his father's footsteps until he became a miracle of mercy*." From this last expression, one would conclude that Bunyan was a gipsy up to the time of his conversion; but that after that, he "ceased to be a gipsy." How strange it is that an intelligent person should so little understand what a gipsy is. He evidently can form no idea of a gipsy being anything but a creature of "habit." What must be the idea that passes through his mind when I tell him that there are gipsies in every sphere of life in Scotland — even barristers, clergymen, and gentlemen! It is vexing to think how stupid the mind of man is in regard to this gipsy question. How easy is it not to distinguish between a question of race, blood, and language, and this thing called "habit." If Bunyan was a gipsy, he never could cease to be a gipsy: for race, blood, and language, do not change with habit.

The gipsies in England, since perhaps the time of Henry VIII. or Queen Elizabeth, have always been keeping amoving out of the tent. Does it not occur to a person of the least reflection to ask what becomes of such gipsies as they leave the tent? A child would naturally conclude that they "ceased to be gipsies" as they left the tent; but a person of mature mind would conclude that they and their descendants were as much gipsies out of the tent as in it; the tent being nothing but the first stage of the gipsy's existence.

To give you a specimen of an English gipsy, I may mention a family of them living in the State of New Jersey, with whom I am well acquainted. The father is only one-eighth gipsy in point of blood; his father having been an ordinary Englishman who was employed as a servant with an English gipsy carrying on an extensive business, and got married to a quadroon gipsy. This man, to all appearance an ordinary Englishman, married a gipsy of seven-eighths blood; thus making his children half gipsies. One of his sons and daughters are perfectly English to appearance. But they all speak gipsy; and having had their minds completely cast in a gipsy mould, they are members of gipsydom, and hold themselves to be as much gipsies, barring the fulness of the blood, as the darkest gipsies in England. The son is a smart intelligent fellow, and is a medical licentiate, for I have seen his diploma.

Among an infinite variety of occupations, I find that in England there are gipsies who are constables, and even detectives. Altogether, there cannot be less than 250,000 gipsies of all kinds in the British Isles. But such is the dreadful prejudice towards the name of gipsy, that every one of the race who can do it hides his nationality from the rest of the world. All that can be said of the gipsy race in England is, that there are certain families who have not been crossed with the white blood, as far as is known; but that, with these exceptions, the race is *dreadfully* mixed and *exceedingly* numerous. J. S.

New York.

SAMUEL WARD.

(2nd S. iv. 190.)

There is a notice of this divine and his connections in Surtees' *History of Durham*, vol. iv. The sermons of this once famous minister are now rarely to be met with. I possess two of them: —

1. "Woe to Drunkards. A Sermon by Samuel Ward, preacher of Ipswich. London. Printed by John Grismand. 1627. 12mo."

The curious engraved title has been noticed elsewhere.

2. "Jethro's Justice of Peace. A Sermon preached at

a generall Assises held at Bury St. Edmunds for the County of Suffolke. By Samuel Ward, Bachelour of Divinity. London, printed by Miles Flesher, for John Grismand in Ivie Lane at the signe of the Gun. 1627."

At the end of the second sermon is an address to the author from "your brother in the flesh, in the Lord, and in the worke of the Ministery, Nath. Ward," written from Elbing in Prussia. It appears from this that the two sermons were published by Nathaniel Ward, who blames his brother for being "inexorable for your owne publishing of any thing of your owne; whether out of judgement, modesty, curiosity, or melancholly, I judge not." The writer concludes his address, fearing that he has "learned too much bluntnesse and plumpness of speech among the Lutherans."

Nathaniel Ward became rector of Staindrop in the county of Durham, the parish church of Sir Harry Vane when he was in the North. When the Civil War broke out, Ward, strange to say, became a most devoted Royalist. He deserted his cure and followed the troopers to the attack upon Millum Castle in Cumberland, where he received his death wound.

The sermon against drunkards is extremely quaint, and as it is of rare occurrence, two or three extracts from it may perhaps amuse some of the readers of "N. & Q.":—

"Go to then now, ye drunkards. You promise yourselves mirth, pleasure, and jollitie in your cups; but for one drop of your mad mirth, be sure of gallons and tunnes of woe, gall, wormewood, and bitternesse here and hereafter—this is the sugar you are to looke for, and the tang it leaves behind.—Now, I appeale from your selves in drinke, to your selves in your sober fitts—if you knew there had been a toad in the wine-pot (as twice I have knowne happened to the death of drinkers), or did you see but a spider in the glasse, would you, or durst you carouse it off? — But thankes bee to God, who hath reserved many thousands of men, and without all comparison more wittie and valorous, then such pot-wits, and Spirits of the Buttery, who never bared their knees to drinke health, nor ever needed to whet their wits with wine, or arme their courage with pot-harnesse."

The beginning is most extraordinary:—

"Seer, art thou also blinde? Watchman, art thou also drunke or asleepe? Up to thy watchtower, what descriest thou? Ah, Lord! what end or number is there of the vanities which mine eyes are weary of beholding? But what seest thou? I see men walking like the tops of trees shaken with the winde; like masts of ships reeling on the tempestuous seas."

The writer gives several stories to controvert "a drunken by-word, Drunkards take no harme," and with one or two of these I shall conclude:—

"In Barnewel, neer to Cambridge, one at the Signe of the Plough, a lusty young man, with two of his neighbours and one woman, agreed to drinke a barrell of strong beare; they drunk up the vessell, three of them dyed within 24 houres, the fourth hardly escaped after a great sickenes. This I have under a Justice of Peace his hand neare dwelling, besides the common fame.

"Two servants of a Brewer in Ipswich, drinking for a rumpe of a turkie, strugling in their drinke for it, fell into a scalding caldron backewards, whereof the one dyed presently, the other lingrinly and painfully since my comming to Ipswich.

"A Butcher in Haslingfield hearing the Minister inveigh against drunkennesse, being at his cups in the ale-house, fell a-jesting and scoffing at the minister and his sermons. As he was drinking, the drinke or something in the cup quackled him, stuck so in his throat, that he could not get it up nor downe, but strangled him presently."

Socius Dunelm.

York.

WHO COMPOSED "RULE BRITANNIA"?

(2nd S. iv. 415. 498.; v. 91.)

I beg permission to make a few observations on M. Schœlcher's communication on this subject.

In the first place, I must disavow any intention of making this what M. Schœlcher calls "a sort of *patriotic* question." I was and am influenced solely by a desire to attain to a knowledge of the real facts of the case, and must say that an attempt to exalt the fame of a countryman at the expense of truth would not comport with my ideas of patriotism.

M. Schœlcher, abandoning his position in respect of "Rule Britannia" being borrowed from the song in the *Occasional Oratorio*, now changes his ground, and endeavours to show that most of the passages in Arne's Ode are taken from compositions of Handel written prior to 1740, the date of the production of *Alfred*. I think this position will be found no more tenable than the former. The passage in Michal's song in *Saul*, "See, with what a scornful air," is, it is true, identical with the first bar of "Rule Britannia;" but it is also the same as the passage in the song in Galliard's *Necromancer* (produced in 1723), mentioned by Mr. Roffe, a circumstance which M. Schœlcher appears to have either overlooked or forgotten. The commencement of "Love sounds the alarm" (*Acis and Galatea*) is also identical with that of "Rule Britannia" in notes, but differs in measure and accent, and has consequently a different effect. I cannot admit that such trivial resemblances as these are sufficient to establish a charge of plagiarism. If they were to be so considered, how many composers must be deprived of the merit of having produced some of their best known works? I will cite one instance only, Handel's "See the Conquering Hero comes," the first two bars of which may be found at the commencement of "Come Lovers from the Elisian Groves," a solo in Matthew Lock's *Psyche*, printed in 1675. I pass by the passage from *Giustino*, and the two quotations from Burney's *History of Music*, as having been already disposed of by Mr. Roffe.

M. Schœlcher appears to attach considerable importance to the circumstance of "Rule Britan-

nia" not being "in the first publication of *Alfred* by Walsh, which is not anterior to 1756," and apparently wishes it to be inferred that it was not printed prior to 1751. To this point I now address myself.

I am, I freely admit, unable at present to prove directly the period of the first publication of "Rule Britannia," but I submit that the circumstantial evidence I shall adduce is sufficient to establish, *primâ facie*, that it must have appeared earlier than 1751.

Arne's compositions, *i. e.* such of them as are necessary to be considered for the present purpose, were published in the following order, viz.: — 1. *Comus*; 2. *Songs in As you Like It, Twelfth Night, &c.*; 3. *Songs in The Blind Beggar of Bethnal Green, The Merchant of Venice, &c.*; 4. *Lyric Harmony* (a Collection of Songs sung at Vauxhall, including a Dialogue called *Colin and Phœbe*); 5. *Rosamond*; 6. *The Judgment of Paris*, together with "*Rule Britannia*," and a Dialogue called "*Sawney and Jenny*."

Comus, which was first performed 1738, was printed in either the next year or 1740, by William Smith, and "sold by the Author, at his Lodgings at Mr. West's, a Frame Maker in Duke Street, by Lincoln's Inn Fields." It became very popular, and influenced either by its great sale, or the appearance of pirated copies, or perhaps by both, the composer, on January 29, 1741, procured a licence securing to him the sole right of printing his compositions for fourteen years. On March 5, 1741, he announced the publication of the *Songs in As you Like It, &c.* and notified the grant of the licence, and threatened piratical publishers with the terrors of the law. His third publication (*Songs in the Blind Beggar**, *&c.*), appeared probably in the same year, being, like its predecessor, "sold by the Author at his House, N°. 17. in Craven Buildings, Drury Lane." In 1742, Arne went, accompanied by his wife, to Ireland, where he remained until 1744. After his return he was engaged at Vauxhall, and we are told by Dr. Burney, in the article "Arne" in Rees's *Cyclopædia*, that

> "In the summer of 1745, when vocal music was first added to instrumental by Mr. Tyers, the proprietor of Vauxhall, Arne's little dialogue of 'Colin and Phœbe,' written by the late Mr. Moore, author of the fables for the female sex, was constantly encored every night for three months successively."

This great success would, we may reasonably suppose, prompt the speedy publication of the popular composition, and I shall perhaps not err in assigning *Lyric Harmony* to the end of 1745, or beginning of 1746. At the foot of the title-page of the work it was announced, that *Rosamond* was then publishing by subscription, and it probably came out soon afterwards. *Lyric Harmony* was likewise printed by Smith, and was to be had at the author's in Great Queen Street, Lincoln's Inn Fields; where, we have already seen, he was residing at the time of the performance of *Alfred*, in March, 1745.

We now come to Arne's sixth publication: —

> "The Music in The Judgment of Paris, Consisting of All the Songs, Duettos, and Trio, with The Overture, in Score, As perform'd by Mr. Beard, Mr. Lowe, Mrs. Arne, Mrs. Clive, Miss Edwards, and others, At the Theatre Royal in Drury Lane. To which (By particular Desire of Several Encouragers of this Work) are added, The celebrated Ode in Honour of Great Britain, call'd 'Rule Britannia,' And 'Sawney and Jenny,' a favourite Dialogue in y^e^ Scotch Stile. The whole Compos'd by Thomas Augustine Arne. Opera Sesta. London, Printed for Henry Waylett at the Black Lyon, in Exeter Change in y^e^ Strand, and sold by him, and at all the Music Shops in London and Westminster. Where may be had five other Volumes of y^e^ Author's Works. Likewise Twelve Solos by Mr. Tho^s^ Davis, and Six Solos by Sig^r^ Andrea Zanni."

This publication consists of sixty-six pages: the licence for exclusive right of printing is on the back of the title; the "Judgment of Paris" extends from p. 1. to p. 61.; "Rule Britannia" occupies pp. 62, 63, 64.; and "Sawney and Jenny" the remaining pages.

The latter piece is a series of denunciations of "the Pope and Pretender," and so sufficiently stamped as a production of 1745 or 1746. In the score of "Rule Britannia," the name of *Alfred* is placed against the voice part, proving the publication to have been after some performance in which Alfred was represented by a vocalist. Now in 1740, Alfred was played by Milward, an actor; and "Rule Britannia" was directed to be sung by "a bard:" whilst in 1751, Garrick, who it is well known was no singer, played Alfred, and "Rule Britannia" was sung by "a sailor." But, at the performance in 1745, when the piece was termed "an opera," there is every reason to suppose (from the performers' names given in the advertisement of the second performance) that Alfred was performed by Lowe the singer. Lowe, it will be remembered, sung in the "Judgment of Paris" when it was performed, with *Alfred*, at Cliefden in 1740; and was in all likelihood the representative of the bard on that occasion, and, consequently the original singer of "Rule Britannia." Again, it is not unworthy of note, that Miss Edwards, who is mentioned on the title and elsewhere in the book, as one of the singers in "The Judgment of Paris," some time during the summer of 1746 became Mrs. Mozeen, by which name she was always afterwards called; it not being then, as now, the fashion for actresses to be known to the public by their maiden names for fifteen or twenty years after marriage. It may therefore, I think, be fairly inferred that the publication took place whilst the lady was still known as Miss

* The *Blind Beggar of Bethnal Green* was produced at Drury Lane, with Arne's music, on April 3rd, 1741.

Edwards, *i. e.* some time before September, 1746.

There is, however, another circumstance, which in my opinion affords strong presumption of Arne's publication of his Ode being previous to 1751, viz. the statement that it was put forth "By particular Desire of several encouragers" of his work. This appears to me almost conclusive against the supposition of there having been any prior publication, as it is by no means likely that Arne's patrons would have desired him to publish a piece already accessible to them.

I will add a few notes on Walsh's publications of *Alfred*, which I agree with M. Schœlcher in thinking are not anterior to 1756.

Walsh first published *Songs in the Masque of Alfred composed by Mr. Arne*, consisting of eleven songs, a duet and a trio, amongst which "Rule Britannia" is not included. The words of three only of these songs ("Peace, thou fairest child," "Sweet valley," and "If those who live in shepherd's bower") appear in the play as published by Millar in 1745, and only one (the first named) in the alteration published in 1751.

He next brought out *The Masque of Alfred, composed by Mr. Arne*, which contained twenty-three songs, an accompanied recitative, a duet, and a trio, besides the overture and a march, all the pieces in the former publication being included (although arranged in a different succession), but "Rule Britannia" still omitted. The words of four of the songs only are found in the original play, and of five (including two of those four) in the alteration of 1751. The book contains 83 pages.

To this second publication Walsh afterwards appended "Rule Britannia," which he printed from the plates engraved for Waylett, numbering them 84, 85, and 86, but leaving the original pagination remaining on them.

Amongst the songs of the second publication are two ("When Spring Returns," and "There Honour comes"), the words of which are by Collins, which leads me to conjecture that this "Masque" is identical with the "oratorio" printed in 1754, mentioned by J. M. (Oxford) in "N. & Q." (2nd S. ii. 489.)

I yet hope we may be able to discover the date of the publication of the Opera Sesta of Arne, although it is perhaps of little moment, considering the turn the matter has now taken.

W. H. Husk.

FAMILY OF FOTHERGILL.

(2nd S. v. 170.)

This family is an ancient and very respectable Westmoreland one. They long held (and may now hold) property in the parish of Ravenstonedale in that county, as the principal family in the parish, and originating there I presume. Sir William Fothergill of Ravenstondale, in the reign of Henry VIII., was standard-bearer to Sir Thomas Wharton at the celebrated fight of Sollom Moss in that reign. He bore for arms, "*Vert*, a stag's-head couped within a bordure invecked, *or*." In the reign of Charles II. (being previously also, no doubt), George Fothergill, Esq., of Tarn House, in Ravenstondale, was clerk of the peace for the county. Over the door of Tarn House were the arms above-mentioned. He was a benefactor to the parish church. In the old one (since rebuilt) were two monuments with inscriptions to himself as "The Queen's Majesty's Receiver for Westmoreland, Cumberland and Lancashire, *obt.* 1681," and to "his wife Julian, second daughter of Richd Skelton, Esquire, of Armathwaite Castle, Cumberland, *obt.* 1677." She was a person of good descent. The family of Skelton (now extinct) had been knights of the shire and sheriffs from the time of Edw. II. Her mother was sister of Sir Thomas Burdett, Bart., of Bramcote, and her grandmother daughter of Christ. Musgrave, Esq., of Edenhall. I have no farther particulars of this line of the family, though possibly they may easily be obtained from local records. Another branch, apparently, was of Brounber and Lockholm in the same parish. Anthony Fothergill, of Trannahill, living 1645, was great-grandfather of Anthony Fothergill of Brounber, who was father of Thomas, living 1777. Thomas Fothergill, B.D., of Brounber, possibly son of the first Anthony, was Master of St. John's College, Cambridge, 1668. He endowed the parish school. A "John Fothergill and Isabel his wife, of Brounber," apparently an intermediate generation between the first and second Anthonies, gave endowment to the church. Four brothers of Brounber and Lockholm were living between 1758 and 1778, viz. George, D.D., Principal of Edmund Hall, Oxford; Thomas, D.D., Provost of Queen's, Oxford, and Vice-Chancellor; Henry, rector of Cheriton Bishop, Devon; and Richard the eldest, then proprietor of Lockholm. All were contributors to the endowment of the school, &c. The name still exists no doubt, and a more connected statement might be made from parish records and other local information. A late most respected member of the family, the Rev. J. Fothergill, B.D., was well known to the writer (he never, however, heard anything from him respecting his family). Having been previously archdeacon in one of the African settlements, he was presented to the vicarage of Bridekirk, Cumberland, in 1849; where he died, after a short incumbency, to the deep regret of his parishioners.

Edmondson makes the *bordure engrailed*, instead of *invecked;* colours, &c., same. In Mr. "Sims's Index," British Museum (heraldic part),

are references to "Fothergill," 1234, fol. 245. b, and 1564, fol. 23.; and communications can easily be made to Mr. Sims by anyone on the subject.

F. B. D.

THE FIRST EDITION OF "PARADISE LOST."

(2nd S. v. 82.)

I have never opened my copy of the first edition of Milton's great work without being struck with the serene majesty, not merely of the exordium of the poem itself, but even of the title-page:—

"PARADISE LOST;
A
POEM
IN TEN BOOKS.
The Author,
JOHN MILTON."

That is all! That is the author's own introduction of his poem to the world. No academic titles, no reference to the works by which he was already distinguished, no extrinsic appendage whatever is admitted to interfere with the simple announcement of the fact. And when we turn the page, the same noble self-reliance is evident. What! no dedication! No *crawling*, book in hand, into the presence of some high dignitary to solicit his good offices with the public? Not even a conciliatory "Address to the Reader?" No testimonials to literary character from his dear friends, A. B., C. D., E. F., &c. Nothing of the kind! The simple vestibule admits you at once into the temple—look before you and around you! But I forget that I am writing for the "N. & Q.," and that my immediate business with the title-page of *Paradise Lost* is of a bibliographical kind. So considered, it is quite a curiosity in its way. Your correspondent has pointed out six variations, and it appears possible that there may be at least one more; if it should turn out that Todd's suggestion, rather than assertion, is true that the notification ("Licensed and entred," etc.) is to be found in any title-page of 1669.

With regard to errata corrected in some sheets while passing through the press, and leaves cancelled and reprinted, on which point Neo-Eboracensis requires evidence, I would add a few words. There are two or three proofs (as may be seen on reference to Capel Lofft's edition of the first and second books of *Paradise Lost*, appendix to Preface, p. liii.; and to Richardson's *Life*, p. cxxxii.); but one will suffice. In the table of errata given with the new title-page of 1668, we find (iii. 760.) for *with* read *in*; but on reference to the passage in the copy of 1667, no verse 764 and no *with* appear; but Richardson informs us that in *one* out of *six* copies that he examined the word was found; while, with regard to the numbering of the lines, Lofft states that in the 1667 copy there are two errors, namely, 60 for 50, and 610 for 600; making the total number of lines in the book appear to be 751 instead of 742; while in the 1668 and 1669 copies, the numbering is correct. The inevitable inference is, that in working the impression the error of *with* for *in*, as well as those of the figures, had been discovered; and that the sheets pulled afterwards had, therefore, contained the corrections; while for the sake of those who might get the uncorrected sheets, the word had been put among the errata. No notice was taken of the figures. My own copy has the word correct, and the figures not; and yet both are in the same sheet (L). This seems to indicate a *correction*; but in those copies which both have *in* and the numbering of the lines correct, it would seem that a *cancel* must have been made.

Neo-Eboracensis next doubts whether the preliminary leaves attached to the copies sent out in 1668 were afterwards reprinted. If I can trust Capel Lofft's statement, they certainly were, as he minutely points out the variations between the 1668 and 1669 copies; but then he does not specifically say whether the 1669 copy contains the Address of the Printer to the Reader. All depends on this: Lofft thinks that "only a certain number of the argument had been printed in 1668, as many as were expected to be wanted for the sale of that year; and that afterwards a farther quantity was printed for 1669."

The only remaining point is Lowndes's assertion (which he, however, only repeats from Todd), that "the two last leaves of the poem appear to have been reprinted," for which I can see no foundation whatever.

Lethrediensis.

BRITISH PEARLS.

(2nd S. v. 258.)

I think A. A. is mistaken in supposing that the oyster is the pearl-producing mollusc of Britain. In that deeply interesting work of the lamented Hugh Miller, *My Schools and Schoolmasters*, among the mass of varied information it contains, the following passage occurs:—

"When the river (Canon) was low, I used to wade into its fords in quest of its pearl muscles (*Unio Margaritiferus*); and though not very successful in my pearl-fishing, it was at least something to see how thickly the individuals of this greatest of British fresh-water molluscs lay scattered among the pebbles of the fords, or to mark them creeping slowly along the bottom, when, in consequence of prolonged droughts, the current had so moderated that they were in no danger of being swept away; each on its large white foot, with its valves elevated over its back, like the carapace of some tall tortoise. I found occasion at this time to conclude that the *Unio* of our river-fords secretes pearls so much more frequently than the *Unionidæ* and *Anadonta* of our still pools and lakes, not from any specific peculiarity in the constitution of the creature, but from the effects of the habitat which it is its

nature to choose. It receives in the fords and shallows of a rapid river many a rough blow from the sticks and pebbles carried down in times of flood, and occasionally from the feet of men and animals that cross the stream during droughts, and the blows induce the morbid secretions, of which pearls are the result. There seems to exist no inherent cause why *Anadon cygnea*, with its beautiful silvery nacre—as bright often, and always more delicate, than that of *Unio Margaritiferus*—should not be equally productive of pearls; but secure from violence in its still pools and lakes, and unexposed to the circumstances that provoke abnormal secretions, it does not produce a single pearl for every hundred that are ripened into value and beauty by the exposed, current-tossed *Unionidæ* of our rapid mountain rivers. Would that hardship and suffering bore always in a creature of a greatly higher family similar results, and that the hard buffets dealt him by fortune in the rough stream of life could be transmitted, by some blessed internal pre-disposition of his nature, into pearls of great price" (p. 201.; Constable's edition).

The *pearl-oyster*, I think, is entirely confined to the seas of the tropics. E. E. Byng.

SIR OLIVER LEADER.

(2nd S. iv. 410. 440. 479.; v. 96.)

Sir Oliver Leader was probably originally a citizen of London: for a person of his name occurs in the list of the Fishmongers' Company, 1537. (Herbert's *City Companies*, vol. ii. p. 6.) When sheriff of Huntingdonshire the second time he acted a most charitable part towards Thomas Mowntayne, late rector of St. Michael, Tower Royal, whom he had previously known. Mowntayne accompanied the Duke of Northumberland to Cambridge in the army raised for Queen Jane, and had not been included in Queen Mary's pardon. On this pretence he was without trial sent down to Cambridge by Bishop Gardiner, in order to suffer death as a traitor and heretic, unless he could be frightened into recantation. He was delivered with much ceremony by the Knight Marshal's men (having been removed from the prison of the Marshalsea) to the custody of Sir Oliver Leader: who is described as "a man of much worship, and one that keepeth a good house." Sir Oliver was at mass when Mowntayne came, but as soon as his arrival was announced,

"with speed both he and my lady his wife departed out of church, and the priest followed them, like a sort of sheep, staring and wondering at me. The sheriff gently took me by the hand, and led me into a fair parlour, desiring me to stand to the fire and warm me, for we were all through wet with rain, snow, and hail. Then to dinner we went, and great cheer I had, with many welcomes, and oftentimes drunk to, both by the sheriff himself, and the rest of his friends."

Lady Leader was anxious to retain Mowntayne in more pleasant custody than Cambridge Castle was likely to prove; but Sir Oliver most courteously replied to her —

"Good Madam, I pray you be contented. If I should do so, I know not how it would be taken. You know not so much as I do in this matter; but what friendship I can shew him he shall surely have it, for your sake, and for his own too, for I have known him long, and am very sorry for his trouble."

Sir Oliver nobly kept his word: for though he was disappointed in his efforts to make the heretic change his creed, when some time after he was again brought to Sir Oliver's house in order to effect that object, yet when the sessions arrived, he not only kindly spoke in his favour to the judges, but rendered him more effectual service by forgetting to bring to the court the writ by which he had received him. Mowntayne consequently escaped for want of prosecutors; though another unfortunate man, John Hullier, vicar of Babraham, with whom he was brought to the bar, was shortly after burned upon Jesus' Green at Cambridge. Mowntayne's own story is one of those which will appear in the volume of "Narratives of the Days of the Reformation" which I am now editing for the Camden Society.

John Gough Nichols.

Replies to Minor Queries.

The Missal in Latin and English (2nd S. iii. 213., v. 246. 285.)—This translation is said to be by Mr. Cordell, and it is supposed to have been printed at Newcastle 1737-8. Can any of your readers favour me with an authority either for the translator or place of printing? It is in four handsome duodecimo volumes, evidently printed privately in persecuting times. On comparing the translation of quotations from the sacred Scriptures with the Rhemes and Douay versions, I found many serious variations; and upon looking to the Latin, it is evidently not that of Jerome or the Vulgate, but from some, probably, earlier Latin translation used in the church before that of Jerome. See the III. Sunday in Advent; and in the Introit, erroneously spelt Inttoit, Philip. c. iv., there are omitted these words, "et obsecratione cum gratiarum actione," which are to be found in all the Vulgate Latin New Testaments. Of course they are also omitted in the translation. The same variations are found in the elegant Missal by Junta, Venitiis 1596-7. It probably is so in all Missals. Previous Bulls of Sixtus V. and Clement VIII. had decreed that the Vulgate Latin text should be considered the standard in all controversies. I am at a loss to know why these discrepancies should be permitted to continue in use in the church. I possess an extremely beautiful ancient "Biblia Manuscripta" in folio, which was presented to the Library at Ilbenstadt by Arnold, an early Count of Bentheim, which has a double version of the Psalms, that by Jerome and the earlier version side by side, the latter having the 151st Psalm of David, a beautiful composi-

tion on his slaying of Goliah. This omits certain verses in the 14th Psalm found in the English Prayer-Book, but not in our Bibles. The reason for which is, that our Psalter is that from the Great Bible in the reign of Henry VIII., which was introduced into the first English Liturgy, and has never been altered. Such a love of antiquity may have induced the Romish Church to continue the old Italic version in the public service, rather than to excite enquiry by introducing Jerome's translation, which it stamps as the only standard of faith. A singular expression in the prayer for Passion Sunday (vol. i. p. xvii., *The Order of the Mass*) requires explanation: —

"Who hast appointed the salvation of mankind upon the wood of the cross; that from whence death sprung, life should arise: and he that conquer'd by the tree, should also be conquered by the tree."

Does this mean that Satan conquered by the *fruit* of a tree? Or that he hung on a branch while he tempted Eve, as represented in many prints? Or is it to keep alive the old legend that the cross on which Christ was crucified was made of the veritable tree on which the apple grew that tempted Eve!

If W. C., F. C. H., Enivri, or any of your readers can throw light upon these subjects, I shall feel greatly obliged. George Offor.

Lehmanowski (*Col.*) (1st S. x. 120. 515.; xi. 108.; xii. 77.) —

"A few days ago Col. Lemanhosky, the illustrious Pole, who served under Napoleon during the times of the republic and the empire, died near Hamburg, Clark county, Indiana, aged 88 years. He was among the first to rally to the standard of the Little Corporal, and never betrayed his trust or his master from the siege of Toulon to the final overthrow and exile. Many of us have listened to his lectures, and remember the thrilling incidents related by the old man. He was in Italy and in Egypt, and beheld the sanguinary conflicts that took place beneath the shadows of the Pyramids, cruised the Red Sea, and among the arid wastes of the desert beheld the ravages of the plague cut down the flower of the army; yet did he cling to the fortunes of the great captain with that peculiar tenacity that marked the followers of the greatest general that ever trod the earth. For his devotedness he suffered imprisonment in the loathsome dungeons of Paris, and, at last, exile from the land of his first adoption to the home of the free.

"Here he lived an exemplary Christian, and when he was called to fight the last battle, he girded on the armour of faith, and fell beneath the scythe of death, to be welcomed victorious in eternity.

"He was buried with Masonic honours, and while he lived could boast of being one of the officers that initiated the great Napoleon into the mysteries of that ancient and honourable order." — *New Albany* (*Ind.*) *Ledger.*

W. W.

Malta.

Sir William Dutton Colt (2nd S. iii. 101.) — Mr. Hart, in his interesting paper on the subject of the expenses of Sir William Dutton Colt as ambassador to the Dukes of Brunswick and Lunenburgh, states, on the authority of Hume, that Sir William was fined in 1683 for calling the Duke of York a Popish traitor. This appears to be a mistake. It was his brother, John Dutton Colt, of Leominster (the eldest of a family of nine children, of whom Sir William Colt was the youngest but one), who suffered so severely for his plain speaking. Three of the brothers distinguished themselves. The eldest by his love of truth, of which he paid the penalty; William Dutton Colt by his diplomacy, and the share which he had in the discovery of Grandval's plot to assassinate William III.; and Harry Dutton Colt, who was Member for Westminster; and who, for services rendered to the king, was by him created a baronet, March 6, 1692. Sir Harry Colt died without issue, and the baronetcy passed, according to the limitations of the patent, to the descendants of John Dutton Colt, the eldest brother. I make the foregoing statement upon the authority of the present head of the family, the Rev. Sir Edward Harry Vaughan Colt, Bart. John Pavin Phillips.

Haverfordwest.

University Hoods (2nd S. v. 234.) — As some help towards the completion of the useful table contributed by Oxford Undergraduate, I may note that the hoods of each degree in the several schools of the University of Dublin are: — 1. Divinity — D.D., red cloth, lined with black silk; B.D., all black silk. 2. Law — LL.D., red cloth, lined with pink silk; LL.B., black silk, lined with white. 3. Physic — M.D., red cloth, lined with rose-coloured silk; M.B., black silk, lined with rose-coloured silk. 4. Music — Mus. D., white figured satin, lined with rose-coloured silk; Mus. B., black silk, lined with light blue. 5. Arts — M.A., black silk, lined with dark blue; B.A., black silk, lined with white fur. What hoods are used by the Queen's University? John Ribton Garstin.

Trin. Col. Dublin.

Return of Sight, or Second Sight (2nd S. iv. 225.) — It would be agreeable to be favoured with a few examples from any correspondent confirmatory of the fact of the restoration of eyesight in old age, similar to the case given above in "N. & Q." In the course of reading I have only been able to fall upon one such, as follows: —

"Mr. *Patrick Wian*, Minister of *Lesbury*, Read the Divine Service, David's Psalms, one Chapter out of the Old Testament, and one out of the New, without the use of Spectacles; he had two New Teeth; his sight much decayed was restored unto him about the 110th year of his age; Hair was restored to his bald Scull, and he could preach a Sermon without the help of Notes; he *gave this Account of himself October* 19. 1657." — *The Wonders of Nature*, Part II. By William Turner, M.A. London, printed for John Dunton, MDCXCVII. Fol., p. 32.

G. N.

Madeleine de Scudéry (2nd S. v. 274.) — On the life and writings of Mademoiselle de Scudéry, consult: — Sainte-Beuve, *Causeries du Lundi*, vol. iv.; V. Cousin, *Madame de Longueville, passim;* Madame de Sablé, chap. ii.; "Clef inédite du Grand Cyrus," in the *Journal des Savants* for April, October, November, December 1857, and January 1858; Somaize, *Dictionnaire des Précieuses*, édition Jannet, vol. i. pp. 27. 61. 63. 111. 117. 151. 171. 173. 198, 199. 205, 206, 212. 214. 227. 234.; vol. ii. p. 371. M. Jannet is preparing for publication, in his *Bibliothèque Elzévirienne*, the *Chroniques des Samedis de Mademoiselle de Scudéry*, — a work which will no doubt supply every information required on the celebrated *précieuse*. GUSTAVE MASSON.

Appleby Family (2nd S. v. 274.) — Let Mr. C. DENIS refer to Nichols's *Leicestershire*, vol. iv. pt. 2., for several incidental notices of the members of this family, and an engraving of their mansion, and monument in the parish church. See also *Midland Counties Historical Collector*, vol. i. p. 50, 1855, published by J. C. Browne, Bible and Crown, Leicester. If MR. DENIS has not access to Nichols's large work, I will make the extract for him, but it is too long to print in "N. & Q." M. I. J.

Mediæval Seals (2nd S. v. 275.) — The late Mr. Doubleday of the British Museum possessed one of the largest collections of casts of seals in England. Examples could always be purchased of him at a moderate cost. The whole of the casts and moulds were purchased from his widow by the trustees of the British Museum, and are now deposited in the department of coins and medals.

Mr. Redhead of Cambridge is, I believe, the only person from whom such objects can now be obtained. Z z.

Largest Parish in England (2nd S. v. 148.) — The following list may prove of interest to OXONIENSIS: —

Parishes.	Sq. Miles.	Acres.	Population.	Eccles. Divns.
Aysgarth, Yorkshire	125	80,000	5,635	6
Allendale, Northumberland	70	44,800	6,383	5
Alston, Cumberland	74	47,360	6,816	3
Ecclesfield, Yorkshire	80	51,200	16,470	8
Falstone, Northumberland	89	56,960	562	1
Halifax, Yorkshire	62	58,880	161,828	27
Merthyr Tydvil, Glamorganshire	77	49,280	24,349	2
Presbury, Cheshire	88	56,320	59,254	23
Romaldkirk, Yorkshire	85	54,400	2,599	2
Ripon, Yorkshire	78	49,920	10,501	12
Rochdale, Lancashire	90	57,600	94,703	16

WM. MATTHEWS.

Cowgill.

Allow me to direct attention to *A Book of the Names of all Parishes, Market Towns, Villages, Hamblets and Smallest Places in England and Wales*, 1677. 4to. with small maps. R. W.

Was Edward VI. Prince of Wales? (2nd S. v. 274.) — Grafton and Stowe, in their *Chronicles*, state that Prince Edward was made Prince of Wales, Duke of Cornwall, and Earl of Chester, on October 18, 1537, that is, six days after his birth; on which day his uncle, Edward Seymour Viscount Beauchamp, was created Earl of Hertford, and his uncle Thomas, with others, received the honour of knighthood. Lord Herbert, in his *History*, speaks of the creation of the Prince of Wales at that date; and he is quoted, without contradiction, by Dugdale in his *Baronage*, ii. 376. It is certain, however, that there was then no creation, and whether any declaration of his title may be doubted; else he would have been designated Prince of Wales in the Register of the Garter, where he appears on St. George's day in 1540, under the style of the "Prince of England," proposed for election into the order. Though that name was returned, as may readily be imagined, at the head of the suffrages of all the knights present in chapter, there was some reason which prevented his admission into the order, of which he was not a member until he became its sovereign. (See the remarks of Mr. Beltz on this subject in his *Memorials of the Garter*, p. xciii.) Respecting the former matter, King Edward himself says in his *Journal*, —

"The 10. yere [of his age] not yet ended, it was apointed he shuld be created Prince of Wales, Duke of Cornwal, and Conte Pallatine of Chester;"

and, after mentioning his accession, —

"For whom before was made great preparacion that he might [be] created Prince of Wales."

So that it is quite certain that the creation never took place. JOHN GOUGH NICHOLS.

Chess Query (2nd S. v. 170.)—Does Chaucer, in the quotation given by R. H. B. A. refer to Herod. i. 93.? —

"Ἐπὶ Ἄτυος τοῦ Μάνεω βασιλέος σιτοδηΐην ἰσχυρὴν ἀνὰ τὴν Δυδίην πᾶσαν γενέσθαι· Καὶ τοὺς Λυδοὺς τέως μὲν διάγειν λιπαρεόντας· μετὰ δὲ, ὡς οὐ πανέσθαι, ἄκρα δίζησθαι· ἄλλον δὲ ἄλλο ἐπιμηχανᾶσθαι αὐτῶν. ἐξευρεθῆναι δὴ ὧν τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρης, καὶ τῶν ἀλλέων πασέων παιγνίων τὰ εἴδεα, πλὴν πεσσῶν."

J. B. SELWOOD.

Woodhayne.

Sir John Le Quesne (2nd S. v. 214.) — A correspondent asks about Sir John Le Quesne. It may help him to tell him that Isaac Le Quesne married August 23, 1636, Sarah, sister of Peter Du Quesne, of London. He died March 15, 1635, aged 45. (Her sister Mary married James Houblon, father of Sir Jas. Houblon, Lord Mayor of London.) The issue of the marriage of Isaac and Sarah Le Quesne was John Le Quesne and Benjamin Le Quesne. If your correspondent can tell me any more about them, I shall be glad to hear it. G. D.

"*How do Oysters make their Shells*" (2nd S. v. 267.)—I have certainly wondered at such a question remaining so long unanswered, as I fancied few could now-a-days be ignorant of the fact, that shells of all molluscs are produced by the fish itself throwing out a fluid which rapidly hardens into the substance of the shell. In this manner, if a shell have been injured and broken, the new piece thus inserted is easily to be detected, in a greater freshness or delicacy of colour, and the rough edges of the shell around being still visible: perhaps from the process of "raccommodage" not having been quite completed where the shell was broken. E. E. Byng.

Echo Song (2nd S. v. 234. 306.)—I would refer your correspondent to Act I., Scenes 2. and 3. of *Cynthia's Revels* by Ben Jonson, where the answers of Echo, before and after the permission granted by Mercury to have full use of her speech for a time, are of the same nature as in the song quoted by him. Thus:—

"Merc. 'Where
May I direct thy speech that thou mayst hear?'
"Echo. 'Hear.'
"Merc. 'So nigh?'
"Echo. 'I.'"

And again at the commencement of Scene 3.

Libya.

Old English Verses on the Instruments of the Passion (2nd S. iv. 449.)—There are a few errors of transcription and interpretation in these verses, which it may be as well to rectify. In line 4, "With hondis I handelyd," should be read "*i-handelyd;* in line 11, "upset by *Eucheson*," should be "by *encheson*," *i.e.* for the purpose; and in line 20, "His blessed body *albibled*," explained by J. C. J. "in white linen," should be printed "*al bi-bled*," which means "covered with blood."

"The open werre, with woundes al be-bledde."
Cant. Tales, 2004.

μ.

Miscellaneous.

NOTES ON BOOKS, ETC.

The publication of the first volume of Mr. Bruce's *Calendar of the State Papers of Charles I.* indicates the accomplishment of another stage in the scheme of the Master of the Rolls for throwing open these invaluable papers. The brief period comprised within this volume was one of great historical moment. It was a stirring time, full of court ceremonies and events of high political interest — but such things scarcely suit our columns. It will be more germane to our pages to show, by stringing together a few extracts, in what way the contents of this volume may be made to tell, even without access to the original papers, on points in local, personal, and social history. We shall select a few examples almost at random.

At the accession of Charles I., the royal parish of St. Martin's-in-the-Fields was the Belgravia of the metropolis. In a list of residents who "refused to pay towards mending the highways," there occur "the Duke of Buckingham, the Earls of Suffolk, Salisbury, Rutland, Denbigh, Holland, and Berkshire, the Countess of Derby, Viscount Wallingford, Lords Grandison and Conway, Lady St. Albans, Lady Raleigh, Sir Henry Vane, Sir Robert Naunton, Inigo Jones, Endymion Porter, and many other well-known persons, all dwellers in St. Martin's parish." Why such notable people objected to their highway-rates does not appear. A noble earl, who we presume had not been a defaulter, was much annoyed and scandalised by the want of repair into which the highways consequently fell, and wrote by deputy to the parish authorities in a style which in our day would rather excite astonishment. Sir John Danvers intimates that he "is commanded by the Earl of Dorset to express his just dislike that nothing is done towards the repair of the highway between the west gate of St. James's Park and the stone bridge on the edge of Chelsea fields. If a satisfactory account be not given before 8 o'clock the next morning, the Earl will conceive it a continued contempt, which he will proceed to censure and punish as in his wisdom shall seem meet." What ensued from these high words does not appear. The inhabitants were probably at that time rather bent upon getting a little more church accommodation, a step towards mending their ways different from that contemplated by the Earl of Dorset. A hundred years before Gibbs's stately structure was commenced, the parish had begun to complain loudly of the insufficiency of their ancient church. Listen to their appeal to the King in 1626. "Since the beginning of King James's reign the inhabitants of this parish have trebled, and that number is much increased by the attendants upon the Court; the church has been enlarged, but cannot contain one-half of those who would come to it; there is a hall in Durham House, now used as a passage, which might be converted into a church, which the petitioners are ready to do, as well as to pay the minister; they pray that as the late King bestowed on them a burying-place, his Majesty would aid them in procuring a church in the way suggested."

Whilst St. Martin's was thus seriously occupied, Lincoln's-Inn-Fields was still more deeply agitated. Under the genius of Inigo Jones what had been a dirty swamp was in the process of conversion into a magnificent square. Among the speculators who were desirous to procure fortunes out of the growing and fashionable city suburb were two of the serjeants-at-arms, John Williams and Thomas Dixon. These worthies, knowing that various country cities had procured permissions to erect buildings for the use of the trained bands and the cultivation of various martial sports, procured a licence to purchase a piece of ground in Lincoln's-Inn-Fields, "in order to build thereon an amphitheatre to exercise therein martial discipline." To ensure the success of their speculation, they farther obtained authority to close all the theatres on Bankside, and stop "all plays and interludes one day in the week." We who remember how Prince's Gate was fluttered by the erection of the Crystal Palace of 1851, may imagine how Lincoln's-Inn-Fields was startled by the threatened invasion of drums and trumpets. The courtly people — for there were then such persons living in Lincoln's-Inn-Fields — applied to the Secretary of State, and the lawyers, *not* to the Lord Chief Justice, but to the Lord Keeper. The former stayed the grant to Williams and Dixon at the Signet, and Lord Keeper Coventry sent an ominous *dictum* that nothing was to be done in the matter until he had looked into his "papers." Like the accumulations of some other people, his lordship's "papers" were probably not quite so well arranged as they ought to have been, but he discovered what he wanted, and found it fatal to Williams and Dixon. Their

grant he declared ought not to pass, "as being in effect merely to transfer the playhouses and bear-gardens from Bankside to a place much more unfit. On a petition," he added, "for setting up a playhouse in Lincoln's-Inn-Fields in the late King's time, exhibited by the Prince's comedians, eleven justices of the peace certified that place to be very inconvenient."

Another topographical paper, which catches our attention as we turn the page, has interest of many kinds, and presents a curious contrast to the London of our day. It is described thus: "Certificate of Names, Descriptions, and Residences of all Foreign Strangers residing within the county of Middlesex." In Grub Street occurs Lucius Frerra, an Italian preacher; in Whitecross Street, Daniel Alman, a painter; in St. John Street, Matthias Lee, a Dutchman, a poet; in the Duchy Liberty in the Strand, Monsieur Duche, a picture drawer; in the district of Drury Lane, Queen Street, and Princes Street, Hubert Laseur, a picture drawer. The whole number is 291.

Some few other entries, which tell their own tale too clearly to need comment, we will throw together by way of sample, selected almost hap-hazard, for the book contains multitudes of such curiosities of history.

"Draft-letter suggested to be addressed by the Council to the Corporation of Bath, calling upon them to remedy the great disorders committed in the common use of the baths by men and women together, which draws a great concourse of wicked persons, but compels grave and sober people to forbear the place."

"Petition of Sir Wm. Courteen to the King. The lands in the south part of the world called *Terra Australis Incognita*, are not yet traded to by the King's subjects. The petitioner desires to discover the same, and plant colonies therein. He prays therefore for a grant of all such lands, with power to discover the same and erect colonies."

"Petition of apothecaries, grocers, and other retailers of tobacco in and about London to the King. Lewd persons, under pretence of selling tobacco, keep unlicensed alehouses, and others barter with mariners for stolen and uncustomed tobacco, to the disadvantage of the petitioners; the late King [James, the author of the Counterblast] had recommended them to apply to Parliament, as also had the present King, and a bill had been drawn, but by reason first of the late King's death, and since 'of the disagreement, they were advised not to move the same.' Beg the King to refer their grievances to such persons as can best provide a remedy."

"Grievances of the Company of Painter Stainers of the City of London, and remedies proposed for the same. The grievances arise out of the practice of the art of painting by persons, as well men as women, not being members of the company; the much bad work constantly done in drawing and counterfeiting the effigies of great and noble persons of honour and quality; the unlicensed breaking into the art of painting by many tradespeople, especially plasterers, and the use of stencilling. The remedies suggested are more stringent penalties, the power of defacing the paintings of unlicensed persons, and the absolute prohibition of that false and deceitful work of stencilling."

Nor are there wanting Curiosities of Literature, many of them, as is too often the case, of a painful kind.

"Petition of Christopher Farewell to the high and mighty Prince, the Duke of Buckingham: had spent his all in expectation of maintenance by his honest studies; has written a History of his Travayles, and offers to repeat by memory the 150 Psalms of David, and the 14 epistles of St. Paul: prays for the King's protection, and to be taken into the Duke's service."

Poor Christopher Farewell! Can any of our readers tell us any thing more about him and his marvellous memory?

Here is a poet whose name is new to us. He could probably have told a tale of unrewarded exertion similar to that of poor Christopher.

"Godly Verses" by James Orrell. Five short poems, of which the following are the first lines: — "Sweet Saviour of the World, and Judge of all;" "When I consider what I am by nature;" "The years of man are ten seven times o'ertold;" "A sinner's habit is a mournful sprite;" "What is the only end of man's creation?" With an epilogue from which it appears that the writer, who describes himself as being in poverty, addressed these compositions to a lady whom he styles "Madame" and "Your Grace."

One more of these minor authors was still more unfortunate: —

"Petition of John Reynolds, prisoner in the Fleet, to the Council. Was forced from France by order of the late King, and on his arrival in England was committed to prison for being the author of a book termed 'Votiva Angliæ,' in which he deplored the loss of the Palatinate, and desired its restitution, which every true-hearted Englishman ought to wish and pray for;' has been imprisoned full two years, during which time he has incurred a debt of 300*l.* for his maintenance; also owes sixty and odd pounds for which he is surety, and is threatened to be arrested for the same as soon as he is at liberty; prays for protection against arrest for one year."

The letters respecting the plague are numerous and valuable. One extract will show their nature. It is from a letter written by Thos. Locke to Sir Dudley Carleton, dated from Southampton, August 27, 1626.

"Few adventure into London. Last week's bill of mortality was above 5,000, and this week's above 4,000: when the fuel lessens the fire cannot be so great, but the violence of the sickness is not abated. The Lords are about to send to the Mayor that the infected shall be sent out of the city to tents and cabins in the fields. No likelihood that the King will come near London this winter. When he goes hence it will be to Salisbury. No man comes into a town without a ticket, yet there are few places free. Only one house infected in that town, but one died that day without the town in the fields. He came from London. He had good store of money about him, which was taken before he was cold!"

It will require some time to make the value of this and the other similar volumes thoroughly understood, but in the meantime no inquirer on any historical subject should omit to refer to them. In procuring them to be compiled by competent persons, the Master of the Rolls has conferred a benefit upon historical literature, greater than any that we are acquainted with, except that we owe to Newton's friend, Charles Montagu, the Earl of Halifax, for the publication of *Rymer's Fœdera*. We ought not to conclude without one word as to the admirable manner in which Mr. Bruce has condensed the subject of each paper which he has catalogued, and without a second, as to the extent and completeness of his *Index*.

There can now be no doubt that Kent is to have an Archæological Society worthy of the county. The General Meeting for its inauguration, under the presidentship of the Marquis of Camden, which was held at Maidstone on Wednesday last, was not more distinguished by the number and high position of the members present, than by the unanimity and enthusiasm with which one and all expressed their desire to promote the success of a Society destined to investigate and record the history of the early monuments of antiquarian interest which are thrown broadcast over this important county. The first Annual Meeting is to be held at Canterbury in the course of the present summer.

The Queen has been pleased to send the presents of the

King of Siam for public exhibition at the South Kensington Museum, and Lord Palmerston has added to them the Siamese Sword of State which was presented to himself.

A portrait of James Crossley, Esq., the President of the Chetham Society, has been presented by a number of his personal friends to the *Manchester Free Library*, in token of their admiration of his character, and in gratitude for the services rendered by him to that institution.

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T. H. *will find a copy of Hearne's* Liber Niger *in the British Museum, and also all the publications of the Record Commission, including the* Close Rolls, Fine Rolls, &c.

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LONDON, SATURDAY, APRIL 24. 1858.

Notes.

PICTON CASTLE AND ITS INHABITANTS.

This ancient mansion, which is located within three miles of the town of Haverfordwest, is worthy of an honourable place among the relics of feudal grandeur which are scattered over the fair face of England. Picton Castle is not remarkable either for its great extent, or for its architectural pretensions; but it was a fortified residence before the reign of William Rufus; and from that time to the present day it has been tenanted by a line of possessors, all of whom can trace their connexion with the Norman ancestor to whom the castle owes its name.

William de Picton, a knight who came into Pembrokeshire with Arnulph de Montgomery (who built Pembroke Castle, and was afterwards Earl of Pembroke), having dispossessed and perhaps slain the original owner of the fortress, whose name has been lost in that of his victor, and finding that "his lines had fallen in pleasant places," established himself in the new home which his right hand had won for him, and transmitted the same to his descendants. After the lapse of several generations the line of Picton was reduced to two brothers, Sir William and Philip Picton. Sir William had a daughter and heiress, Joan, who married Sir John Wogan of Wiston, Knight, and brought him Picton Castle as her dowry. Philip Picton, the second brother, married Maud, daughter of William Dyer of Newport, Pembrokeshire; and among his descendants may be reckoned the Pictons of Poyston in the same county, the ancestors of the late gallant Sir Thomas Picton. Sir John Wogan was succeeded at Picton Castle by his son Sir John Wogan, Knt., who married Isabel, daughter of Sir John de Londres, Knt. To him was son and heir Sir David Wogan, Knt., who was Chief Justice of Ireland *temp.* Edward I., and married Anne, daughter and heiress of Sir William Plunkett, an Irish gentleman. Their son and heir, John Wogan, of Picton Castle, Esq., married Anne, daughter of James Butler, Earl of Ormond, by whom he had two daughters and co-heiresses, Katherine and Anne. Katherine married Owen Dunn or Donn of Muddlescomb, in the county of Carmarthen, Esq., and had Picton Castle as her portion. Anne Wogan, the other sister, became the wife of Sir Oliver Eustace, an Irish gentleman. Henry Donn, afterwards Knight, son of Owen Donn and Katherine Wogan, married Margaret, daughter of Sir Harry Wogan, Knt., of Wiston in the county of Pembroke, and was killed, together with his brother-in-law, Harry Wogan, the heir of Wiston, and others of the Welsh gentry, at the battle of Banbury in 1469. Sir Henry Donn left two daughters, Jennet and Jane; and thus again Picton Castle passed into the possession of another family. Jennet married Trehaiarn Morgan, Esq., and Jane espoused Thomas ap Philip, of Cilsant, in the county of Carmarthen, Esq., and brought him Picton Castle. Thomas ap Philip was descended from the princely stock of Cadifor ap Collwyn, who was Lord of Dyved or Pembrokeshire, and died A.D. 1089 in the second year of William Rufus. On succeeding to the fair inheritance in "little England beyond Wales," Thomas ap Philip assumed his patronymic as a surname, and transmitted it to his descendants, who were exceedingly numerous; for, as I mentioned in a former article, all the families in the counties of Pembroke, Cardigan, and Carmarthen bearing the name of Phillips, with one or two exceptions, trace their descent from him. The spelling of the name has varied during the lapse of years; but Thomas Phillipps and his descendants as far as the second baronet of the family spelt their names in the same manner. At present the sole retainer, as far as I am aware, of the ancient spelling, is the eminent genealogist, Sir Thomas Phillipps, Bart., of Middle Hill, Worcestershire. Thomas Phillipps was knighted about the year 1512, and his great-grandson, Sir John Phillipps, Knt., was created a baronet in 1621. Sir John died March 27, 1629, and his son, Sir Richard Phillipps, the second baronet, garrisoned Picton Castle on behalf of the king during the civil wars. It sustained a long siege, and would not have surrendered when it did, but for the following circumstance: In the lower story of one of the bastions was the nursery, having in it a small window, at which a maidservant was standing with Sir Erasmus Philipps, then an infant, in her arms, when a trooper of the parliamentary forces approached it on horseback with a flag of truce and a letter; to receive which the girl opened the window, and while she stretched forward, the soldier, lifting himself on his stirrups, snatched the child from her arms, and rode with him into the camp. A message was then forwarded to the governor of the garrison, informing him that unless the castle was immediately surrendered the child would be put to death. On this the garrison yielded, and was allowed to march out with the honours of war. It is said that the parliamentary general was so touched by the loyalty of Sir Richard Phillipps, and the stratagem by which he had been compelled to surrender, that he gave orders that Picton Castle should not be demolished, as was the fate of the other fortresses of Pembrokeshire. Thus saved, the castle and its domains passed from father to son until we come to Sir Erasmus Philipps, the fifth baronet, who was drowned at Bath in 1743. He was succeeded in the title and estates by his brother, John Philipps, Esq., of Kilgetty, Pembrokeshire; so that the

direct line from Sir Thomas Phillipps failed after seven generations, and a collateral branch came in, as has happened several times since. Sir John Philipps died in 1764, and was succeeded by his son, Sir Richard, who was in 1776 created Baron Milford of the kingdom of Ireland. On the death of Lord Milford without issue, in 1823, the peerage became extinct; but the baronetcy passed to the descendants of Hugh Philipps of Sandy Haven in the county of Pembroke, Esq., who was youngest son of Sir John, the first baronet. This branch is now represented by the Rev. Sir James Evan Philipps, eleventh baronet. The castle and estates of Picton were bequeathed by Lord Milford to Richard Bulkeley Philipps Grant, Esq., who was great-grandson of Bulkeley Philipps of Abercover in the county of Carmarthen, Esq., youngest son of Sir John Philipps, the fourth baronet, and uncle of Lord Milford. Mr. Grant assumed the name and arms of Philipps; was created a baronet in 1828, and in 1847 a peer of the realm, by the title of Baron Milford of Picton Castle in the county of Pembroke. He died Jan. 3, 1857, without issue, and his peerage and baronetcy became extinct; the castle and estates, however, passed, under the will of the first Lord Milford, to his half-brother, the Rev. James Henry Alexander Gwyther, vicar of Madeley, who, in pursuance of the terms of the bequest, assumed the name and arms of Philipps, and is now in possession of the fair domain of Picton. Until within the last sixty years, the castle preserved the same form it originally had, without addition or diminution; the grounds about it only having been from time to time altered to suit the convenience or the taste of the different possessors. It appeared to have been an oblong building, flanked by six large bastions, three on each side, with a narrow projection terminating in two bastions of smaller dimensions at the east end, between which was the grand portcullised entrance, now contracted into a handsome doorway. It was evidently moated round, and approached by a drawbridge, which, up to the period of the death of the first Lord Milford, was supplied by a raised flagged terrace between low parapets. About the close of the last century, Lord Milford made an addition to the west end of the castle, which greatly increased its internal comfort; but, as the new building was not assimilated in style to the ancient edifice, it had the effect of destroying the unity of the design. This modernising was carried still farther under the auspices of Lord Milford's successor; and although the alterations which Picton Castle has undergone have doubtless rendered it a more agreeable residence, it must ever be a source of regret to the true archæologist that so fine a specimen of the strongholds of "long ago" was ever rashly meddled with.

John Pavin Phillips.

LEGEND OF THE LUTTERELLS.

Between Dublin and Lucan, on the River Liffey, are some mills called "Lutterell's Mills," supposed to have been built by a family of that name. There is a curious legend about these mills, which is firmly believed by the peasantry in the locality. It is said one of the members of the family was a great spendthrift, and that he was not very exact as to his mode of obtaining cash to gratify his propensities. The story goes on to say, that being in a desperate strait on one occasion for cash, the devil appeared to him, and politely offered to supply the needful, on the condition that he was to sell his soul to him, and render it up at the expiration of seven years. The bargain was struck, and next morning the mills made their appearance on the bank of the river, having been raised up in one night by his majesty. The mills were soon transferred, upon other conditions, to some one who advanced the cash. At the expiration of the seven years the young gentleman was found in a riotous orgy with some companions, when the gentleman in black whispered to him that his time was come. The story goes on to say, that after a great deal of parleying his sable majesty agreed to take (instead of his bondsman) the last man found in the room. "Run for your lives!" shouted the young man, and all rushed to the door, and down stairs, Lutterell being the last to gain the stairhead leaving the room. "Ha!" cried the devil, as he seized his victim by the throat, "I have you now." "No, no," roared the man; "don't you see that fellow behind me?" The devil turned suddenly round, and grasped what appeared to be a man, but it was only Lutterell's shadow, and he flew away with it, the real flesh and blood escaping; but from that to the present time the members of the family have no shadow. Can anyone throw farther light on this story?

S. R.

CHAPMAN'S "HOMER."

I have been looking over the edition of Chapman's *Homer*, just completed in five volumes, which has been so tastefully brought out by Mr. Russell Smith, and edited with such judgment as well as enthusiasm by Mr. Hooper, and it has occurred to me to make an inquiry, merely bibliographical, as to the original folio or folios from which this welcome reprint (it is much more) has been made. This inquiry principally refers to the "Batrachomyomachia," the "Hymns, Epigrams," &c., which form the greater portion of the fifth volume. Mr. Hooper, in his Introduction to the *Iliad*, vol. i., and to the *Odyssey*, vol. i. p. xxi., speaks of the original edition of these "Hymns," &c., as being "a thin folio, very rare;" and in his

Introduction to the volume of his edition which contains them, again alludes to "this very rare volume, a thin folio," and adds more fully, in the following page, a remark as to the use he has made of it, and its excessive rarity: —

"The original folio has been entirely followed in the present edition. Copies are now only to be purchased by those who can indulge in the luxuries of literature, if books of extreme rarity may be so called." — P. x.

In no place that I have been able to find does he speak of this rare folio having been ever incorporated with the folios of the *Iliad* and *Odyssey* which preceded it, of which he gives such a full and satisfactory account. The title, *The Whole Works of Homer, Prince of Poetts, &c.*, which one would think should have included the "Batrachomyomachia," &c., Mr. Hooper (Introduction to *Odyssey*, p. xxviii.) limits to the translations of the *Iliad* and *Odyssey* which were collected by Chapman into one volume, and published together in 1616. I have no doubt that Mr. Hooper is quite correct in this; but as I have had for some years on my shelves (though not enabled to indulge in many of "the luxuries of literature") a very fine copy of Chapman's *Homer*, which has this very rare volume added to the others which are only less rare, I have thought I would be adding something to our knowledge of these interesting old editions by mentioning the circumstance. The volume, when it came into my possession some years ago, was in very tattered old binding, which had every appearance of being of the same age as the printing. There was nothing to indicate that the folio containing the "Batrachomyomachia" was *added* at any later period than that at which the folio which contained the *Odyssey* was united to the earlier one of the *Iliad* — except perhaps the absence of the engraved title by William Pass, which is the only defect I have been able to discover in this very fine copy. I have had the volume rebound in a style more commensurate with its merits, and have dated it (from information less correct than that supplied by Mr. Hooper) 1614. According to him, 1614, 1616, and 1624, would be the correct respective dates of the original folios of the *Iliad*, the *Odyssey* and the "Batrachomyomachia," all combined in this copy. I am anxious to know whether the junction of the folio containing the "Batrachomyomachia," &c., with the preceding folios of the *Iliad* and *Odyssey* is of the rare occurrence I would infer it is from Mr. Hooper's silence on the subject; and whether any of the public libraries in England contain a copy similarly circumstanced. Should the volume have been put together in the state I have it by John Bill, the publisher of the "Hymns," &c., in 1624, I think it has some bearing on the opinion of Mr. Hooper, that the absence of William Hole's portrait of Chapman from the back of the engraved title-page of some copies of *The Whole Works* arose probably from its "not having been finished when the earlier impressions were struck off." Now it happens that my copy contains the engraved title-page without the portrait, which I regret, notwithstanding Mr. Hooper's consoling observation that "titles without the portrait are far rarer that those with it." It also contains the engraved title, "To the immortall Memorie of the incomparable Heroe Prince Henry," as well as the engraved title to the *Odyssey*, which Mr. Hooper says is also "very rare." It has in addition the "printed title" which he mentions as being given to "some copies." The first volume of Mr. Hooper's edition of the *Iliad* having been borrowed from me by a friend, I cannot at this moment say whether my copy contains what he calls the *first* or *second* folios. It is the one which I think he describes as being somewhat more darkly printed than the other, and having oblong gothic carvings at the commencement of each book, instead of floral ornaments, as in the other. I may be permitted to add, that the new edition so happily completed was very much wanted. When, some years ago, my curiosity was excited about Chapman and his translation by the prose of Lamb and the poetry of Keats, I vainly searched every public library in Dublin, including that of Trinity College, for the volume or any of the volumes of which this fine old work is made up. Whether the deficiency has been remedied since, I know not. The good taste and liberality of the publisher who has given this careful and elegant reprint to all who love the rich old poetry of Shakspeare's contemporaries and friends, renders it now a matter of less consequence.

D. F. M'Carthy.

Dalkey, co. Dublin.

P.S. Since forwarding the preceding remarks to "N. & Q.," I have read in the last *Athenæum* (April 10, 1858,) an allusion to *John Bill* the publisher of the "Batrachomyomachia," which adds a slight additional probability to the suggestion I have made above, as to the copy of Chapman's *Homer* in my possession having been put together by him. It is in the interesting and affecting letter of Lady Raleigh relative to Sir Walter's books, given in the *Athenæum's* review of the new volume of Mrs. Green's *Calendar of State Papers*, just published. Lady Raleigh, writing to Lady Carew in reference to these books, says: —

"I was promised them all againe, but I haue not receyued one back. If there were any of these bookes, God forbid but Sir Thomas [Wilson] should haue them for his Ma^tie, if they were rare, and not to be hadd elsewhere; but they tell me that *Byll, the bookbynder or stacioner*, hath the very same."

From this it would seem that Bill was better known as a bookbinder and stationer, than as a

printer or publisher, and leaves very little doubt that he made up complete sets of the *Homer* from his own and the preceding folios when copies could be procured. As yet the only supposed instance of his having done so, known to me, is the copy in my possession; but probably these remarks may elicit information as to others.

Permit me to add, that I should be glad to learn (from any print-seller or private person who may have or could procure them, without the mutilation of fresh copies,) where I could obtain a copy of *William Hole's portrait of Chapman* on the back of the engraved title-page to the *Whole Works of Homer*, and the engraved title to "The Crowne of all Homer's *Workes*, Batrachomyomachia," &c., *by William Pass*, which contains a portrait of Chapman at an advanced age; of which two excellent facsimiles, on a reduced scale, are given in the first and fifth volumes of Mr. Hooper's edition. D. F. M. C.

ANCIENT TOMBS OF THE MALTESE.

There exist in the island of Malta on the Bengemma Hills a number of ancient tombs of the old Maltese. They have not been much described in England. While I was there some years back I was present at the opening of several, through the kindness of the late much lamented Mr. Hen. Lushington. There was one in particular which was so much more perfect than any other that had been opened that I think it worth describing. To this, as to all the others, the opening was formed by a shaft sunk into the rock about six feet long by three and a half feet wide, and seven feet deep; some rude steps being cut out at one corner. When this was cleared out (for it had been filled up *even* with the surface, so that very few can discover where these graves are) opposite there appeared "the great stone rolled to the mouth of the sepulchre." This is the case in all, but in this instance both stone and groove to receive it were better formed. We removed the stone, and there lay the skeleton raised on a couch carved out of the rock, about three feet from the ground; at his head was a drinking tazza (Calix) of the ordinary form with two handles. Resting on the ground, in a hole cut on purpose, and against the head of the couch, was a large amphora, with cover, but no handles. At the feet, on a stand cut out level with the couch, was another large vessel without cover, but with two handles, probably containing corn. Opposite to this, in a little hole in the wall, was a lamp of the same rude greyish pottery as the rest. All the vases that have been discovered have been similar, frequently extremely handsome in shape, but with no other ornament but lines in red or black run round, probably while they were on the potters' wheel. The only piece of metal that was found was an armlet of bronze. I have a sketch both of tomb and pottery, if any correspondent would like to see them. J. C. J.

PLUMLEY FAMILY.

In the church of Hoo St. Werburgh, near Rochester, are two brasses to members of this family.

1. Within the altar rails is a female figure in the costume of the period, with the hands clasped in prayer, and the following inscription: —

"Here lyeth bvried the bodye of Dorothye Plvmley, the wife of John Plvmley, she died anº dñi 1615."

"Done by James Plvmley her sonne."

2. Near the above are the figures of a man and his wife, their hands joined in prayer, the man bareheaded in a cloak, doublet, and shoes, the wife in a hat and ruff. Below are groups of three sons and four daughters. Underneath is the following inscription: —

"Here lieth bvried the body of Mr. James Plvmley, who lived in the parsnig of this parish (he lived a christian life and was charitable to the poor and beloved of all), he departed this life the 26 of Avgvst, 1640.

"As also Anna his loving wife, by whome he had issve 7 children, 3 sonns, James, William, Ihon, and 4 daughters, Sara, Mary, Anna, Elizabeth. She intendeth at the time of her svmmons here to lye."

Hasted merely mentions the name of the family as having held a lease of the parsonage, and I find no note of the Plumleys in any other Kentish history which I have consulted. I should therefore be glad of any information respecting them.

I would add that the monuments in Hoo church are noticed in the *Gent. Mag.* for June, 1840, p. 582. J. J. H.

Lee, Kent.

ARCHDEACON HARE.

From the preface to "*Sermons preacht on particular Occasions.* By J. C. Hare, &c., Camb., Macmillan, 1858," it appears that the Memoir of the archdeacon, which many of those who knew the man or his works have been for some time expecting, has been abandoned. In the absence of fuller information some readers may welcome a few references to printed books, which contain notices of Mr. Hare and of his studies. See particularly the preface above cited, and the "introduction explanatory of his [Mr. Hare's] position in the Church, with reference to the Parties that divide it," prefixed to his *Charges* of the years 1843, 1845, and 1846. Every reader will at once divine the name of the writer of these memorials, which alone of all which have yet appeared show a true appreciation of their subject. An article, ascribed

to Prof. Stanley, was inserted in *The Quarterly Review*, shortly after Mr. Hare's death, not to mention other notices in the magazines and newspapers. A few extracts from Landor, Niebuhr, Welcker, &c., are collected in *The Journal of Classical and Sacred Philology*, vol. ii. pp. 330—333. See also the preface to Arnold's *History of Rome*, vol. iii., and the dedications to Thirlwall's *History of Greece*, and to Bunsen's *Hippolytus*; Simpkinson's *Life of George Wagner* (Macmillan, Cambr. 1858); Brock's *Life of Gen. Havelock* (Hare's school-friend), ed. 3. pp. 12—14. 69. 104. Bernhard Gäbler in his book entitled *Die vollständige Liturgie und die 39 Artikel der Kirche von England* (Altenburg, 1843, 8°. pp. 16. 21.), gives an account of a visit which he paid to "the greatest German scholar" in England. Lastly, Prof. Schaff has employed an entire article of his series "On Church Parties in England" (printed in Schneider's *Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben*, Berlin, 1857), in a review of *The Mission of the Comforter*, and its author's other works. J. E. B. Mayor.

St. John's College, Cambridge.

Minor Notes.

The "William and Ann." —

"*Madeira, 11th Mar.* The 'William and Ann' (barque), Magub, of London, from Newport to this island, encountered a hurricane off the East end of this island 5th Mar., had her foremast, quarter-boat, stanchions, and bulwarks carried away, and becoming very leaky, was abandoned on the 8th in a sinking state; crew saved, by the 'Catherine' (schr.), Tyrer, which had been blown out of this port, and was returning on the 10th with loss of a seaman overboard."

The above cutting from *Lloyd's List* of yesterday announces the loss of the old ship which conveyed General Wolfe to Quebec, and of which several notices have appeared in former numbers of "N. & Q." A. O. H.

Blackheath, April 15. 1858.

Parliamentary Representation. — It is stated in Burke's *History of the Commoners of Great Britain and Ireland*, vol. ii. p. 107., that the family of Rochfort, the elder branch of which was elevated to the peerage in the now extinct earldom of Belvedere, represented the county of Westmeath for 150 years; and somewhat the same may be said of the Archdalls, of Castle-Archdall, who have represented for an equal space of time, and still represent in the person of Captain Mervyn Archdall (so far as one seat is concerned) the county of Fermanagh. Is any parallel case to be found elsewhere?

It is perhaps worthy of note, that the last vote of Colonel Mervyn Archdall in the Irish House of Commons was against the Legislative Union, and the last vote of his son, the late General Mervyn Archdall, in the Imperial Parliament was against its repeal. Abhba.

[The Knightleys, more or less, have represented North Northamptonshire since the reign of Charles I.; and the Sibthorpes have represented Lincoln for nearly a century and a half.]

Mock Litanies in Children's Games. — Just as the fervour of the Reformation in Scotland produced such literary and musical exhibitions as Warburton's *Godlie Songs to Ungodly Tunes*, the popular ritual of the Roman church seems to have extended itself to the games of the children in which they counted each other out: at least, in a MS. collection of these, which I have made in Forfarshire, I can hardly account for the grotesque phonetic resemblance of certain passages on any other principle; and I dare say some of your able correspondents can inform me whether this notion has ever struck any of them? Many of these "counts" are, like Warburton's *Godlie Ballads*, unfit for ears polite. But I subjoin you two for registration and for consideration, whether this ultra-popular species of ridicule may not, at and from the period referred to, have played a part conspicuously illustrative of the adage — "Give me the songs of a country to write, and I care not who writes its history." The first is maccaronic: —

"Eenery annery, sistery, sannery,
Drops of vinegar new begun,
Eat that, mouse fat,
Cum teetle, cum tattle, cum twenty-one."

It is evident I have lost a number here, as there are not twenty-one, but twenty only in the count. The next, I fear, is still more out of reckoning, although a far more superb specimen of the burlesque language: —

"Eenity,* finity, ficcaty, feg,
El del deman egg,
Irky birky story rock,
An tan tush Jock,
Alla MacCracker, ten or eleven,
Peem pom, must be done,
Cum tootle, cum tattle, cum twenty-one."

I think I discover in the structure of these "counts," particularly in the view attaching to them — and indeed I fear that the first may have been intended for ridicule of the words of administration of the Holy Eucharist — something above the capacity of childhood.

Sholto Macduff.

Origin of the Word Trade. — The word "trade" is derived by Johnson from the Italian *tratta*. It ought to be derived from the French *traite*, which was doubtless the immediate origin of the English word; though its significations in relation to commerce are more limited and special than that of

* Commencing obviously, as before, with the unit or "unity."

its English derivative. It seems not improbable that the conversion of *traite* into *trade* was produced by an obscure reference to the Latin *trado*, and to the idea that trade, being an interchange of goods, consists in *delivery*; in the same manner that the French *chaussée* (*calciata* from *calx*) was Anglicized into *causeway*. L.

General Havelock. — If this family is of Danish origin, may not the name have been derived from the Danish *havlog*, "a sea-leek?"

R. S. Charnock.

Gray's Inn.

Story's "History of the Wars of Ireland." — A list of the "copper sculptures describing the most important places of action" is a desideratum. My copy of the work I believe to be perfect, and it contains the following: —

1. "A Ground Plat of Londonderry, &c." (P. 5.)
2. "Carrickfergus." (P. 8.)
3. "The English Camp near Dunkald." (P. 10.)
4. "A Ground Plot of y^e^ Strong Fort of Charlemont." (P. 16.)
5. "The Battle at y^e^ Boyne." (P. 22.)
6. "A Prospect of Limerick." (P. 38.)
7. "Cork City." (P. 44.)
8. "Kingsaile." (P. 46.)
9. "The Fort of Ballymore." (P. 88.)
10. "Athlone." (P. 107.)
11. "The Line of Battle, July 12, 1691." (P. 124.)
12. "Aghrim." (P. 135.)
13. "The Town of Galloway." (P. 172.)
14. "Lymrick." (P. 224.)

"Whatever my account of these matters may be," writes the author in his preface, "yet the maps that I have inserted, which illustrate the principal Battels and Sieges, are very good, and cost no small pains and charges to bring them to that perfection."

They all belong to the Second Part, or "Continuation of the History;" and some of them, as I can testify, are wanting in very many copies.

Abhba.

Lady Pakington, Author of "The Whole Duty of Man" (see Index to the 1st Series.) — Strong as is the evidence in favour of Lady Pakington afforded by Mrs. Eyre, her daughter, and by Sir Herbert Perrot Pakington, Bart., it is not more authoritative than the declaration of three contemporary divines, which I find mentioned in

"A Letter from a Clergy-man in the Country to a Dignified Clergy-man in London, vindicating the Bill brought in the last Sessions of Parliament for preventing the Translation of Bishops. 4to. London, 1702."

"But before I enter upon the nature, tendency, and usefulness of the Bill, give me leave to say something concerning that worthy Member, Sir J. P[akington], who brought it into the House.

"His zeal for the Church and Monarchy descends to him as it were by inheritance; I must write a History, if I would deliver at large how many proofs his Ancestors have given of being the fastest Friends to both: But his Grandfather's spending Forty Thousand Pounds, and being tried for his Life during the late Civil Wars, because he vigorously endeavoured to prevent the Martyrdom of King Charles the First, and the Destruction of Episcopacy; the uninterrupted Correspondence of his Grandmother with the learned and pious Dr. Morley, Bishop of Winton, and Dr. Hammond, and her supporting the latter when deprived, and who is by several Eminent Men* allowed to be the Author of the best and most Masculine Religious Book extant in the English Tongue (the Bible excepted), called *The Whole Duty of Man*, will serve instead of a heap of Instances, to show how great Regards this Family have formerly paid to the Church and Kingly Government."

Where did the writer find this important testimony? Bibliothecar. Chetham.

Longevity. — March 25, at Hempnall, Norfolk, Mr. John Holmes, in the 100th year of his age. The deceased leaves behind him a son Thomas, aged 81, and a grandson aged 60, the latter being himself a great-grandfather; thus presenting the remarkable fact of a man living to witness the sixth generation from himself, and to see his great-grandson become a grandfather. — *Chelmsford Chronicle*, April 2. Anon.

Minor Queries.

Rhadamanthus and Minos.—I remember when a boy having read an allegorical piece which pleased me much. It represented two heathen deities, Rhadamanthus and Minos sitting in judgment on the departed, whose deeds were carefully scanned, after which they were sent to the right or left, according to their merits or demerits. Having often since looked for this piece without being able to find it, may I ask some one of your ingenious correspondents to assist me? T.

Mrs. M^c^Taggart's Dramas.—There was published in 1833 two volumes of dramas, by Mrs. M^c^Taggart, author of *Memoirs of a Gentlewoman*. Can you give me the names of these dramas? X.

Infant Charity. — What is the meaning of —

"The west wind howls with piteous moan,
Like *infant charity*" —

in Joanna Baillie's ballad *The Chough and Crow*?

B.

Surname of Purcell. — Desired the *unde derivatur*. M. A. Lower.

Lewes.

Surnames. — Whence have we Bisset, Bysshe, Breen, and Blogg? M. A. Lower.

Lewes.

Game of Spurn Point. — Halliwell says that in a curious play called *Apollo Shroving* (12mo.,

* Abp. Dolben, Bp. Fell, and Dr. Allestry, declared this of their own knowledge after her death, which she obliged them to keep private during her life.

London, 1627), mention is made (p. 49.) of an old game called "Spurn Point." Can you explain what the game was, and whether it has any connexion with the well-known spit of sand at the south-eastern extremity of Holderness, called Spurn Point? Edw. S. Wilson.

"*Lord Hardwicke's Vindication.*"—I have in my possession an interesting MS., pp. 60., 4to., and entitled *Lord Hardwicke's Vindication against the Calumnies of General Fox, Commander of the Forces in Ireland, which attributed the most lethargic Indifference on the Part of the Irish Government to the projected Insurrection of* 1803. It is stated to have been "written for the perusal of the B. C." [British Cabinet]; and some former owner has prefixed "a remarkable likeness of R. Emmet, Esq., leader of the rebels, July 23, 1803, taken whilst in dock."

The MS. commences with the following words:

"In order to give a distinct idea of the insurrection in Dublin on July 23, 1803, and to afford the means of forming an impartial judgment upon the merits and demerits of the Irish Government, it will be necessary to take a short view of the state of that country after the preliminary of definitive treaty of peace."

Has it appeared in print; and if so, when and where? Abhba.

Downing.—In 1697, John Dunton, the bookseller, "went to drink at the widow Lisle's in Castle Street" in Dublin, with "Captain Annesley, son to the late Earl of Anglesey," and with "Lieutenant *Downing*, his former fellow-traveller to *New England*," in 1686. Captain *Annesley* said that "the Earl, his father, had written an excellent history of Ireland;" and "for the Lieutenant [*Downing*], my old fellow-traveller, I must say he has as much address, and as great presence of mind as was ever seen. He is most agreeable company, and perhaps the best friend I had in America."

Who was this Lieutenant Downing? Emanuel Downing, who passed several years in New Eng- and prior to 1654, was father of Sir Geo. Downing, Bart., who graduated at Harvard College, Cambridge, in New England, in 1642.

Rev. Emanuel Downing, was of "Dublin, October 24, 1620." (Parr's *Life of Usher*, 1686, p. 16.) Of what family was Lieutenant Downing, and what led him to New England? Some account of the family of Emanuel Downing of "Dublin, Oct. 24, 1620," is desired. Was he grandfather to Sir George Downing? Is his will extant, or the record of his marriage, and of his children, and of his death?

Gilbert.—Jonathan, Obadiah, Josiah, and Thomas Gilbert were brothers. Jonathan was born about 1618–1620. In what parish records do their names exist?

Lake.—Sir Edward Lake, Bart., of the Close of Lincoln, co. Lincoln, by his will made April 8, 1665, gave "to the church or chappell of Normanton, near Pontefract in Yorkshire (if there be a church or chappel there, which I know not), where my paternal ancestors have lived for many ages," a clock, etc. He mentions "Sir Hugh Caley, Knight, whose coheir my ancestor in the time of King Edward III. married;" his "kinsman, Christopher Lake of Harpswell;" "cosin Francis Lake of Hatcliffe;" his "name and kindred at Tetney;" "kinsman Henry Bigland of Morninghurste, Sussex, Esq., and his brother, Mr. Edward Bigland of Graies Inn, Barrister;" "brother John Lake;" "most deare and loving brother, Thomas Lake [of Boston in New England], full and sole executor of this my last will," etc.

Are there any memorials or records of this family at Pontefract in Yorkshire? Who was Sir Hugh Caley?

Goodyear.—Of what family was Stephen Goodyear, a wealthy goldsmith and merchant of London, about 1630–1640? J. W. T.

Boston, U. S.

Brother of Simon Fraser, Lord Lovat.—Alexander, son of Thomas Fraser of Beaufort, was a brother of the notorious Simon Lord Fraser of Lovat. Was he not his elder brother? and if so, what evidence did Simon bring forward to prove his brother's death? He is said to have fled into Wales in consequence of having killed a man in a brawl, and to have died there. Where could any records be found of the proceedings of Simon Lord Lovat, and of the whole evidence which he produced in support of his claim when he took the barony of Lovat in 1730? An answer from any of the Scottish readers of "N. & Q." who are genealogists will oblige. William Fraser, B.C.L.

Alton, Staffordshire.

St. Simeon Stylites.—What is the original basis of the assertion that St. Simeon Stylites lived for many years *on* the summits of pillars, never descending? Our blackletter tomes tell us that the saint "dwellyd" in a "cloystre of stones," and subsequently in a "celle foure cubytes of heyghte," then in one of thirty where "he abode foure yere, and by syde hym he dyd make two chapellys;" ultimately, it is said, he "dwellyd unto his dethe" in "another celle of fourty cubytes." An old French translation of the legend teaches us that Simeon built "une petite closture de pierres," and that the people afterwards built for him "deux églises ou il demoura quatre ans," and so forth. Tennyson has embalmed the legend; but who first named the *pillars*. Statius.

Indian Medals.—Are there any medals struck in England, in commemoration of events or persons connected with the island of Java, or any other of the present Dutch East Indian colonies.

If any such medals exist I should be happy to know how I can come in possession of the same.

E. N.

Batavia, Feb. 26.

Sir W. Raleigh's Distillation of Sea Water.— In the *Calendar of State Papers*, 1610–1617, edited by Mrs. Green, in a letter from Sir Thomas Wilson (who had charge of Sir Walter Raleigh in the Tower), dated Sept. 29, 1628, is the following:—

"This day Sir W. R. fell to discursing to me of the wonders he had done, &c. and after fell to tell me of his inventing the means to mak salt water sweet by furnaces of coper in the forecastle, and distilling of the salt water as it wer by a buket putting in a pipe att once, and within a quarter of an hour it will run lyk a spiggott; so that he hath by that distilled water given 240 men every day quarts a peece, and the water as sweet as milk."

Is it known if this anticipation of the recent adaptation of the locomotive machinery to the same object was ever used in the Navy? or did Sir Walter's discovery die with him?

W. M. M.

Ancient Poisons.—What was the nature of the potion or poison given by his step-mother Bertrade to Louis le Gros of France? Its effect was an unnatural pallor, which he retained during the remainder of his life. Could the potion have been a decoction of any herb similar to the *Exsangue cuminum* of the Roman poet? or are the properties of that plant in causing a bloodless appearance fabulous? L. L. A.

Belknerves.—The foregoing name is one which I never happen to have met with, except orally, and under the peculiar circumstances which prompt this communication. My object is to ask whether any reader of "N. & Q." knows anything of a family of the name of Belknerves; and, if so, whether they could give me any information concerning the parentage of a female so called, who was, I believe, in the service or family of the late Lady Turner, daughter of Mr. Shuttleworth of Gawthorp, co. Lanc., and who married, I am told, a person of the name of Lawton? I may just add that the object of my inquiry is purely genealogical. D.

Reeve's "History of the Holy Bible.—I have a copy of the *fifth* edition of this book, with its companion volume on the New Testament. The author is the "Rev. Joseph Reeve," and the history is "interspersed with moral and instructive reflections, chiefly out of the Holy Fathers." These reflections mix up a great deal of apocryphal history with the inspired narrative. And as the proper names are spelt in the Douay Bible style, *e.g. Isai* for *Jesse*, *Bethsaber* for *Bathsheba*, *Eliseus* for *Elisha*, &c., I imagine Mr. Reeve to have been a Romanist. The entire work is embellished with 286 small square woodcuts, many of them of the most villanous execution. I should much like to know something of the author and the book, of which copies, I should think, are not common: at any rate, though I have inquired for them, I have seen no other copy than my own.

Rusticus Mus.

Ingenious Puzzles.—Allow me to ask the readers of your paper, if any of them will be kind enough to aid me in forming a good collection of *ingenious puzzles* (arithmetical, geometrical, or otherwise) calculated to interest, amuse, and instruct boys out of school hours. Many clever things, I believe, lie buried in old magazines, &c., while other *morceaux* are to be met with scattered up and down as part of the "floating capital" of society, needing only collection and arrangement to form a highly entertaining and valuable little volume.

Any communication on the subject will be gratefully received and acknowledged by the Rev. J. Sidney Boucher, Holly Bank School, Birkenhead.

Minor Queries with Answers.

Allusions in Ben Jonson; Dr. Forman; Gamaliel Ratsey; Read; Perpetual Motion at Eltham.—Can any of your correspondents give any information respecting the three following individuals, astrologers and quacks mentioned by Ben Jonson?—

1. "Dauphine. 'I would say, thou hadst the best Philtre i'the World, and couldst do more than Madam Medea or *Dr. Foreman*."—*Epicœne*, Act III. Sc. 1. *sub fine.*

2. "Face. 'Have all thy tricks
* * * * * * *
Told in red letters; and a face cut for thee,
Worse than *Gamaliel Ratsey's*.'"
Alchemist, Act I. Sc. 1.

3. "Face. 'The law
Is such a thing—And then he says, *Read's* matter
Falling so lately.'
"Dapper. 'Read! He was an ass,
And dealt, Sir, with a fool.'"
Alchemist, Act I. Sc. 2.

What is the allusion in the following?—

"Morose. 'My very house turns round with the tumult! I dwell in a Windmill! The Perpetual Motion is here and not at Eltham.'"—*Epicœne*, Act V. Sc. 3.

Libya.

Rugby.

[Dr. Simon Forman was highly distinguished in his day as a natural philosopher and astrologer. His Diary, and a large collection of his papers, are preserved in the Ashmolean Museum at Oxford. Some of his MSS. on astrology are also in the British Museum. A portion of his Diary is printed in *The Archæologist*, by J. O. Halliwell, p. 34.; see also *The Loseley Manuscripts*, by Kempe, p. 387.; and Lysons's *Environs*, under Lambeth, i. 303., for a memoir of Forman. Lilly (*Hist.* p. 17.) says, that "Forman lived in Lambeth with a very good report of the neighbourhood, especially of the poor, unto whom he was charitable. He was a person that in horary questions, especially thefts, was very judicious and fortunate,

so also in sicknesses, which indeed was his master-piece. In resolving questions about marriage he had good success; in other questions very moderate." —— Gamaliel Ratsey was a notorious highwayman, who always robbed in a mask, made as hideous as possible, in order to strike terror. In allusion to which he is called by Gab. Hervey, "Gamaliel Hobgoblin." On the books of the Stationers' Company (May, 1605) is entered a work called *The Lyfe and Death of Gamaliel Ratsey, a famous Theefe of England, executed at Bedford.* There are also several "Ballats" on the subject entered about the same time. In Earl Spencer's library at Althorpe is a tract, supposed unique, entitled *Ratseis Ghost, or the Second Part of his Madde Prankes and Robberies*, printed by V. S., and are to be sold by John Hodgets in Paules Churchyard, 4to. The date is cut off, but it was probably published between 1600 and 1606. —— In Rymer's *Fœdera*, vol. xvi. p. 66., there is a pardon from James I. to Simon Read, for practising the black art: "Simon Read, of St. George's, Southwark, professor of physic, who was indicted for the invocation of wicked spirits, in order to find out the name of the person who had stole 37*l.* 10*s.* from Tobias Matthews of St. Mary Steynings in London." This was in 1608. This Simon Read and one Roger Jenkins stood suit with the College of Physicians in 1602, for practising without a licence, in which they were both cast. —— At Eltham was a puppet-show of great celebrity in Jonson's time. It is called, in Peacham's verses to Coryat, "that *divine* motion at Eltham;" so that it was probably some piece of Scripture history. Jonson introduces it again, in his Epigrams, —

> "See you yon motion? not the old fa-ding,
> Nor Captain Pod, nor yet the Eltham thing."]

Diek or Deck. — Wanted the derivation of this word, signifying to depart. INUS.

["To deck," taken in the same sense here given, *to depart*, may be viewed in connexion with the Scottish *daiker*, to go slowly, to saunter. "*To daiker* up the gate," to go slowly up a street. (Jamieson, on *Dacker.*) *Deck* appears to be a provincial modification of *tack*, which once signified a way, course, or direction, and which, according to Halliwell, is used in Sussex for a path, a causeway. Jack, sack, tack, &c., are sometimes pronounced in the provinces *jeck, seck, teck.* From *teck* to *deck* the transition would be easy. The tack of a ship, though tacking now implies a change from one course to another, once signified simply a ship's course or way. With tack, a path, compare the German *steig*, which means the same. Steig, and the German steigen, *v.*, which generally signifies to ascend, but in its primary sense, to *go*, stand alike connected with the S. *stigan*, which has also both meanings. The whole family bears a strong likeness to the Gr. στείχειν. Deck, to depart, sometimes becomes transitive, and then signifies to send away, to discard. Holloway, *General Dictionary of Provincialisms.*]

Ranger of Hampton Court. —

"The Princess Amelia appointed ranger of Hampton Court, and took the sacrament accordingly at St. Martin's Church."— *Gent.'s Mag.*, Feb. 1, 1749.

Does this mean "took the customary oaths," or attended divine service and partook of one of the sacraments of our church? J. B. S.

[The celebrated statute of Charles II., enacted March, 1673, called the Test Act, compelled all officers, civil and military, to take the oaths against transubstantiation, &c., and to receive the sacrament according to the rites of the Church of England. The statute 9 Geo. IV. c. 17., May 9, 1828, is entitled "An Act for repealing so much of several Acts as impose the necessity of receiving the Sacrament of the Lord's Supper as a qualification for certain Offices and Employments."]

Coya Shawsware. — A tomb to a Persian merchant of this name is mentioned by Anthony Munday as standing in Petty France, at the west end of the lower churchyard of St. Botolph's, Bishopsgate without the Walls. He was buried Aug. 10, 1626. There is an inscription in Persian characters on the tomb. Is the tomb still in existence, and can any of your readers favour me with a translation of the inscription? The tomb is engraved in Hone's *Every-Day Book*, vol. ii. 1079. LIBYA.

[The following translation of the inscription is given in *A New View of London*, 1708, p. 169.: "This grave is made for Hodges Shaughsware, the chiefest servant to the King of Persia for twenty years, who came from the King of Persia, and died in his service." New Broad Street now occupies the site of Petty France.]

Mrs. Rachael Pengelly. — I shall feel obliged by any information as to this lady's family. Richard Cromwell in his will calls her "my good friend," and leaves her "10*l.* for mourning, and the little picture [whose picture?] which he usually wore with the gold chain."

The will of her son Sir Thomas Pengelly, Lord Chief Baron of the Exchequer, does not mention this lady. WAB.

[It has been conjectured by Mark Noble (*House of Cromwell*, i. 175.) that Sir Thomas Pengelly was a natural son of Richard Cromwell; "and Richard's gallantry," adds Noble, "makes it the more probable." In a pamphlet published by E. Curll in 1733, entitled *Some Private Passages of the Life of Sir Thomas Pengelly*, written by a Lady, 8vo., occurs the following particulars of Sir Thomas's parentage, at p. 24.: "According to the register, he was born in Morefields, May 16, 1675, and baptized by the name of Thomas, the son of Thomas Pengelly. Mr. Richard Cromwell living then in the neighbourhood had a great esteem for his father; the circumstance of his affairs obliging him to keep private, he spent most of his time at their house, which gave him an opportunity to observe and admire the early virtues and surprising genius of the son; he conceived for him a tender love and disinterested friendship, which continued between them till Mr. Cromwell's death, which happened on Aug. 9, 1711, at his Lordship's seat, then Serjeant Pengelly, at Cheshunt."]

Replies.

COST OR NEDESCOST.

(2nd S. v. 271.)

I cannot agree with the derivation given of this word by the Rev. Thomas Boys, and suspect that his ingenuity has in this instance overpowered his judgment. The lines in Chaucer are —

> "The night was short, and faste by the day,
> That *nedescost* he most himselven hide."
> *Cant. Tales*, 1478.

Tyrwhitt does not notice the word in his *Glossary*, and Halliwell explains it, "a phrase equivalent to *positively*." Mr. Boys interprets the passage, "The night was short, and the day was close at hand, so that Palamon must hide himself, *nec procul, nor far off, nè discosto*. Having broken prison, he was *under the necessity* of taking to the *nearest* cover, or soon the daylight would have betrayed his whereabouts."

This word is once more employed by Chaucer (as quoted by Mr. Boys) in the *Legende of Good Women*,

"Or *nediscoste* this thing mote have an end,"

which he explains "*not long first*;" but in the old editions the line reads,

"And *nedes* this thing mote have an ende."

It appears to me that the word in both instances is an English adverb, of perfectly indigenous growth, and signifies *of necessity*, *necessarily*, the idea of which Mr. Boys is, in some measure, forced to admit, in his explanation of the first quoted passage. This word is formed of the genitive *nedes* (often used adverbially by itself), and of *cost*, manner, way, so as to be equivalent to "by way of necessity," and it is strictly synonymous with *nedwayis* in Barbour:

"The behowis *nedwayis*, said the king,
To this thing here say thine awiss."
Buke xiii. 514.

The adverb *nedescost* is not to be met with in the usual glossaries, but I have no doubt it will be found whenever our early writers are more diligently studied than they have hitherto been. At all events I can contribute one more example of its use, taken from an enigmatical collection of tables of *Abecedaria*, compiled by a writer of the fifteenth century, whose prefatory remarks are so singular that I venture to quote them at length:—

"Almigthi God fyrst of alle mut be namyd in every begynnyng. Amen. Here folowyn xlviij. Apcyes, the whyche what they betokyn & menyn, I canne not telle. But be yt knowyn to all them that seen them, that almyzty God that hathe schewyd on to me the weye to make them, he hathe not schewyd on to me the weye for nowgth nor w^{t}out cause. Wherfor fyrst of alle here folowyn xvi. Apcyes, in the whyche v. thyngis bene to be notyd. The first ys, that non of them in no condicyon ys lyke anothyr. The ij^{de} ys, that on gothe out of anothyr on to the last Apcy, the whyche last Apcy gothe ageyn in to the fyrst Apcy. The iij^{de} the iiij^{de} & the v^{te}. ys, that A ys alwey the fyrst letter, and S alwey the myddyl lettyr, and V alwey the last lettyr. The whyche ho so wyl knowe yt and preve yt, yt ys so esy, that the sympylest creature that ys, that canne make lettyrs & wryte, may bothe make them and preve them frome the begynnynge on to the endyng, thow he nevyr hathe copy, except that the first Apcy must *nedyscost* be wrettyn on to hym, that ys to sey, v. sythys vii. lettyrs in a lyne. And thow yt be so that there ben wordis myxte w^{t} the lettyrs, zow must cownt the lettyrs, so that in every Apcy be xxxv^{ti} lettyrs & wordis in all. In every Apcy ys thur suche a streke ———, that ys a tetyl to be callyd."—*MS. Cott. Domit. A. VIII. f.* 161^{b}.

I think it must be admitted that the word here (as I maintain it must elsewhere) can only mean *necessarily*, *of necessity*. In favour also of this interpretation it must be remarked that this and other similar negative adverbs are always accompanied by the verb *must*, or by its equivalent, as will appear by the following instances:—

"*Nedes* he most abide
That he may no ferther fare."
Sir Tristrem, p. 94. ed. 1806.

"A man most *nedes* love, maugre his hed."
Cant. Tales, 1171.

"Y most *nedyst* lawhe, and thow wer mey dame."
Ritson, *Pop. Poetr.* p. 64.

"That *nedely* som word hire must asterte."
Cant. Tales, 6549.

"Now behoyeth me *nedely*
Telle the everydel, and why."
Manuel des Pechés, MS. Harl. 1701. f. 83^{b}.

"For that office mote *nedly* be w^{t}oute rwthe and pite."
Hampole's *Myrrour*, f. 90. MS.

The copy in MS. Harl. 435. reads "*behoveth to be*."

"Ho sayd, Sir, *nedelongs* most I sitte him by."
Sir Amadace, MS.

"And *nedlyngez* thame byhoved wende armede."
MS. *Lincoln*, A. i. 17. f. 17. (*ap.* Halliwell.)

"Your joly wo *neidlingis* moist I endite."
Douglas, *Virgil*, prol. 93.

Many more examples might be given, but these may suffice, and, to my apprehension, the substitution of the word *nedescost* might be made in every instance, with precisely the same meaning.

In conclusion I beg to ask for a reference to *any* passages in Italian or French writers where such phrases as *nè discosto* or *ne discoste* are used?

μ.

WM. SMITH'S "COMPENDIUM OF THE HEBREW BIBLE."

(2nd S. v. 234.)

Exactly one hundred years ago, "William Smith, A.M." was presented to the deanery of Chester, on the recommendation of the Earl of Derby. Five years previously he had published his well-known translation of the history of the Peloponnesian War, from the Greek of Thucydides. The title-page bears the name of the translator, "William Smith, A.M.," who was at the time rector of Holy Trinity, Chester, and chaplain to Lord Derby. This William Smith was born in Worcester, 1711, where his father Richard was rector of All Saints. William, after taking his B.A. degree at Oxford, became "reader" to James, Earl of Derby, by whom he was subsequently presented to the rectory of Trinity, Chester. Shortly after this occurrence the young rector published his translation of Longinus. In 1748, he was ap-

pointed to the Mastership of Brentwood Grammar School, an office which he resigned, with alacrity, after holding it for a year. It was during a residence at Liverpool, as minister of St. George's, that he gave to the world his translation of a work of the historian whom he calls the "genteel Thucydides." When Dean of Chester he became chaplain to Edward, Earl of Derby, and the now *Dr.* Smith was instituted to the rectory of Handley, Cheshire. Nearly the whole of the remainder of his life was spent at the deanery, or at Handley, or at the rectory of West Kirby, for which he resigned Trinity. In Chester he translated Xenophon's *History of the Affairs of Greece;* and when he fell into an infirmity which prevented him from the active exercise of his office, he pursued his literary occupations for amusement and for duty's sake, and made of his last years the fair evening of a fine day. The Dean, who deceased in 1787, was complete master, not only of the Latin, which he spoke fluently, but of the Greek and Hebrew languages; and if he be not the "William Smith, A.M." whom Tetlycnas seeks to identify, no one of his day was more capable than he of being the author of the *Compendium on the Hebrew Bible*, the MS. of which is in the hands of your correspondent. J. Doran.

I cannot find that this work has ever been published under Smith's name, but subjoined to Jablonski's *Hebrew Bible*, large 12mo., Berlin, 1712, is Leusden's *Catalogue of* 2294 *select verses, containing all the words occurring in the Old Testament.* From this *Catalogue* William Smith probably took the idea for his *Compendium*. However, if the *Compendium* were printed with the Points, &c., and the Personal Affixes and other Serviles in hollow or red letters, and with a few grammatical and explanatory notes, &c., and published at a moderate price, it would be of great assistance, and a valuable acquisition to persons desirous of learning the Hebrew language. W. H. W. T.

Somerset House.

CROMWELL'S GRANDSON.

(2nd S. v. 224.)

Antiquaries should especially beware of trusting to the reports of others. Who would have expected that two of your correspondents, so prominent in the archæological field as Dr. Doran and Edw. F. Rimbault, should be so completely taken in by the extract from the *Historical Register* given by W. P. H., to the effect that the wife of Richard Cromwell married in 1723 was a daughter of Sir Robert Thornhill?

Mr. Rimbault thinks the extract "highly interesting, as it corrects the Rev. Mark Noble's statement, that this Richard Cromwell married Sarah, daughter of Ebenezer Gatton, a grocer of Southwark;" the fact all the while being that Mr. Noble was perfectly familiar with the entry in the *Historical Register;* which he quotes and comments upon.

Throughout the whole of Mr. Noble's *Protectorate*, there is no one passage in which he was manifestly more at home in his facts than in the account of this marriage, and of the disposition of the property of Sir Robert Thornhill, to whom the bride was niece, not daughter; for he had it all from his intimate friends, the Miss Cromwells of Hampstead, the issue of the aforesaid marriage.

When your evidence has in any one respect proved himself a false witness, who will value the rest of his testimony? It is easy to show that the scribe, sexton, or whoever it was that supplied the account of this marriage to the *Historical Register* was one of these untrusty persons. I suppose his mental equilibrium was upset by the vehemence with which his goose-quill scratched the words, "*the vile usurper, Oliver.*" At all events he contrived, in the small compass of a marriage entry, to commit two blunders. First, he says that Richard Cromwell, the bridegroom, was "grandson to the vile usurper," whereas he was great-grandson: correctly stated by Rimbault, but indorsed with additional errors by Doran. Secondly, he calls Thornhill a baronet, which he was not. Noble says there was a creation of that title in 1682, in a family then of Barbadoes, but the Sir Robert Thornhill here concerned was only a knight. These are two mistakes: the third was in misnaming the bride. Had he really known anything about her, he would have given her Christian and maiden name, instead of "Miss Thornhill." But, as Sir Robert was no doubt present, perhaps to give her away, the reporter hastily concluded that she was his daughter.

That she was Sir Robert's niece and coheir, and not his daughter, will be palpable enough to any person who will take the trouble to read the Rev. Mark Noble's copious account of the manner in which the Cromwells came into possession of the Cheshunt property — partly as heirs of their mother, Sarah Gatton, and partly through the death of Sir Robert Thornhill's daughters *unmarried.* There is, in fact, not the shadow of a doubt about it.

Although the above marriage was performed by Dr. Edmund Gibson, Bishop of London, Dr. Doran seems to think that the unusual privilege of allowing its celebration in the Banquetting House at Whitehall is to be accounted for by Walpole, Berkeley, Carteret, or some other minister having procured the favour from George I. Has Dr. Doran's multifarious reading never brought him in contact with the fact that Bishop Gibson had personal reasons for thus honouring a descendant of the Protector Oliver; that he was

himself a nephew, by marriage, of Anna, daughter of the Protector Richard, and that he was the supposed author of the *Life of Oliver Cromwell* which came out in several editions about that time? All honour to the brave bishop, who, in spite of the ignorant prejudice which obscured the illustrious name of Cromwell, resolved that the Banquetting House, which had once resounded to the tread of so true a monarch, should now witness the returning prosperity of his house.

J. Waylen.

REV. GEORGE WHITEFIELD.

(2nd S. v. 156.)

I should be glad to be informed by Mr. Bingham if the following sermons, preached by Mr. Whitefield at Glasgow in 1741, are to be found in the volume, *Baynes*, 1825, from which he quotes. Those I refer to, I think, could scarcely have been heard of in England to form any part of a collection of Mr. Whitefield's Works. They were, as most of them bear, *Taken from his own Mouth, and published at the earnest Desire of many of the Hearers*, by the Glasgow booksellers, and are well printed in a 12mo. size, but upon coarse paper, to be sold at an easy rate, viz. *all* preached in the High Churchyard of Glasgow: —

On Friday forenoon, Sept. 11th, upon Jer. xxxiii. 16., pp. 20.
On Friday afternoon, Sept. 11th, upon Luke xv. (a Lecture), pp. 28.
On Saturday forenoon, Sept. 12th, upon Luke iv. 18, 19., pp. 20.
On Saturday afternoon, Sept. 12th, upon Acts ix. (a Lecture), pp. 40.
On Sabbath morning, Sept. 13th, upon Jer. vi. 14., pp. 24.
On Sabbath evening, Sept. 13th, upon Rom. xiv. 17., pp. 35.
On Monday afternoon, Sept. 14th, upon 2 Tim. iii. 12., pp. 28.
On Tuesday afternoon, Sept. 15th, upon 1 Cor. i. 30. (his farewell), pp. 39.

Tradition has handed down that there *then* grew some fine old trees in the cathedral churchyard below one of which Mr. Whitefield had his pulpit. In these discourses he makes several allusions to this venerable spot, where his large congregations were assembled, seated on the extensive field of gravestones. Dr. Gillies, Minister of the Blackfriars or College Church, Glasgow, his good friend and subsequent biographer, states (*Memoirs*, edit. 1798, p. 158.) —

"His morning discourses, which were mostly intended for sincere but disconsolate souls, were peculiarly fitted to direct and encourage all such in the Christian life. And his addresses in the evening to the promiscuous multitudes who then attended him were of a very alarming kind. There was something exceedingly striking in the solemnity of his evening congregations, in the Orphanhouse Park at Edinburgh and High Churchyard of Glasgow, especially towards the conclusion of his sermons (which were commonly very long, though they seemed short to the hearers), when the whole multitude stood fixt, and like one man hung upon his lips with silent attention . . . . ."

See farther, *Historical Collections relating to remarkable Periods of the Success of the Gospel, and Eminent Instruments employed in promoting it*, by John Gillies, Glasgow, 1754, 8vo., vol. ii. pp. 339–399.

Can I also be informed who is the author of *The Enthusiasm of Methodists and Papists compared*, London, 1751-2, 8vo.; 3 parts in 2 vols., in which Whitefield and Wesley are severely reviewed.* G. N.

EGYPTIAN SCULPTURE.

(2nd S. v. 88. 223. 304.)

I am glad to find the attention of E. H. D. D. has been drawn to this subject; but he is mistaken in his remarks (p. 304.). There is no difficulty in the translation as to the point he raises, for Diodorus (i. 98.) distinctly states that

"It is said that half of this statue [the Pythian Apollo] was made at Samos by Telecles, and the other half at Ephesus by his brother Theodorus; and that the two parts (τὰ μέρη), when put together (συντεθέντα), fitted so exactly that the whole might be taken for the work of one person. This part of the mechanical execution is by no means in use among the Greeks, but in Egypt it is carried to the greatest perfection."†

Plutarch (*Pericles*) records that Phidias constructed his gold and ivory statue of Minerva in the Parthenon so skilfully that the precious metal might be taken off and weighed.

If E. H. D. D. will refer to *Menageries* (ii. 341. U. K. S.), he will see an extract from Quatremère de Quincy's work, showing how Phidias and the other great sculptors worked in ivory, with illustrations of the number of separate pieces — about twenty-five — required to form the face of the statue.

The question with Winkelmann and others is, how can the statement of Diodorus, that the Egyptian statues were constructed in separate pieces and afterwards joined together, be reconciled with the patent fact that all their now existing statues are made of a single block? It is suggested that by ξόανον he meant a *wooden* statue: all such, as well as ivory ones, having perished, no existing confirmation of Diodorus's truth in this respect is extant; for if he means a *stone* statue, all such evidence contradicts him.

[* By Dr. George Lavington, Bishop of Exeter.—Ed.]

† Booth's translation is very loose; he has quite overlooked χωρισθέντες ἀπ' ἀλλήλων, which means that they worked [upon one statue] apart or remote from each other. There is nothing "wonderful and amazing" (Booth) in several men working on the same block of stone.

To reply to the main question first put (p. 88.), I may refer to Dr. Kitto, who says (Is. xliv. 13.) the Egyptians, "in the representation of their gods, were bound to observe certain forms prescribed by the priests, and which it was accounted *sacrilege* to transgress"—a statement he made on the authority of Wilkinson's *Materia Hieroglyphica* (Malta).

The following points, however, are in evidence, which may make out a case of *sacrilege*:

1. That the Egyptian priests had pictorial representations as models (Achilles Tatius, *Clitoph.* iii. *sub finem*).

2. That novelty of form in painting and sculpture was forbidden by them (Plato, *Leg.* ii. 656. E).

3. That the statuary was treated by them as a mechanic (Herodotus, ii. 167.).

4. That he was punished for making a bad statue (Winkelman, by Carlo Rea and their authorities, i. 107.). T. J. Buckton.

Lichfield.

USHER, REREDOS, EREYNE.

(2nd S. v. 258.)

The *usher* in the passage quoted is the *gentleman-usher*, as may be gathered from a line in the same canto (the twenty-fifth line from the end:—

> "Amen, quoth she, then turn'd about,
> And bid her *Squire* let him out,")

which shows that the "unkind widow" had a male attendant with her as well as the "slender young waiting damsel." Part of the wit of the passage consists in classing what Nares calls "this appendage of pride" with the hood and other implements necessary for ladies to wear when abroad. It appears from a passage quoted by Nares from Lenton's *Leasures* (1631), that the gentleman-usher was—

> "A spruce fellow belonging to a gay lady, whose footstep in times of yore his lady followed, for he went before. But now hee is growne so familiar with her that they goe arme in arme."

All the information that can be needed about him, illustrated by passages from the older dramatists, may be found in Nares' *Glossary*, *vv.* Bare, Gentleman-Usher, Husher, and Usher. The etymology of the word is from It. *uscio*, Fr. *huis*, a door; his original office being to let persons in or out of a door.

Reredos. Fr. *arière-dos*, a back behind anything, *e. g.* the screen of stone or wood, or the hanging of tapestry behind an altar.

Ereyne, the spider (Lat. *aranea*), still called *arán* in Yorkshire. So in *Promp. Parvul.*, "Eranye or spyder, or spynnare *aranea*," and in a note, "*Erane*, a spyder or an attercopp." So in a Bestiary of the thirteenth century (*Reliq. Antiquæ*, No. V.), the section which treats of the spinner or spider is headed "*Natura iranee.*"

I shall be glad to furnish your correspondent with Nares' illustrations to *Usher*, if not otherwise within his reach. J. Eastwood.

Ereyne.—This word, which occurs in a passage quoted from Capgrave's *Chronicle of England*, by your correspondent Beta, is explained (in the Glossary appended to that work), to mean a spider, *i. e.* "aranea." See "Araynye" in Halliwell's *Glossary*, i. 80. See also "Arain," which Capgrave (as a native of Lynn, changing "a" into "e,") would have written "erein" or "ereyn." *Ib.* p. 77.

A "reredos" is a "dossal" or hanging, [a rich ornamented cloak, (Angl.-Norm.) Halliwell] suspended behind (or in the rear of) an altar.

The word "usher" signified originally a state officer, a "gentleman usher,"—one who opens doors, and performs similar offices for a person of rank,—"Ostiarius." Afterwards the word was used of a sort of upper servant, out of livery, who attended on ladies.

This is clearly the meaning of the word in the passage quoted from *Hudibras*. It is true that the word is coupled with "hood," and under the common name of "implements," but this circumstance, instead of invalidating, only serves to confirm my opinion, as a comparison of the passage from *Hudibras* with a passage from the third act of Beaumont and Fletcher's *Wild-Goose Chase* (quoted by Nares) satisfactorily proves:—

> "Yet if she want an *usher*, such an *implement*,
> One that is throughly paced, a clean made gentleman,
> Can hold a hanging up with approbation,
> Plant his hat formally, and wait with patience,
> 'I do beseech you, Sir.'"

The word *wen*, in your correspondent's quotation from Capgrave, is a misprint for *wers*.

Francis C. Hingeston.

Oxford.

GHOST STORIES.

(2nd S. v. 233. 285.)

Several instances of apparitions, warnings, and dreams are known to me, of *recent* occurrence, as well as those of old and generally established authenticity. As regards the fulfilment of the Tyrone and Beresford compact, the members of the respective families have ever maintained their entire belief in the circumstances: as also that of Lady Betty Cobb, who removed from the arm of Lady B. when dead the ribbon worn to conceal the fatal mark. More positive information I cannot afford your correspondent Candidus; but in the case of Sir John Sherbroke I am happy in

being able to offer in confirmation of the mysterious facts, the following statement, as it was related to me by Colonel H., a personal friend of the general, from whom he had often heard it. While the 33rd, or Wellington's regiment, was quartered in Canada, the officers at the mess-table saw the door open, and a figure pass through to an inner room. He was deadly pale, and was recognised as a brother officer, "Wynyard" by name, known to be then in England on sick-leave. There being but one exit, and as he did not return, some one of the party looked into the room he had entered, but found no trace. Not only one, but all present saw the figure. Some made notes of the incident; and in the "log-book" of the regiment (if a nautical phrase is admissible in matters purely military) may be read the then written statement of the facts. News of his death afterwards received proved the hour of his dissolution and appearing to have been simultaneous.

A striking circumstance, not generally known, but full of import, I may add. Some years afterwards two officers walking in London, one of whom had *seen* the *figure* but *not* the *individual*, exclaimed, "There's the man whose figure I saw." "No," replied his friend, "it is not he, but his twin-brother."

An instance similar to the Beresford case, and others I could mention, where doubts had been entertained as to the possibility of a denizen of a higher sphere appearing to its beloved ones on earth, occurred to a friend of my own, and to the companion of his early youth; who, having obtained a cadetship, went to India. His story runs thus:—Several years ago the former was towards evening driving alone across a wide barren heath. Suddenly, by his side in the vehicle, was seen the figure of his playmate. He knows not why, but he experienced neither surprise nor dread. Happening to turn his head from him to the horse, and on looking again, the apparition had vanished! And now an indescribable feeling of awe thrilled through him; and remembering the conversation they had held together at parting, he doubted not but that his friend was at *that moment dead;* and that in his appearing to him, he was come in the *fulfilment* of *their mutual promise*, in order to remove all pre-existing doubts. By the next India mail was received intelligence of his death; showing the exact coincidence as to time of the two events, and bringing home at once conviction to the mind of the bereaved. One conclusion is evident from all I have hitherto gathered, that in our future and disembodied state our present identity is retained.

Your readers may rest assured of the undoubted authenticity of the above incontrovertible facts.

Oraculum.

If the tradition in the Wynyard (not *Coynyard*) amily be correct, the facts of the ghost-story, as given by M. E. M., are pretty accurate, though he is mistaken as to the persons. The companion of Sir John Sherbrooke on that occasion was a young officer named Wynyard; and it was a brother of the latter who is said to have appeared to them in Canada. Sir John did not know his countenance, though of course the brother did. All I can say about the matter is, that I do not believe there was any intentional misrepresentation in it, and that the occurrence was thoroughly believed by those who were alive when it is supposed to have taken place, and who had the best opportunities of testing its truth. Cognatus.

More than twenty years ago I was called before daylight to visit the late Mrs. S., living in Mamhead Cottage, and found her in a most excited state, arising from an *impression on her mind*, as *she stated to me*, that *she* had seen her *old friend* Mr. Adams, who lived near Totnes, open the end curtains of her bed and look at her, and that she was *convinced he was* dead. A few hours after, a servant brought a letter announcing his death, at the very time she said she had seen him. I learnt afterwards that her husband had destroyed himself, and that she said she had heard a pistol shot, and the ball roll along the floor, he being far away. W. Collyns.

The Beresford Ghost.—Your correspondent, Candidus, will find a correct account of the above in Mrs. Crowe's *Night side of Nature*. I believe the story is true, having it from a descendant of Lady Beresford; but a box in which a MS. account of the ghost is in, I cannot get at conveniently at present. M. W. C.

Alnwick.

Replies to Minor Queries.

Great Wall of China (2nd S. v. 256.)—Your Lichfield correspondent makes some just remarks on the absurdity of Huc's giving out* that the monster wall of China is 10,000 *leagues* in length. It farther discovers the gross ignorance in Father Huc of Chinese phraseology.

Wan-li-chang-ching, to be literally rendered, is "10,000-li-long wall," or properly read "the wall 10,000 *li* in length." A Chinese scholar of any reading would know, however, that "*wan*," or "10,000," is an expression applied to various objects, and used to denote something *vast*, *infinite*, *magnificent*, *&c.*, e. g. "May the Emperor live 10,000 years," or "long live he:" "10,000 ages," *i. e.* "all generations;" "a tube of 10,000 flowers," *i. e.* a kaleidoscope. Now, even putting down what your correspondent has suggested as far nearer the truth, *i. e.* the

* Huc's *Christianity*, vol. ii. p. 201.

Chinese *li* at the ninth or tenth part of a league, and the entire length of the great wall at 1500 English miles, we can really gather nothing as to the precise length of the wall from the application of the phrase "*wan-li*" to it. We can only conclude that the structure must be enormous in length, &c., and we do that safely.

W. C. M.

Bannister's Budget (2nd S. v. 315.) — A Constant Reader will find the story to which he refers, "Two Ways of telling the same Story," at p. 190. of the second volume of John Adolphus's *Life of Bannister*, published by Bentley, 1839; and which may most likely be had at Lacy's the bookseller, in the Strand. E. Y. Lowne.

Judas Iscariot (2nd S. v. 294.) — Mr. Denham, in Kitto's *Cyclopædia* (ii. 170.), has given a summary of the various views held upon Judas's motives for betraying his Lord; and his authorities are Whately, Whitby, Bull, Hales, Macknight, Rosenmüller, and Kuinoel. The opinions of some of the Fathers are given by Whitby (*on Matt.* xxvii. 3.). T. J. Buckton.

Lichfield.

Miltoniana (2nd S. v. 250.) — All local tradition at Stowmarket testifies that Milton visited Dr. Young there. A room in the vicarage is still called Milton's room; and a mulberry-tree in the vicarage garden is carefully preserved as having been planted by the poet. An inscription on a lady of the Talbot family in the parish church, 1638, has been thought to be Milton's composition. Full particulars may be found in Hollingsworth's *History of Stowmarket*. P. P. P.

Dean Dixie (2nd S. v. 215.) — In the last edition of Sir Bernard Burke's *Landed Gentry*, p. 217., it is stated that Nicholas Coddington, second son of Dixie Coddington of Holmpatrick, married Miss Dixie, and had two sons, Dixie, born in 1665, and Henry, and a daughter Elizabeth. He very properly called his eldest son after his own father. Abhba.

"*Thomas Astle*" (2nd S. v. 214.) — Thomas Astle, Esq., son-in-law of the late Rev. Philip Morant of Colchester, had issue nine children. The eldest son, Thomas, had one son who died an infant. Philip Astle, the second son, took the name and arms of Hills, and his eldest son Robert Hills of Colne Park, Essex, is the present representative of Thomas Astle. F. N. L.

What is a Tye? (2nd S. v. 298.)—Notwithstanding the learned lucubrations of E. G. R., a "Tie's a Tie for all that," and "Tye" or "Tie" is right according to Ihre, "a strip of pasture," many of which Mr. Holt White must know around his mansion in Essex; and several of them having a post in the centre, where a horse road crosses the *lacinia prati*, to which horses are directed to be *tied up* by parties coming from a distance, and having to proceed further, riding so far and sending their first steeds back. W. Collyns.

Haldon.

"*The Milk of human kindness*" (2nd S. v. 294.) — If your correspondent J. B. S. ever propounded his idea that the expression was comparatively modern, nothing more likely than that the first wag he met with should father it upon Charles Lamb. If he had proceeded to make farther inquiries, the wag would probably have carried on the hoax by quoting, as Lamb's, Lady Macbeth's words —

> ". . . . I fear thy nature;
> It is too full of the *milk of human kindness*
> To catch the nearest way."

N.B. In Johnson's *Dictionary* (at least the quarto edition of 1820), *voc.* Milk, the passage is erroneously given with a reference to *King Lear;* as it is also in Harrison's edition, 1786, stated to be "literally reprinted from the original edition," and the error is followed by Dr. Todd, in 1827. Meletes.

Bird's-Eye Views of Towns, &c. (2nd S. v. 119.)— To the list of works given by Aliquis, W. H. W. T., and R. W., I beg to add the following (a copy of which is in this library), surpassing in clearness of design and style of execution the *Magnum Theatrum Vrbium Belgicæ* of Bleav, and the *Theatrum Scotiæ* of Slezer, viz., Braunius (Georgius), *Civitates Orbis Terrarum, in æs incisæ et excusæ, et Descriptione Topographica, morali et politica illustratæ, Coloniæ*, 1572-1618, 6 tom. in 3 vol. fol.

J. D. Haig, Librarian.

King's Inns Library, Dublin.

Early Lists of the Army (2nd S. v. 191.) — J. H. begs to return thanks to Delta, and to Messrs. F. R. Stewart and Maclean for their replies (2nd S. v. 281.) to the above Query; and to the last-named gentleman for his courteous offer to submit to inspection the series of lists in his charge. Will Delta kindly increase the obligation already conferred, by informing J. H. whether the *Angliæ Notitia* of the Chamberlaynes contains the names of captains and subalterns as well as of field-officers; also where that work may be seen? * Is there a copy in the British Museum? Also where the *Army List* (Younge's), 1739-40, and subsequent lists he mentions may be found? He will observe that the lists in the War Office are complete only from 1757.

J. H. continues to beg information respecting any other early lists of officers in the army, and

[* Chamberlayne's *Angliæ Notitia*, 1669 to 1755, with a few omissions, are in the British Museum.]

also to repeat the Query (2nd S. v. 191.), referring to Navy Lists.

The earliest printed list of the English army that I have seen is —

"The List of the Army Raised under the command of his Excellency Robert Earle of Essex and Ewe, Viscount Hereford, Lord Ferrers of Chartley, Bourchrir and Lovaine, &c. . . . . with the Names of the severall Officers belonging to the Army. London. Printed for John Partredge, 1642."

There are two copies in the British Museum; I have never heard of any elsewhere. Any notes tending to identify the persons therein mentioned will be valuable to me. EDWARD PEACOCK.

The Manor, Bottesford, Brigg.

Epigram Wanted [*sic* in "N. & Q." 2nd S. iii. 368.]—The following is the original: —

"Sais-tu pourquoi, cher camarade,
Le beau-sexe n'est point barbu?
Babillard comme il est, on n'aurait jamais pu
Le raser sans estafilade."

Its author was Gilles MÉNAGE, "savant, bel-esprit, appelé par Bayle le VARRON du xviiième siècle." ERIC.

Ville-Marie, Canada.

Law of Change of Name (2nd S. v. 215.) — 1. There *need* not be a will or bequest.

2. The College of Arms will afford the needful information. P. P.

Pearls found in Britain (2nd S. v. 258.) — The pearls still found in England, Wales, and Scotland, are not generally found in oysters, but in muscles. I suppose many people have in their possession, as friends of my own have, small dark-coloured pearls which they have found in muscles. I have known them set in rings, &c. They are not of much value for the most part, so as to be watched for, and doubtless more would be found and talked about if muscles were more popular than they are as an article of food.

WILLIAM FRASER, B.C.L.

Alton Vicarage, Staffordshire.

Lily's Grammar (2nd S. v. 256.) — Among the contributors to the Latin Grammar was Thomas Robertson, one of the compilers of the English Liturgy, who in 1532 printed a *Comment on Lily's Grammar*, and added the part beginning "Quæ genus" and the Prosodia, dedicating it to Bishop Longland for the use of Henley school. (See Rawlinson's MSS., Oxford.)

It is singular that when James I. in 1604 granted the Letters Patent for the Henley Grammar School, no notice was taken of the then existing Grammar School, although the Corporation Records mention a schoolmaster as early as 1420.

JOHN S. BURN.

Grove House, Henley.

Epitaph commencing "Bold Infidelity!" (1st S. xi. 190. 295.; xii. 190.) — I have a copy of this epitaph, made in 1817, on which it is stated to be in Hauxton churchyard, near Cambridge, and to have been written by Mr. Robinson. As it differs from either of the above, I subjoin a transcript of it: —

"Bold Infidelity! turn pale and die!
Beneath this stone four infants' ashes lie —
Say, are they lost or saved?
If death's by sin, they've sinned, because they're here;
If heaven's by works, in heaven they can't appear.
Reason! oh how depraved!
Revere the Bible's sacred page, the knot's untied,
They died—for Adam sinned; they live, for Jesus died!"

W. C. TREVELYAN.

Petrarch (2nd S. v. 225.) — If MR. BOHN wishes for information about the prose as well as the poetical works of Petrarch, he may like to know of an old English edition of his book *De Remediis utriusque Fortunæ*; it is entitled *Physicke for Fortune*, imprinted at London in Paule's Churchyarde, by Richard Watkins, 1579. J. C. J.

Hackney.

Besides the translations of Petrarch enumerated by CUTHBERT BEDE and F. S. A., I have the following: —

"One Hundred Sonnets translated after the Italian of Petrarca, with Notes and a Life of Petrarch, by Susan Woolaston; second Edition, London, Saunders and Ottley, Conduit Street, 1855."

J. CLARKE.

Freezing of Rivers in Italy (2nd S. v. 186.). — As this Query is not yet answered, I venture to offer a note made long ago, before I had learned the value of exact references. It is, —

"Juvenal says it was necessary to break the ice of the Tyber to get water. That the Loire and Rhone were regularly frozen every year, and that armies could pass over. Ovid says that the Black Sea was frozen annually, and that there were white bears in Thrace."

F. C. B.

Pointer Dogs (2nd S. v. 234. 305.) — MR. WHITE states "the art of shooting flying" to have been introduced about one hundred and fifty years ago, and I think it is mentioned either in *The Spectator* or *The Guardian*, but it seems to have been a rare accomplishment even in the time of Fielding. The Man of the Hill, in his story, says: —

"My brother now, at the age of fifteen, bid adieu to all learning, and to everything else except his dog and gun, with which latter he became so expert, that, though perhaps you may think it incredible, he could not only hit a standing mark with great certainty, but hath actually shot a crow as it was flying in the air." — *Tom Jones*, book viii. c. ii.

ANON.

Tune of God save the Queen in Germany (2nd S. v. 294.) — This air was adopted by the present King of Prussia as the National Anthem of Prus-

sia, or rather for those state occasions upon which our own is used. The words begin "Heil dir im Siegerkranz," and not as quoted by your correspondent, who states having heard it at Innspruch, where, I should imagine, it would have been less in place than the Austrian National Anthem, "Gott erhalte Franz den Kaiser." Due credit has always, I fancy, been given to its English source, and no attempt made to lay claim to the tune.

D.

Madeleine de Scudéry (2nd S. v. 274.) — Permit me to inform your correspondent, R. H. S., that he will find a critical appreciation of Mlle. de Scudéry's writings in Sainte-Beuve's *Causeries du Lundi*, tom. iv. (Paris, 1853); and some additional remarks by the same author relating to Mlle. de S. are scattered throughout other volumes of the *Causeries*. See also Mr. Hallam's introduction to the *Literature of Europe*, vol. iii. pp. 161—164. (3rd edit. Lond., 1847). M. Cousin has announced that he will shortly publish, in 2 vols. 8vo., a work with the following title: — "La Société Française au XVII^e Siècle, d'après le Grand Cyrus, Roman de Mlle. de Scudéry." M. Cousin communicated to the *Revue des Deux Mondes* in the No. for Fevrier 15, 1858, an article on the historical importance of Mlle. Scudéry's romance of the *Grand Cyrus*. J. Macray.

Oxford.

"*He is a Wise Child*," *&c.* (2nd S. v. 168.) — Your request (2nd S. v. 180.) to quote the precise edition, as well as the volume and page, would, if followed, save much trouble. For example, v. 168. three quotations are given, and no better direction for finding them than "Euripides," "Menander" and "Aristotle in his *Rhetoric*." Riccius (*Dissertationes Homericæ*, p. 368., Lipsiæ), who takes the same view as Mr. Carrington, gives,

"Ἡ μὲν γὰρ αὐτῆς οἶδεν νίὸν δ' οἴεται,"

to Menander. I shall be glad of a more precise reference; for though the fragments of Menander may be run over in a short time, it is not so with Euripides or Aristotle's *Rhetoric*. What the context of the latter quotation may be, I do not know; but, so far as I understand, it goes no farther than that women are the best judges of children. L. M.

Stains on Engravings (2nd S. v. 236.) — I have found the following plan for removing stains similar to those complained of by Sigma answer admirably: —

Place the engraving to be cleaned on a smooth board, damp it slightly in order to ensure its lying flat, then cover it evenly all over with finely powdered common salt, say to the thickness of an eighth of an inch. On this pour lemon juice, until the whole surface is equally saturated; allow the whole to remain in this state for half an hour. Then, tilting the board at an angle of 45°, carefully wash off the salt by pouring *boiling* water (from the spout of a kettle is best) over it, allowing the water to run over the whole surface from the highest point of the board to the lowest. When completely washed, dry *gradually*, not in the sun or by the fire. R. W. Hackwood.

I believe no process exists for removing *damp-stains* from engravings. Ordinary stains may, however, be taken out, without injury to the prints, by soaking them in water impregnated with chlorine gas. R. B. P.

Simnel Cakes (2nd S. v. 234.) — I cannot give any information as to which of the towns mentioned by A Lover of Ancient Customs had the honour of introducing the Simnel; indeed, I was not aware that the claim of Shrewsbury was disputed. My object is merely to furnish to "N. & Q." the tradition of its origin which was current among Shropshire school-boys a few years back. It was to the following effect: —

"A happy couple, having a domestic dispute as to whether a pie or pudding should form part of their day's dinner, wisely determined to compromise the matter by first boiling and afterwards baking their piece of confectionery. This double act of cookery produced the Shrewsbury Simnel; and the cake received its cognomen from the names of the couple whose tastes and differences caused its discovery, and who respectively bore the names of Simon and Nell."

Whether the Simnel is really manufactured according to this recipe, I must leave for others to say; but the story cannot apply to the Devizes kind, which, from the description of your correspondent, is without the hard saffron crust.

I may as well mention that it was the custom on Shrove Tuesday to place a mark (tradition says this mark was formerly a live cock, but school-boys were more humane in my day,) at which the boys threw a stick; each one hitting the mark was rewarded by a bite at a large Simnel provided by general subscription among themselves. Haughmond.

A Lover of Ancient Customs quite ignores Bury in Lancashire, almost world-famous for its simnels and braggat (spiced leggedale), on Mothering Sunday or Mid-Lent. I should think neither Devizes nor Shrewsbury can compete with the tens of thousands who frequent Bury on the aforesaid anniversary. R. L.

Sir John Temple (2nd S. v. 274.)—I can answer the first part only of B. W. P.'s Query. Sir John Temple, Master of the Rolls in Ireland under the two Charleses and the Commonwealth, and ancestor of the Viscounts Palmerston, died on November 14th, 1677. He was succeeded in his office by his son William (Bart.), at that time

employed as Ambassador Extraordinary in Holland, and Plenipotentiary at the treaty of Nimeguen, who, in consequence of these engagements, had a licence for three years' absence. In September, 1680, he obtained another licence for the same period on being sent as Ambassador Extraordinary into Spain.

His younger brother John, Solicitor and Attorney-General, and Speaker of the Irish House of Commons, was father of the First Lord Palmerston, so that the present Viscount's diplomatic and forensic talents may be considered hereditary.

I have consulted a curious and now most valuable MS. in the Library of Trinity College, Dublin (F. 4. 2., — *Alphabetical List of Christnings [Marriages] and Burials in Dublin during the Seventeenth Century*, in the hope of discovering for B. W. P. the burial-place of Sir John Temple, but in vain. This MS. however, contains several notices of the Temple family, which may interest your correspondent. I shall be happy to send him a transcript in full, if he favours me with his address; meanwhile I subjoin a specimen: —

"Temple, Lady Martha [wife of Sir Wm.?] bur. 7. Dec. 1675, St. W.[erburgh's.]

———, Sir John and Jane, dau. of Abraham Yarner, M.D. [not "Knt." as in Peerage], married 4. Aug. 1663, St. Mich."

John Ribton Garstin.

Dublin.

Wolfe (Gen. James) (1st S. *passim.*) — In the *Register* of 1813, p. 591, the following anecdote of this distinguished general has been recorded, which the writer remarks will serve to show how the celebrated Wolfe treated the recommendation of *his* employers, and should tend to teach officers in the command of expeditions the line of conduct that ought to be pursued by such as have their country's good more at heart than the promotion of the minions of some great man in office: —

"When the immortal General Wolfe was on his passage to Canada, he showed to Admiral Saunders the *ministerial list* of officers in his army *he was expected* to promote; when, after observing that such was not the way to conquer countries, he tore the list to atoms, and indignantly threw it into the sea."

W. W.

Booksellers' Signs (2nd S. v. 130.) — My friend J. M. inquires as to these: the last which I remember was the "Horace Head," Fleet Street, over the shop of (I think) Mr. White, thereafter occupied by Mr. C. B. Tait. M. L.

Lincoln's Inn.

Société de l'Histoire du Protestantisme Français (2nd S. v. 274.) — There is no appointed London agent for this society, but I have been requested by the president, M. Charles Read, who is an intimate friend of mine, to answer any inquiries made by correspondents in England; and I shall be most happy to supply Enivri with all the papers and other sources of information he may require, if he will further communicate with me on the subject. Gustave Masson.

Harrow-on-the-Hill.

Cobb at Lyme. — The query of Mr. A. Holt White (2nd S. v. 258.) about the word *Cobb* is valuable. Allow me to state that there were, 1., only two cobbs, one at Swanage and that at Lyme Regis.

2. the Cob, Cobb, Cobbe at Lyme had another early name — that of *Conners*. See "N. & Q." for an answer connecting this with a Celtic derivation as Connemara.

In deriving words from several languages it may be well to add that the Cobb was built at first, as I found in the records at the Tower, *de maeremio et petris*, of timber and rocks. G. R. L.

Dover.

Lilliputian Aztecs (2nd S. v. 234.). — If F. C. B. will refer to the following pages of *Household Words*, he will find two articles concerning these "extraordinary productions," and which articles will show him that these children are nothing more than foreign specimens of arrested growth: — vol. iii. page 95.; vol. vii. page 573.

Edward Charles Davies.

London Institution.

A Rare English Word (2nd S. v. 273.) — The word *andwar* would surely modernise into *hand war*; the game of Tick-tack (Fr. *trictrac*), touch and take, being played by hand, one law of the game being (as at chess) if you touch a man with your hand, you must play him. (*Vide* Blount's *Dictionary*, 1656.) Is not *andirons* (hand irons) a parallel word of the same genus?

W. J. Stannard.

Hatton Garden.

Hopton Family (2nd S. iv. 269. 377.) — I do not find by Burke's *Landed Gentry*, that the Rev. John Hopton of Canon Frome, Hereford, is descended from Ralph, Lord Hopton, as stated by your correspondent. If my information be correct, Lord Hopton died s. p., and there was no connexion whatever between his family and the Herefordshire Hoptons. I should be glad to hear if he has anything better than hearsay evidence for his opinion. C. W. B.

Barristers' Gowns. — I would respectfully state to Lex (2nd S. v. 243.), that when I was admitted in Easter Term, 1813, an attorney in the Court of Common Pleas, I had to stand on the table of the Court before the judges, arrayed in the gown of an attorney, *i. e.* a gown in shape and form in every respect as that of a Serjeant-at-Law, with this difference, that the serjeant's gown is of silk, and the attorney's of stuff. I well remember

paying a shilling for the use of the gown. I don't know whether the same form is practised now. John Fenwick.

Newcastle-upon-Tyne.

Judges' Whistles (2nd S. v. 213.) — The officers of the great Carracks wore whistles, by the sound of which they directed their men in a storm, and boatswains still use them in our navy.

At the great Cobb Ale of Lyme Regis — a feast kept up for many days of each Whitsuntide for the maintenance of the cobb or harbour there, the mayor presided. A silver whistle and chain were given to the borough for the use of the mayor, to be worn at this great feast.

The Puritan members of the corporation succeeded in putting this yearly celebration down in the reign of James I.

The whistle was an appendage to a great officer for use at a time when his supremacy was conspicuous. Its sound might be heard in spite of the din of the feast. G. R. L.

Dover.

Cha, Tea (2nd S. v. 275.) — To the reply already given may be added that *Tea* does not occur in the *New World of Words*, 5th edition, 1696. Kersey, besides introducing the new word, has given greater precision to the definition of *Cha*, which in the 5th ed. stands thus: —

"The leaf of a tree in *China*, which being infused into water, serves for their ordinary drink."

Cha differs little from the Russian *Tchaij*, which is probably immediately derived from the Chinese name of the plant. R. S. Q.

The Mandarin name for the article is "Cha." It is so called generally through the interior; but in the black tea region it goes by the name *teay*, a local corruption of the same book-character, pronounced *cha*. When our countrymen went first to China, they went to that part of the coast where *cha* is pronounced *teaa* or *teay*, and met with large numbers of the black tea factors, who pronounced it in the same way. It is not surprising, then, that the sound of it according to a local brogue should creep into our English vocabulary. William C. Milne.

Draycott Arms (2nd S. v. 293.)—Arms of Draycott or Draycote of *Draycote*, *Staffordshire*, and of *Loscoe*, Derbyshire: —"Paly of six, or and gules; over all a bend, ermine. Crest, a dragon's head erased, gules. "*Losco*" arms are also stated to be "paly *argent* and *sable*," &c. The family, originally of Draycote, Staffordshire, is said to have settled at Losco, Derbyshire, about the latter end of the fifteenth century. Other "Draycotts" appear also to bear "a *cross*" variously emblazoned, as "patonce," "engrailed," &c.

F. B. D.

Diurnals of Charles I. (2nd S. v. 295.) — To Oxoniensis I venture to suggest, that by simply looking under the word *Diurnal*, he may not succeed in the object of his search. I have found at the British Museum *Mercurius Aulicus, a Diurnall*, commencing Sunday, Jan. 1, 164¾, and continued to Saturday, Nov. 23, 1644. These are in one volume, and dated at Oxford. Having found what I wanted, I had no reason to prolong my search: still such is the magnitude of the collection of those tracts in the British Museum, that I should not have despaired of finding whatever I could possibly have required. Φ.

Richmond.

Lepers' Windows (2nd S. v. 236.) — Mr. A. Holt White asks, What was the real use of these (so-called) windows? If he will look into Rock's *Church of Our Fathers*, t. iii. p. 118. &c. he may find a ready answer to his question.

Liturgicus.

Tapping of Melons (2nd S. v. 316.) — Vide Southey's *Thalaba*, book ii. stanza 32., 3rd edit., and the note thereon from Niebuhr.

W. J. Bernhard Smith.

Miscellaneous.

NOTES ON BOOKS, ETC.

A new edition of Mr. Collier's *Shakspeare* is now before us in six goodly octavo volumes. Those who know the unwearying industry and scrupulous care with which Mr. Collier applies himself to editorial labour, will look with confidence to an edition like the present for as accurate a text of the author as a careful collation of the early editions will supply. We do not, however, intend to touch upon the text. Mr. Collier's former labours brought upon him such a host of assailants — some of whom, it will be remembered, went so far beyond the limits of fair criticism as to render unavoidable an appeal to a court of law — that one can scarcely be surprised, much as one regrets it, to find that the wounds thus inflicted still rankle, and that their scars too often offend the reader's sight. We shall confine ourselves, therefore, to a notice of the new Biography — a work most creditable to Mr. Collier — most satisfactory to those who would fain know all they can of England's master-genius. How well this sketch proves the value of researches among our dusty and moth-eaten records, is shown in the two or three new facts here added to the poet's biography. If such additions as these have been made within the last year or two, who can doubt that further research will be rewarded with further discoveries? First let us hear what Mr. Collier has to say of Richard Shakspeare, the poet's grandfather, now first identified: —

"Little doubt can be entertained that he (John Shakspeare) came from Snitterfield, three miles from Stratford; and upon this point we have several new documents before us. It appears from them that a person of the name of Richard Shakespeare (nowhere before mentioned, though the names have occurred as of Rowington) was resident at Snitterfield in 1550: he was tenant of a house and land belonging to Robert Arden (or Ardern, as the name was anciently spelt, and as it stands in the papers in our hands), of Wilmecote, in the parish of Aston Cant-

lowe. By a conveyance, dated 21st Dec., 11th Henry VIII., we find that Robert Arden then became possessed of houses and lands in Snitterfield, from Richard Rushby and his wife: from Robert Arden the property descended to his son, and it was part of this estate which was occupied by Richard Shakespeare in 1550. We have no distinct evidence upon the point; but if we suppose that Richard Shakespeare of Snitterfield to have been the father of John Shakespeare of Stratford, who married Mary Arden, the youngest daughter of Robert Arden, it will easily and naturally explain the manner in which John Shakespeare became introduced to the family of the Ardens, inasmuch as Richard Shakespeare, the father of John, and the grandfather of William Shakespeare, was one of the tenants of Robert Arden."

Another new and curious fact is the poet Marston's connexion with the Gunpowder Plot, as shown in the accompanying letter from him now first printed, and for which Mr. Collier acknowledges his obligations to his friend Mr. Peter Cunningham: —

"To the Right Honorable
the Lord Kimbolton these.

"My Lord,

"Though my owne miseries press me hard to sollicite your Honour's Compassion, yet you may be assured how much I am unseduc't from my former temper, I shall now disserue my selfe (though my Condicõn be very Calamitous) to serue your Honour, and y^e Parliam^t, in a matter of no meane Concernm^t. The Errand I send this paper on to your Lord^ip is to offer to your Honour a discouery of no meane Consequence, w^ch I beseech your Honor not to slight before you know it; for when you do, I am sure you will not: to w^ch purpose I humbly beg that your Honor will send som such trusty and rationall messinger to me, whose relacon to your Honour may be heere vnknowne, and y^t the same messinger may bring me som assurance y^t I shall be concealed in y^e business: My Lord, I hope you will not delay, for I cannot tell how soone, it may be to late: For y^e future I beseech your Honor to esteeme me a most faythfull seruant to your Honor and y^e Parliam^t from w^ch nothing shall ever dissoblige

"Your most humble seruant,
"John Marston.

"From the Gate Howse
this present Monday."

Finally, let us refer to the curious evidence of a William Shakspeare in the hundred of Barlichway, in which hundred Stratford is situated, being returned as under arms and ready for service by Sir Fulk Greville, — and the very probable speculation that it was the Poet, (for, on the discovery of the plot, Shakspeare was in his native town,) who had there actually enrolled himself in a body of trained soldiers ready to be called upon, if necessary, for the defence of the state. Have we not thus proved that all who feel an interest in Shakespeare's biography — and who does not? — are under great obligations to Mr. Collier for his successful researches. This new edition of our great dramatist will certainly add to Mr. Collier's reputation as an Editor.

The lovers of Early Art are indebted to Mr. Murray for a little volume of considerable interest — *Memoirs of the Early Italian Painters, and of the Progress of Painting in Italy. By* Mrs. Jameson. *New Edition, with numerous Illustrations.* It contains between twenty and thirty memoirs, viz. those of Giovanni Cimabue, Giotto, Lorenzo Ghiberti, Masaccio, Filippo Lippi, and Angelico di Fiesole, Benozzo Gozzoli, Andrea Castagno, and Luca Signorelli, Dominico del Ghirlandajo, Andrea Mantegna, The Bellini, Pietro Perugino, Il Francia, Fra Bartolomeo, and Il Frate, Leonarda da Vinci, Michael Angelo, Andrea del Sarto, Raphael and his scholars, Correggio and Giorgione and their scholars, Parmigiano, Giorgione, Titian, Tintoretto, Paul Veronese, and Jacopo Bassano. When we add that these biographical and critical sketches are illustrated with seventy admirable woodcuts, we have said enough to show the value of this little volume as a companion to every gallery which contains specimens of these great Masters of their Art.

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Notices to Correspondents.

Dr. Peter Chalmers. *The Warrant for the Funeral Expenses of Charles I.* (2nd S. iii. 165.) *is perfectly correct. The Committee were acting under an Ordinance passed Sept.* 21, 1643, *when the revenues of the Crown were seized for the public service. The date*, 1648, *is the old style, now commonly written* 1648-9. *Charles I. was beheaded Jan.* 30, 1648-9.

J. B. S. *The house motto at Collumpton belongs to the same class as that which is common at Chester and elsewhere. It denotes both the antiquity of the building, and the piety of its founder.*

L. A. E. *Only the names of four of the six citizens of Calais, who are said to have given themselves up to Edward III. are given by Froissart, viz. Eustace de St. Pierre, John Daire, James Wisant, and Peter Wisant. See* "N. & Q." 1st S. vii. 10. 329.

Publius *must excuse our not inserting his observations on the mistakes of a contemporary. We have blunders enough of our own to answer for. The extensive reading of our correspondent will suggest to him many versions of the Italian proverb, that dog should not feed on dog.*

S. M. S. (Cheltenham) *will greatly oblige us by forwarding a few specimens.*

G. N. *Will our correspondent kindly enable us to judge for ourselves. Would they not be suited for the* Collection of Monumental Inscriptions, *for the formation of which a Committee has been appointed by the* Society of Antiquaries ?

Errata. — 2nd S. v. 156. col. ii. l. 29., for "mdcxxxv" *read* "mdclxxxv.," and l. 39., for "1735" *read* "1685."—2nd S. v. 294. col. ii. l. 1., for "Com. lib. i. 5." *read* "Carm. lib. i. 5."

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LONDON, SATURDAY, MAY 1. 1858.

Notes.

ON THE EARLIEST MENTION OF IRELAND.

It has been shown in previous numbers (2nd S. v. 101. 218.) that tin was brought from Cornwall to the eastern end of the Mediterranean by the Carthaginian, and perhaps by the Phœnician navigators, at a comparatively early period; but it was not till after the age of Alexander that the Greeks and Romans heard of the existence of Britain, and it was through the expedition of Cæsar that they first obtained a detailed knowledge of its inhabitants and physical characteristics.

It was stated by Polybius, in a lost portion of his history, that the inhabitants of Massilia, Narbo, and Corbilo on the Loire, being interrogated by Scipio Africanus (who died in 129 B.C.), were unable to give him any information respecting Britain (ap. Strab., iv. 2. § 1.). With respect to Massilia and Narbo, towns on the Mediterranean, this ignorance is intelligible; though the Britannic tin trade is said to have been carried on through Massilia; but Corbilo, being situated close to the mouth of the Loire, would seem to have lain within the sphere to which a knowledge of Britain would have penetrated, if the ordinary intercourse between that island and Gaul had extended beyond the Channel. Consistently with this statement, Cæsar informs us that the Gauls in his time knew scarcely anything in detail of Britain. It was only, he says, visited by traders, who did not go beyond the coast, which lay opposite to their own country. (*B. G.*, iv. 20.) It may be inferred from this passage that the Gauls, who carried on the cross-channel trade between Gaul and Britain, were the inhabitants of the northern coast.

It is remarked by Dio Cassius that the very existence of Britain was unknown to the Greeks and Romans in early times*, and that afterwards they were ignorant whether it was an island or not: various opinions on this point, founded on mere probability, and not on actual examination of the locality, had been promulgated (xxxix. 50.). The insular character of Britain was first demonstratively established by the fleet of Agricola (Tac., *Agric.* 10.). Livy (as we learn from Jornandes, *de Reb. Get.*, c. 2.) declared, that in his time Britain had never been circumnavigated.

Again, Dio speaks of the pride felt by Cæsar himself, and by his countrymen, at his having actually landed in a country previously unknown, even by report (*ib.* 53.).

Plutarch describes Cæsar's audacity in venturing to cross the Western Ocean with an army, and to sail against Britain over the Atlantic sea. He attacked an island whose very existence was in question, and advanced the Roman dominion beyond the limits of the inhabited world (Cæsar, c. 23.)

Servius, in commenting on the verse in Virgil's First Eclogue (v. 67.),—

> "Et penitus toto divisos orbe Britannos,"—

states that Britain is an island lying at a distance in the Northern Ocean, and is called by the poets another world. He adds that it had once been joined to the mainland; a fable similar to that related of Sicily (*Æn.* iii. 414.). According to Eumenius, in his panegyric of Constantius, the expression of Britain being another world was used by Cæsar in reporting to Rome his first invasion of Britain (c. 11.). Lucretius, whose poem was published before Cæsar's *Commentaries*, uses Britain as an example of a country in the extreme north (vi. 1104.).

The mere name of Britain seems indeed to have been known to the Greeks since the time of Pytheas, who affirmed that he had landed on the island; and it is mentioned by Polybius in connexion with the tin trade. Dr. Lappenberg, however, in his *History of England under the Anglo-Saxon Kings* (Thorpe's translation, vol. i. p. 3.), commits a serious mistake when he states that "*British* timber was employed by Archimedes for the mast of the largest ship of war which he had caused to be built at Syracuse." He has been misled by the name Βρεττανίας, in *Athen.* v. p. 208. E, where Casaubon has restored Βρεττίας; and Camden, in his *Britannia*, had before him read Βρεττιάνης. It is not very likely that Hiero should have sent to the remote and almost unknown island of Britain in search of timber, when it could be procured in abundance and perfection on the neighbouring coast of Italy; as Casaubon, in his animadversions to *Athenæus*, has pointed out. A similar confusion of Bruttia and Britain likewise occurs in *Diod.*, xxi. 21., ed. Bekker, where the movements of Hannibal are described. (Compare Diefenbach, *Celtica*, vol. iii. p. 68.)

But though the name of Britain was known to the Greeks of the Post-Alexandrine period, the earliest mention of Ireland in a writer whose age is ascertained occurs in Cæsar. In his History of the Gallic war, he says that Hibernia lies to the west of Britain, being estimated at less than half its size: the distance between the two islands is the same as that between Britain and Gaul. He likewise states that the island of Mona is situated midway between Hibernia and Britain; by which he means either Anglesey or Man (v. 13.).

* There is an absurd passage in the work of Georgius Cedrenus, a Greek monk of the eleventh century, which represents Alexander as having visited the Phasis, Gadeira, and the Britannic islands, after having invaded India, and as then sailing along the Indus (vol. i. p. 267., ed. Bonn.). Britain is here supposed to be situated to the east of India.

Strabo states that the remotest island to the north of Celtica (or Gaul) is Ierne, beyond Britain, occupied by savages, and barely habitable from cold (ii. 1. § 13. 17.; ii. 5. § 8.). In another place he says that the island of Ierne lies to the north of Britain, being long in proportion to its width. Its inhabitants are more savage than those of Britain; they are cannibals, and they likewise feed on grass; they eat the bodies of their fathers after death; and in their relations with women they set at nought the rules observed by civilised nations. These latter accounts, however, he adds, do not rest on authentic testimony (iv. 5. § 5.).

Diodorus remarks that the tribes dwelling in the north, in the vicinity of Scythia, are wholly savage and uncivilised, and that some of them are said to be cannibals, such as the Britons who inhabit the country called Iris (v. 32.).

The account of Mela is, that Iverna lies beyond Britain; that its climate is unfitted for ripening grain, but so abundant in grass, not only of rapid growth, but also of sweet taste, that cattle eat to satiety in a small part of the day, and if they are not driven from the pasture, burst from the excess of food. Its inhabitants are uncivilised; they are ignorant of every virtue, and remarkably free from humanity (iii. 6.).*

Pliny states that the island of Hibernia was situated beyond Britain at a distance of thirty miles from the coast of the Silures (iv. 30.).

Tacitus, in his Life of Agricola (c. 24.), describes Hibernia as lying between Britain and Iberia, and as exceeding the islands of the Mediterranean in size. He says that, in its soil and climate, and in the character and civilisation of the natives, it differs little from Britain. Its harbours and approaches were known by the reports of traders. Tacitus adds that he had often heard Agricola say that Hibernia might be subdued with one legion and a few auxiliaries. In the Annals (xii. 32.) the same historian mentions the proprætor P. Ostorius, in 50 B.C., approaching the sea which divided Britain and Hibernia.

The poet Juvenal, who wrote about the year 100 A.D., speaks of Ireland in connexion with Britain and the Orkneys:—

> ". . . . Arma quidem ultra
> Littora Jubernæ promovimus, et modo captas
> Orcadas, ac minimâ contentos nocte Britannos."
> ii. 159-61.

The recent conquest of the Orkneys alludes to the expedition of the Roman fleet round Britain in the time of Agricola (Tac., *Agric.* 10.).

In the *Geography* of Ptolemy, who lived about the middle of the second century, the two Britannic islands, Albion and Ivernia, are described at length. A large number of towns, rivers, and promontories belonging to the latter island are specified by name (ii. 2.). The same form of this name (Ἰουερνία) recurs in the periplus of Marcianus (c. 42.), and in Stephanus of Byzantium. The form used by Juvenal, *Juberna*, is similar.

The account of Ireland given by the geographer Solinus, who is supposed to have lived about the middle of the third century after Christ, is copious and detailed.

"Of the islands surrounding Britain (he says), Hibernia is the nearest to it in size. The manners of its inhabitants are rude and savage. Its pastures are so excellent, that unless the cattle are sometimes driven from them, they are in danger of dying from repletion. The island has no snakes, and few birds. The people are inhospitable and warlike. When they are victorious, they both drink and smear their faces with the blood of the enemy. They know no distinction between right and wrong. When a woman has produced a male child, she places its first food on the point of her husband's sword, and thus introduces it gently into the mouth of the infant. Prayers are offered up, on behalf of the family, that he may meet his death in war. Those who study ornament decorate the hilts of their swords with the teeth of marine animals; the chief glory of the men is in the brilliancy of their arms. They do not possess bees; and if a pebble or some earth, brought from Hibernia, is thrown into a hive, the bees will desert it. The sea between Britain is disturbed and stormy during the whole year, and can only be navigated for a few days. The boats are of wicker, covered with the hides of oxen; whatever time the passage may occupy, the mariners abstain from food while they are at sea. The width of the Strait is estimated at 120 miles." (c. 22.)

For 120 Salmasius corrects twenty miles, comparing Pliny, who states the distance at thirty miles.

In the Orphic Argonautics, the speaking ship warns the heroes to avoid the Iernian islands, and to steer for the Sacred Promontory (on the Lusitanian coast), lest she should be carried out into the Atlantic Sea; and Ancæus, the pilot, obeys the injunction (v. 1170—1190.). This poem may be placed with Bernhardy (*Grundriss der Griechischen Litteratur*, vol. ii. p. 267—272.), between the second and fourth centuries after Christ. (Compare Hermann, *Orph.* p. 798.) There is no mention of Ierne or any of the Britannic islands in the Argonautics of Apollonius Rhodius.

The *Ora Maritima* of Avienus (who appears to have lived at the end of the fourth century), describes the sacred island inhabited by the Hibernians, near the island of the Albiones, as separated by two days' sail from the Œstrymnian islands, off the coast of Spain, where tin and lead were found (v. 94—112.).

Speaking of the exploits of the elder Theodosius, in 367 A.D., Claudian, writing at the end of the same century, says, —

> "Quid rigor æternus cæli, quid sidera prosunt,
> Ignotumque fretum? maduerunt Saxone fuso
> Orcades; incaluit Pictonum sanguine Thule,
> Scotorum tumulos flevit glacialis Ierne."
> *De IV. Cons. Hon.* 30—33.

* The words "pene par spatiò, sed utriusque æquali tractu litorum oblonga," are corrupt. The meaning seems to be similar to that expressed in Strabo, that the length is equal to that of Britain, but not the width.

In another place Britannia is introduced as using the following words: —

> "Me quoque vicinis pereuntem gentibus, inquit,
> Munivit Stilichon, totam quum Scotus Iernen
> Movit, et infesto spumavit remigo Tethys."
> *In Prim. Cons. Stilich.* ii. 250—2.

In these two passages nearly all the manuscripts read *Hyberne* and *Hybernam*, which may be the forms used by Claudian. The first syllable of Hibernus is shortened by Avienus: —

"Eamque late gens Hibernorum colit."—*Ora Marit.* 111.

Its quantity distinguished it from the adjective *hybernus*, wintry. All the names for Ireland in the classical writers seem to be derived from some variety of the native appellation, *Erin*. See Diefenbach, *Celtica*, vol. iii. p. 375.

The belief of the severe cold of Ireland entertained by some of the ancients was founded on the vague idea of its position in the extreme north. The accounts of the savage manners of its inhabitants are doubtless strongly tinctured with fable; but it is probable that, having less intercourse with the continent than the inhabitants of southern Britain, they were less civilised in their customs. In some of the passages a knowledge of the rich pasturage of the Emerald Isle, which must have been derived from the reports of eye-witnesses, is perceptible.

Such are the most ancient testimonies respecting Ireland which occur in the works of writers whose age is ascertained. One testimony, however, which, by Mannert, Dr. Latham, and other modern writers has been considered as containing the earliest mention of this island, remains to be noticed.

The author of the Aristotelic Treatise concerning the Universe (περὶ Κόσμου), adopting the received notion of the Greeks, which descended from the Homeric age, describes the inhabited world as surrounded by the ocean. He first traces it from the Pillars of Hercules along the Mediterranean to the Pontus and the Palus Mæotis; and he then follows its eastern course upon the shores of Asia.

"In one direction (he says) it forms the Indian and Persian gulfs, with which the Red Sea is continuous; in the other, it passes through a long and narrow channel, and widens into the Caspian Sea. Further on it encircles the space beyond the Palus Mæotis. Then stretching its course above Scythia and Celtica, it encompasses the inhabited world, in the direction of the Gallic Gulf and the Pillars of Hercules. In this part of the ocean there are two great islands, larger than any in the Mediterranean, called the Britannic islands, Albion and Ierne, situated beyond the country of the Celts. Equal in size to these are Taprobane, on the further side of India, turned obliquely to the mainland, and the island named Phebol, lying near the Arabian Gulf. Many small islands likewise are placed around this continent, near the Britannic islands and Iberia." (c. iii. p. 393. ed. Bekker.)

The belief of the ancients up to a comparatively recent period was that the ocean, in its circumfluous course, passed from the Pillars of Hercules round Iberia, Gaul, Germany, and Scythia to the north of India, and that the Caspian was a gulf of the great northern sea, connected with it by a narrow strait. The erroneous idea that the Caspian Sea was a gulf of the ocean was not dispelled by the expedition of Alexander (Plut. *Alex.* 44., Strab. ix. 6. 1.) Arrian represents Alexander as assuring his soldiers that if they will continue their march eastward, they will discover that the great Eastern Sea is continuous with the Caspian (v. 26., compare vii. 16.) Both Mela and Pliny state that the Caspian is connected with the Northern Ocean by a long and narrow channel (Mela, iii. 5.; Plin. *N. H.* vi. 15.). Even with respect to the Palus Mæotis the latter writer mentions that it was considered either a gulf of the Northern Ocean or a lagoon separated from it by a narrow strip of land (ii. 67.). In the Periplus of the Erythræan Sea, attributed to Arrian, the Palus Mæotis is likewise described as communicating with the ocean (c. 64. ed. Müller).

One of the versions of the Argonautic voyage, followed by Timæus and other historians, represented the Argo as returning by the Palus Mæotis, ascending the Tanais, carried some way overland to a river which fell into the great Northern Sea; then coasting along the northern shores of Europe to the Pillars of Hercules, and by this circuitous course reaching the Mediterranean (Diod. iv. 56.; Scymnus *ap. Schol. Apoll. Rhod.* 284.)

Pytheas affirmed that, in returning from his great northern voyage, in which he first obtained accounts of the remote island of Thule, he had sailed along the entire coast of the ocean between Gadeira and the Tanais (Strab. ii. 91.); that is, from Cadiz, round Spain, Gaul, Germany, and Scythia to the Don, which was considered by the ancients as the boundary of Europe and Asia. This statement implies the same idea of a northern sea encompassing Europe between these points; and it ignores the existence of the Scandinavian peninsula, and of a large part of Russia; it furnishes at the same time an additional proof of the mendacity of Pytheas. (Compare Forbiger, *Handbuch der alten Geographie*, vol. i. p. 150.)

Pliny and Mela mention in proof of an external sea connecting the northern shores of Germany with India, that Q. Metellus Celer, when proconsul of Cisalpine Gaul, in 62 B.C., received as a present from the king of the Suevi some Indians, who were said to have sailed from India for purposes of trade, and to have been carried by adverse winds to Germany (Plin. ii. 67.; Mela, iii. 5.; Cic. *ad Div.* v. 1, 2.). The Suevi were a German tribe who inhabited the country on the eastern bank of the Rhine. The Indians, of whom this fable was narrated, by whatever road they reached Germany, must have been sent to Metellus across the Alps. Forbiger (*Handbuch*, vol. ii. p. 4.) conjectures that these supposed In-

dians were inhabitants of Labrador or Greenland, who were mistaken for Indians on account of their dark-coloured skin. It should be observed that the war elephants of the ancients came from India (Aristot., *H. A.* ix. 2.), and were driven by Indians. Hence Ἰνδὸς was the general name of an elephant driver (see Polyb., i. 40.; iii. 46.; xi. 1.).

In the description of Dionysius Periegetes (v. 587–93.), a ship which has left the Britannic islands and Thule, traverses the Scythian Ocean, and thus gains the Eastern Sea, where the Golden Island adjoins the rising of the sun; it then makes a turn, and reaches the island of Taprobane. By the "Golden Island," or Chersonese, the peninsula of Malacca is meant.

From the passages which have been adduced, it is apparent that there is nothing in the conception of a northern sea running from the Caspian to the Straits of Gibraltar, which is inconsistent with a late date for the composition of the Treatise *de Mundo*.

Taprobane became known to the Greeks through the expedition of Alexander; but what this writer can mean by *Phebol*, an island in the Arabian Gulf as large as Britain, is an enigma. The passage of the Aristotelic treatise is repeated in Latin by Apuleius *de Mundo* (p. 716., ed. Oudendorp); where the name *Phebol* reappears. It has been conjectured that Socotra, or Madagascar, is signified by this unknown name; but Salmasius (*Exerc. Plin. ad Solin.*, c. 53. p. 782.) is doubtless correct in treating it as corrupt, and in substituting for it Ψεβώ — the name of a lake and an island beyond Meroe in Upper Egypt. This lake is identified with Lake Tsana in Abyssinia, which is stated to contain eleven islands (see Strab., xvii. 2. § 3.; Steph. Byz. in v.). No corruptions are so common in manuscripts as those of proper names. The form of the name in Strabo is Ψεβώα; which was probably that used by the author of the Treatise *de Mundo*: ΨΕΒΩΑ might have been easily corrupted into ΦΕΒΟΛ. What inaccurate reports could have induced this writer to believe that the island in Lake Pseboa was as large as Britain cannot now be ascertained. The ten largest islands and peninsulas, according to the received belief of his time, are enumerated in their order by Ptolemy; he places Taprobane first, and Albion second, but he says nothing of Pseboa (*Geogr.* vii. 5. § 11.).

The mention of Ierne in the passage cited above may be considered as a sure indication that the Treatise *de Mundo* is the production of a writer posterior to Cæsar.* It may be added that the name Albion (Ἀλβίων) seems to betray a Latin derivation: it is at least very improbable that its origin was not the adjective *albus*, — the white cliffs on the southern coast, in the narrowest part of the Channel, being the object which would naturally first strike a navigator crossing from Gaul. Pliny says that Albion was the peculiar name of England; whereas the whole group of islands were called Britannic (iv. 30.). The form used by Ptolemy is Ἀλουίων, equivalent to Alvion (ii. 3.). Stephanus of Byzantium has Ἀλβίων. It may be observed that the Ἄλπεις, which were likewise named from their whiteness, had not the Latin form (Strab., iv. 6. § 1.; Steph. Byz. in Ἄλπεια).

L.

* The spuriousness of the work *de Mundo* is recognised by Forbiger (*ib.* vol. i. p. 163.).

THE MSS. OF THE COMPLUTENSIAN POLYGLOT.

In Prescott's *History of the Reign of Ferdinand and Isabella of Spain*, in the chapter on Cardinal Ximenes, 1508—1510, an account is given of the Complutensian Polyglot, which was printed at the expense and under the immediate auspices of that munificent prelate — the Richelieu of Spain.

Noticing the critical value of the MSS. employed, Prescott writes: —

"Unfortunately, the destruction of the original MSS. in a manner which forms one of the most whimsical anecdotes in literary history, makes it impossible to settle the question satisfactorily."

Mr. Prescott supports this statement by the following note: —

"Professor Moldenhawer, of Germany, visited Alcalá in 1784 for the interesting purpose of examining the MSS. used in the Complutensian Polyglot. He there learnt that they had all been disposed of as so much waste paper, — membranas inutiles, — by the librarian of that time, to a rocket-maker of that town, who soon worked them up in the regular way of his vocation. He assigns no reasons for doubting the truth of the story. The name of the librarian unfortunately is not recorded. It would have been as imperishable as that of Omar." — *Michaelis* (Marsh), vol. ii. pt. i. chap. xii. pp. 440, 441. 1793.

Mr. Ford, *Hand-book of Spain* (part ii. p. 827.), relates with greater accuracy the anecdote: —

"Our German (Moldenhawer) at last discovered that the librarian, about thirty-five years before, when wanting room for some modern trash, had sold the parchments to one Toryo, a sad radical and firework maker, who used them up for rocket cases. The sale of the item was entered in the official accounts, 'como membranas inutiles,' and the quantity sold was so great that it was paid for at separate times. But all this thing of Spain is denied, and we believe with reason, by Puig Blanc in his *Opusculos*, and see *Biblical Review*, xv. 186."

Now although from the general details above given, from what we know of the inert indifference, the neglect, and bad management of public bodies in Spain at the period referred to, and from the fact that other countries and public institutions have wasted public documents and valuable MSS. who nevertheless toss the right of censure with great freedom about, we may be disposed to admit the truth of the statement, yet

closer examination shows the weak points of its internal evidence. In the first place, I submit the extreme difficulty of obtaining information as to the state of public libraries in Spain, and of access to the collections, in 1784. Then, from whom was the information obtained, and how? Was it hearsay, or direct report? Was the conversation carried on by a German, in Latin, French, or Spanish? All points essential to know — to decide upon the anecdote, as fact or fiction. If it were so difficult to ascertain the name of the librarian — "to have been imperishable as that of Omar" — how was it so easy to obtain that of the rocket-maker — so equivocal as that of Toryo? *Torija?** These men stood in relation to each other as cause and effect. *Tory*, oddly enough, says Salva, is a word borrowed from the English, — a term applied to those who maintain the prerogatives of the crown, and are opposed to reforms. Such is the comparative state of the two countries, just as such a word in its meaning is obsolete in England, it is introduced into Spain! How came, however, this Toryo, the rocket-maker, to be known so well as to be described as *a sad* RADICAL! and that thirty-five years before A.D. 1784! What made him of such repute? or the German professor so minutely curious in this respect? What caused the name of the librarian to be left to perish, deprived of the repute or shame of Omar and of Herostratus?

Be this as it may, I am happy to be able to adduce authority to prove that these MSS. exist. Señor Sabau y Larroya, Secretary of the Royal Academy of History, the translator of Prescott's *History of Ferdinand and Isabella*, has appended a note to chap. xxi. of vol. iv. of his edition, in which he states that the MSS., far from having *ascended* as Professor Moldenhawer has described, *still* EXIST, having only *descended* probably from one press to another. He states he has himself seen them; he enumerates them; and adds that they are now in the University library of Madrid, to which they were removed from Alcalá in 1837, when, I think, the University founded by Ximenes was suppressed.†

The following Note is extracted from the *Historia General de España*, por Don Modesto Lafuente, tomo x. p. 453., who is my authority for the above statement. After repeating the narrative of Prescott, he adds: —

"El ilustrado traductor Español de Prescott, Señor Sabau y Larroya, Secretario de la Real Academia de la Historia, ha hecho ver á aquel escritor en una nota puesta al Cap. 21. del Tomo 4. de su Obra, que los manuscritos mencionados, lejos de haber tenido el destino que aquella calumniosa fábula supone, existen hoy, y los ha reconocido él mismo, y los enumera, en la Biblioteca de la Universidad de Madrid, donde fueron traidos de Alcalá en 1837. Felicitamos al Señor Sabau por haberlos precedido en vindicar la honra nacional, en este punto injustamente lastimada."

Considering how easy it now is to verify, if need be, even the accuracy of this — but which given upon the statement of a Spanish gentleman must be utterly unnecessary — it is to be hoped that the story of Toryo and the rockets, and the ascension of the Complutensian MSS. as reported, is now completely exploded. S. H.

Pall Mall.

[As a matter of literary history, it may be as well to state, that Dr. Bowring was the first to suspect that no destruction of these MSS. had ever taken place. See his Letters in *The Monthly Repository*, April, 1821, p. 203., vol. xvi., and August, 1827, p. 572., vol. i. New Series. The late Dr. John Pye Smith, in his Rejoinder to Robert Taylor (*An Answer to a Manifesto of the Christian Evidence Society*, 2nd edit., 1830, p. 49.), also believed these MSS. to be still extant. He says, "Undoubtedly, for reasons of critical curiosity and satisfaction, we should be gratified by knowing the character and history of the Alcala manuscripts; yet there is the highest moral certainty that this knowledge would do nothing more than confirm what is already well enough known. In fact, the matter is established: for there is good reason to believe that the learned Germans, Moldenhawer and Tychsen, were the subjects of an imposition practised upon them by some people in the Spanish university, who were not disposed to permit their manuscript treasures to be scrutinised by Protestants. A gentleman with whom I have the honour of acquaintance, John Bowring, LL.D., has spent much time in Spain. He had the opportunity of carefully examining the manuscripts at Alcala, and has published reasons amounting to a demonstration that *no sale or destruction of manuscripts ever took place*; by his personal examination he found *the same* Scripture manuscripts which had been described as being in the library by Alvaro Gomez, who died in 1580; and he adds, 'That the manuscripts referred to are *modern* and *valueless* there can be no longer any question.' To Dr. Bowring I am also indebted for the information (which, had it been known to Michaelis, or to his learned translator, would have been to them most welcome intelligence, and would have saved them a world of trouble) that Gomez, in his *Life of Cardinal Ximenes*, states that 'Leo X. lent to Ximenes those Greek manuscripts which he required, from the Vatican; which were returned as soon as the Polyglott was complete.'" Cf. Horne's *Introduction*, 10th edit. iv. 715., and Dr. James Thomson's Letter in *Biblical Review* for March, 1847. We refer also our readers to Tregelles' *Account of the Printed Text of the New Testament*, pp. 11. to 18., 8vo., London, 1854.]

FAMINE IN 1630.

The following letter is extracted from the public Records of the city of Wells, and I should be glad to see it preserved in the pages of "N. & Q.": —

"A Coppie of the Lords of the Counsell's Letter concerninge the res'vinge of Grayne w^th^in the Kingdome.

"After o'r harty comendacõns it is gen'ally obs'ved, that in moste pte of the kingdome all sortes of Grayne

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* *Torija.* — See Tregelles on the *Printed Text of the Greek Testament*, p. 15., for a notice of him.

† Your readers will find a Catalogue of these MSS. in the above work, pp. 15. 18., drawn up by Jose Gutierrez, Librarian of the University at Madrid.

doe this yeare prove soe ill that ther is just occasion to fear a dearthe to enseu; and we well knowinge that those ptes beyond the Seas, from whence we wer woont to be supply'd w'th corne, ar att this psent soe wasted and troubled by warrs and otherwise that we cannot reasonably expect the large supplyes from thence as formerly,—Have, therfore, by His Mat^ies expresse commande (whose princely care and p'vidence herein for the good of his people and Realmes we cannot but w^th comfort acknowledge) thoughte good for the better husbandinge and p^rs'vinge of the Grayne w^thin the kingdome, to recomende vnto you these directions followinge, viz^t:—

"To take especiall care that noe corne of any kinde whatsoever be exported out of yo'r jurisdicōn into foraigne p'ts.

"That all possible restrainte bee made of makinge of Maulte, to th'ende that that sorte of Grayne may be the mor p^rs'ved for bread corne, not onlye by suppressinge the nombre of Maultsters, but lymittinge of those that shalbe allow'd of, to converte onlye such pporcōn of Barley into Maulte as shalbe needfull, and that two or more of you take a weeklye accompte therof from them.

"That the vnnecessarye nombre of Alehowses be carefully supprest in all places w^thin yo'r jurisdicōn, and that Dependauntes, or Tenauntes, or Servants of Gent^n (w'ch is generally observed) give not any connivaunce hereon.

"That the Lawes p'vided as well againste the breweinge or spendinge of Stronge Ale or Beere in Inns or Alehowses be strictly put in execucōn, as likewise against Ingrossers, Forstallers of Corne, and for the regulatinge of the Markett for the prices of Grayne; And that you cause the Grayneries of those to be visited or noted for Ingrossers, to see that they supply Marketts accordinge to the lawes,—and gen'ally that you vse all other fitt courses and remedies, either p'vided by lawe, or w'ch you by yo'r experience knowe best, or can finde out for the p'servacōn and well-husbandinge of the Grayne w^thin y'or jurisdicōn.

"Lastly wee expect and require that you geve an accompte of your doings and p'ceedings herein to the Judges of Assize in their next Circuites, to whome his Mat^ie's plesure hath ben already signified, to call vppon you for the same, and from whome likewise his Mat^ie and this Board will require an accompte. And soe expectinge and not dowbtinge of y'or beste cares and endeavors herein, as a matter highly importinge the publique good wherin yo'rselves ar not a little interested, we bid you hartily farewell.

"From Wh^itehall, the xiii of June, 1630.

"Youre Lovinge freinds,

"Tho. Coventry, C.
Manchester, "Ruieston Conway,
Dorchester, Tho. Suffolke,
J. Coke. W. Northampton,
T. Edmonds, L. Strange.

"Citty of Wells.

"To o'r Lovinge Freinds

"The Maior and Burgesses of the Cittie of Wells."

INA.

EPIGRAM ERRONEOUSLY ATTRIBUTED TO DEAN SWIFT.

In the number of *The Athenæum* for March 27, 1858 (No. 1587) occurs the following passage relative to an interesting sale which took place last week in London:—

"A curious collection of papers, tracts, and broadsides relating to Irish history, collected by Mr. Monk Mason, the historian of the Cathedral of St. Patrick, and the able vindicator of Swift, is to be sold next week by Messrs. Sotheby and Wilkinson. Among the MSS. of interest is the following unpublished poetical epistle from the Dean to Thomas Sheridan, *written backwards*, in 1718. It is difficult to be deciphered without the intervention of a looking-glass.—

"'Delany reports it, and he has a shrewd tongue,
That we both act the part of the clowns and ye cow-dung;
We ly [*sic*] cramming ourselves, and are ready to burst;
Yet still are no wiser than we were at first.
Pudet hæc opprobria, I freely must tell ye,
Et dici potuisse, et non potuisse refelli.
Tho' Delany advis'd you to plague me no longer,
You reply and rejoin, like Hoadly of Bangor.
I must now at one sitting pay off my old score.
How many to answer? here's one, two, three, four.
But because the three former are long ago past,
I shall, for method's sake, begin with the last.
You treat me like a boy that knocks down his foe,
Who, ere t'other gets up, demands one rising blow.
Yet I knew a young rogue that, thrown flat on the field,
Would, as he lay under, cry out, Sarrah, yield.
So the French, when our Generals soundly did pay 'um,
Went triumphant to Church, and sang stoutly *Te Deum.*
So the famous Tom Leigh, when quite run aground,
Comes off by out-laughing the Company round.
In every vile pamphlet you read the same fancies;
'Having thus overthrown all our author advances.'
My offers of peace you ill understood.
Friend Sheridan, when will you know your own good?
'Twas to teach you in modester language your duty;
For were you a dog I could not be rude t'ye.
As a good honest soul, who no mischief intends,
To a quarrelsome fellow cryes, Let us be friends.
But we, like Antæus and Hercules, fight;
The ofter you fall, the ofter you write.
And I'll use you as he did that overgrown clown;
I'll first take you up, and then take you down.
And 'tis your own case; for you never can wound
The worst dunce in your school, till he's heav'd from the ground.'

—Among other lots are the Dean's 'Books of Accounts of Receipts and Expences for Seven Years, between 1702 and 1733, inclusive, and Statement of Debts and Mortgages due to him, 1736,'—his 'Account with the Poor for the money received in the weekly collections, 1738-1740, and Note of Dr. Lyon relating to the same, 1742,'—and 'a Collection, in about 120 ff. 8vo., of *jeux d'esprit* of that particular class invented by himself, and designated Anglo-Latin and Anglo-English; in which Latin or English sentences are so contrived as, by adopting a different combination of the syllables, to make other sentences in English.' The following is an example of this mode of writing, taken from the first page of the collection:—

"'Ire membri meta citi zeno fures at nans a citra velle do verto I tali.
I remember I met a citizen of yours at Nantes as I travelled over to Italy.'

—We have also an epigram 'written upon a certain space which had been left vacant in a monument erected by Dr. Cox to the memory of his wife, and intended to have been filled up with a memorial of himself after his decease.' The lines are as follows, for the full appreciation of which, however, it is necessary to observe that Dr.

Cox was celebrated for his vanity, of which an amusing illustration is given on the reverse of the autograph: —

"'Vainest of mortals, hadst thou sense or grace,
Thou hadst not left this ostentatious space;
And given your numerous foes such ample room,
To tell posterity upon thy tomb,
This well-known truth, by every tongue confessed,
That by this blank thy life is best expressed.'

— The sale contains many curious lots."

Now the paragraph commencing "We have also," &c. plainly attributes the epigram with which it concludes to Dean Swift. The use of the dash (—) all through the cutting from *The Athenæum* can lead to no other conclusion; especially as the epigram itself would not disgrace the Dean's pen. But the Catalogue issued by Messrs. Sotheby and Wilkinson expressly states that its author was "Sir Frederick Flood, statesman and orator," — a relative, I may add, of Harry Flood, the still more famous "statesman and orator." As the high authority of *The Athenæum* may be quoted to prove that the epigram was Swift's, the sooner a "Note" to the contrary is placed on record the better. JAMES GRAVES.

Kilkenny.

IDENTIFICATION OF THE ARITHMETICAL NUMERALS WITH THE EGYPTIAN ALPHABET.

An inspection of Büttner's "Comparative Tables of Alphabets," copied at the end of Eichhorn's first volume on the Old Testament, shows that the first ten alphabetic characters in use by the Egyptians as epistolographic, and preserved on the mummy bandages, are nearly identical with the numeral characters in use amongst the European nations.

Numerals.	*Hebrew Letters and Numerals.*	*Greek Letters and Numerals.*	*Egyptian Letters.*	*Arabic Numerals.*	*Arabic Letters.*	*Sanscrit Numerals.*
1	א	A or α′	𓄿	١	ا	१
2	ב	B or β′	𓂝	٢	ب	२
3	ג	Γ or γ′	𓎡	٣	ج	३
4	ד	Δ or δ′	𓂧	٤	د	४
5	ה	E or ε′	𓄡	٥	ﻫ	५
6	ו	F or ϛ′	𓆑	٦	و	६
7	ז	Z or ζ′	𓊪	٧	ز	७
8	ח	H or η′	𓎛	٨	ح	८
9	ט	Θ or θ′	𓈖	٩	ط	९
10	י	I or ι′	𓎆	١٠	ي	०

The numerals 1, 2, 3, 4, 6, 7, 9, and ○ are *identical* in form with the old Egyptian letters, expressed in Hebrew as *aleph*, *beth*, *gimel*, *daleth*, *vau*, *zain*, *teth*, and *yod* respectively; the *only* variation in form being in the numerals 5 and 8, the former, *he*, being an inverted 5 without the dash at the top, and the latter, *cheth*, instead of consisting of two ovals one above the other, has the upper oval open at the top, and in lieu of the lower oval it has a figure attached similar to the "Queen's mark" seen on many stone walls cut thereon by the corps of Royal Engineers in their recent survey, and not very different, altogether, from the astronomical symbol for Venus, ♀. The above identification, now I believe for the first time pointed out, leads the way to an explanation of the similarity in the Phœnician, Arabic, and Indian numerals and alphabetic characters. The Egyptians first borrowed their alphabetic system directly from the Phœnicians in a very remote age, and subsequently adopted the Greek in the present Coptic form; the Greek having, like the old Egyptians, also borrowed his letters and their names from the Phœnicians. T. J. BUCKTON.

Lichfield.

MATTHEW PRIOR.

In default of a complete *Biographia Britannica*, a biographical index on the plan of *Saxii Onomasticon* would be a valuable aid to histo-

rical students. As a specimen of what I mean, I send an extract from my collections respecting Matthew Prior. See Letters in Sir H. Ellis's *Letters of Eminent Literary Men*, pp. 213. 264.; in Pope's and Swift's *Works*; in Atterbury's *Correspondence;* in Rebecca Warner's *Original Letters;* in Cunningham's edition of Johnson's *Lives of the Poets;* and in the *Vernon Correspondence*. A very large number are to be found in the *Lexington Papers*. His MS. *Dialogues of the Dead* were in the Duchess of Portsmouth's library at Bulstrode (*Europ. Mag.*, June, 1794, p. 431.; cf. Warton's *Essay on Pope*, vol. iii. p. 482.; Nichols's *Collection of Poems*, vol. iv. pp. viii. n., 46 seq., vii. 93.). Anecdotes of him are in the *Europ. Mag.*, Jan. 1788, p. 8., and vol. xliii. p. 9. seq.; references to many notices of him are collected in the last edition of the *Alumni Westmonasterienses*, p. 192. seq. Add Calamy's *Own Time*, ii. 313., and Prior's verses in the Cambridge Collection on the death of Charles II. and the accession of James II. (signat. T 4.). In proof of his readiness to serve his University and her scholars, see the Preface to Needham's *Hierocles* and *Manuscrits de la Biblioth. du Roi* (Paris, 1787, vol. i. p. xciii.), where we find him engaged (A.D. 1700) in a negotiation for procuring Greek type from the Paris press for the use of Cambridge.

J. E. B. Mayor.

St. John's College, Cambridge.

Minor Notes.

Origin of the Word Pedant. — The word *pedante* in Italian and *pédant* in French (from which last the English *pedant* is borrowed, originally signified a schoolmaster or preacher; from which sense its secondary and modern acceptation was derived. Menage, in his *Origini della Lingua Italiana*, properly rejects the etymology of Ferrari, who traces the word to *pedaneus*, and forms it from παῖς, and its derivative the verb *pædare*. Unfortunately the Latin had no form, such as *pædare*, corresponding to the Greek παιδεύω, and therefore Menage's explanation cannot be received. It is clear, however, that the word is, in some way, equivalent to *pædagogus*. Can any of your readers show how this peculiar form originated? Was it a term used at any Italian University?

L.

Bacon's Advancement of Learning.—At p. 25. of Messrs. Parkers' edition of this book, published in 1852, is this passage: —

"Then grew the flowing and watery vein of Orosius the Portugal bishop, to be in price."

Whereupon the editor makes the following note: —

"All the edd. have *Osorius*, which, however, must be a mere misprint. He was not a Portuguese, but a Spaniard, born at Tarragona, nor indeed ever a bishop. He was sent by St. Augustine on a mission to Jerusalem, and is supposed to have died in Africa in the earlier part of the fifth century."

The editor would hardly have been guilty of writing such a note if he had taken the simple precaution of perusing the context. Lord Bacon is speaking of those post-reformation writers who paid excessive attention to style. Now Orosius lived in the fifth century.

Or if he had consulted Rose's *Biographical Dictionary* he would have learnt that Jerome Osorius *was* a Portuguese and a bishop — a native of Lisbon and Bishop of Sylves in Algarva — and that he died in 1580. He would also have found this remark: "Notwithstanding the eulogium of Dupin on his style, Lord Bacon condemns the 'weak and waterish vein' of Osorio."

Thompson Cooper.

Cambridge.

Horse-healing is a subject as interesting as that of horse-taming, which is now a good deal occupying the public mind. In illustration of the former subject, I may notice that in the year 1772 there was a Sieur Tunnestrick at the Hague, who healed instantaneously horses dangerously wounded in the head. He professed to cure other animals also, but my note on him only contains a reference to his practice on the horse. In January, 1772, in presence of the Stadtholder, and other eminent persons, a large nail was driven into the head of a horse; it was then drawn out by pincers, when Sieur Tunnestrick went up to the animal, injected a fluid into the wound, and in five or six minutes, the horse was as lively and well as if nothing unpleasant had happened to him. Is anything more known of Tunnestrick?

J. Doran.

Fly-leaf Scribbling. — In a copy of Heberden's *Commentaries*, from the library of Sir Thomas Cullum, Bart.: —

"Dr. Heberden was of St. John's College, Cambridge, and gave Lectures there on the Materia Medica about the year 1745. He examined Mr. George Ashby, when a candidate for a Fellowship in 1746 or 1747, and what may seem remarkable for him, in the Hebrew Psalms, and particularly asked why 15 was not expressed by the ordinary letters.

"Dr. Heberden's House in Pall Mall stands on the spot where Sydenham lived, and was originally Nell Gwyn's. — G. Ashby's *MS. Notes*, 4to."

Joseph Rix.

St. Neots.

Electric Telegraph. — During Arthur Young's visit to Paris in 1787, he visited M. Lomond, "a very ingenious and inventive mechanic," who, says Young, in his published *Travels*,

"Has made a remarkable discovery in electricity. You write two or three words on a paper; he takes it with him into a room, and turns a machine inclosed in a cy-

lindrical case, at the top of which is an electrometer, a small fine pith ball; a wire connects with a similar cylinder and electrometer in a distant apartment; and his wife, by remarking the corresponding motions of the ball, writes down the words they indicate; from which it appears that he has formed an alphabet of motions. As the length of the wire makes no difference in the effect, a correspondence might be carried on at any distance: within and without a besieged town for instance; or, for a purpose much more worthy, and a thousand times more harmless, between two lovers prohibited or prevented from any better connection. Whatever the use may be, the invention is beautiful."

H.

Worcester.

Skinning live Frogs. — Whilst strolling through one of the markets of Milan during the spring of 1855, my attention was attracted to a woman who appeared to be opening shell-fish. Upon closer observation, however, I found she was preparing frogs for cooking. At her left hand was a sack almost full of these creatures; and taking them one by one on her knee, she denuded them of their skins in a very expert manner, and then threw them into a dish, where they were crawling over each other, and moving about in an awkward way, to the no small delight of a group of juveniles. Mr. Fortune, in his last work, *A Residence among the Chinese*, Murray, 1857, at p. 45., gives an account of a similar scene he witnessed in a street of Tse-kee, a city near Ning-po. From this practice prevailing in two countries so remote as Lombardy and China, I imagine it arises, as in the case of eels, from necessity: and the same excuse for the cruelty may apply equally to one as the other. From the following incident that occurred a few weeks ago, it appears that frogs are becoming an article of diet among the lower orders in this country. In the neighbourhood of St. Helens, Lancashire, a person observed some boys splashing about in a pond, and, upon going up to them, found they were catching frogs and cutting off their hind legs. He asked what they were going to do with them. The reply was, "We putten um oth frying-pon, an' then 'ith oon — an' there graidley good:" which means, in English, they fried and then stewed them, and they were extremely good. There are two queries I wish to found on this note. Where frogs are eaten, is it the general custom to skin them whilst alive? and is the eating of them becoming general in this country?

G. (1.)

Queries.

THE THIRD BOOK OF MACCABEES.

I am anxious to introduce what seems to me to be a legitimate subject for adjustment in "N. & Q." It will be seen that the authorities I have taken the liberty to quote manifestly contradict not only themselves, but also each other. If, as I am half disposed to think, the Third Book of Maccabees is *not* in the Bible of 1549 at all, then the one I have (1551) is perhaps about the *only edition* of the English Bible in which it appears. Mr. Offor, or some of your other correspondents who have made collections of early printed Bibles, will no doubt readily step forward and unravel the difficulty.

From Dibdin's *Ames*, vol. iv. p. 58.: —

"The Bible, 1549. Octavo. Jhon Daye.

"The Bible in five parts, or volumes. 1. The Pentateuch, or five books of Moses. 2. The Boke of Josua—The Boke of Hiob. 3. The Psalter.—The Boke of the Prophet Malachi. 4. The bokes called the Apocripha: to these is added the Thyrd Booke of the Machabees." *

Dibdin's *Ames*, vol. iv. pp. 65–6.: —

"The Bible. 1551. Folio. Jhon Daye.

"This, like the octavo edition 1549, has the third book of the Machabees."

Dibdin's *Ames*, vol. iv. pp. 319, 20, 21: —

"Concordaunce of the Bible. 1550. Octavo. Gwalter Lynne." To which is added "The third boke of the Machabees, a booke of the Bible never before Translated or prynted in any English Bible, Dedicated to Anne douchesse of Somerset. Extract: — Moreover, it behoveth, that I lett youre Grace knowe the cause whye I have annexed the thyrde boke of the Machabees vnto this table. Whych is for that it is verie often spoken of in thys little table, and is not to be found in any Byble in Englyshe, saueynge only in one, whych John Daye the prynter hath now in pryntynge. Leste your grace therfore (or any other that shall chaunce to have thys lyttle boke) should thinke that there were no such boke of the Byble, I haue caused thys thyrde boke of the Machabees to be translated, and have imprynted it with this table, &c. Gwalter Lynne."

From Beloe's *Anecdotes*, 1807, vol. ii. p. 321.

"A breife and compendiouse Table, in a Maner of a Concordaunce, openyng the Waye to the principall Histories of the whole Bible, &c.

"(To which is added) The Thirde Boke of the Machabees, a Booke of the Bible, also prynted unto this boke, which was never before translated or prynted in any Englyshe Bible.

"Imprinted at London, for Gwelter Lynne, dwellynge on Somers Keye, by Byllinges Gate. 1550. 8vo."

"This is the first edition of the Third Book of the Maccabees, and is so very rare, and in itself so very curious, that the following extract cannot fail of being acceptable to the reader."

Then follows a long extract from the book itself.

From Lowndes's *Bibliographer's Manual*, 1857, vol. i. p. 179.: —

"—(Taverner). The Bible, in five Parts or Volumes. Lond. By Jhon Day and Wylliam Seres, 1549. 16mo.

This edition is thus divided: 1. The Pentateuch. 2. The boke of Josua to the Boke of Hiob. 3. The Psalter — The Boke of the Prophet Malachi. 4. The Bokes called the Apocrypha—The Thyrde boke of the Machabees. (The first translation of that book in English), &c.

"— (Matthew). The Byble: set forth according to ye

* "This is the first translation of that book into English I have met with."—*Herbert.*

coppy of Thos Mathew's Translaciō (by Edm. Becke). Lond. By Jhon Daye, 23 Maye, 1551. Folio.

"Though stated on the title to be Mathew's translation, it is, with the exceptions of a few chapters (pointed out by Mr. Lea Wilson, vide list, p. 39.), in reality Taverner's of 1539, with trivial variations by Ed. Becke, and the addition of the third book of Maccabees (for the first time added). The New Testament is Tyndale's, with his prologues, &c."

The Query I wish to propound is this: — How can the above extracts be reconciled? Is the third of Maccabees really in the Bible of 1549, or only in the Concordance of 1550 and Bible of 1551? MARK CANN.

Plymouth.

[MR. OFFOR has kindly forwarded the following reply: —

"It is not surprising that Mr. CANN finds difficulties in reconciling the date when this interesting book was first published. The words 'neuer before this set foorthe in the Englyshe tounge' were continued to the last edition in 1563. The first that I have seen is in the British Museum, small thick 8vo. Apocrypha by Day and Seres, 1549. Uniformly with this the Canonical books were published in the same year by Day and Seres in four volumes under separate titles: — 'Printed in sundry partes for those pore — that they which ar not able to bie the hole, may bie a part.'

"In my own collection is that by Bullynger dedicated to the Dutchess of Somerset by Gwalter Lynne, 1550. This is in a small volume entitled 'A briefe and compendyouse Table, in a maner of a Concordaunce,' &c.

"The Byble old Testament from Taverner and the New from Tyndale by Jhon Day, folio, 1551. The date at the end of this volume is 1551, but on a separate leaf of the royal arms it is 1549.

"A second edition of the briefe and compendiouse table by Walter Lynne, with the third book of Maccabees, a pocket volume. 1563. It was reprinted in Bp. Wilson's valuable edition of the Bible in three volumes 4to. Bath, 1785. It is also found in the French Protestant Bibles, Paris, 1675, and quarto by Blaeu, Amsterdam, 1687. This latter has a short but very useful 'Avertissement' to this III. Maccabees. GEORGE OFFOR."]

Minor Queries.

"*Durand.*"—Who is the author of the following play: *Durand, or Jacobinism Displayed*, a tragedy in five acts, printed by J. Jackson, and published by Bettison, Cheltenham [1816]? The prologue to this piece appeared in the *Gentleman's Magazine* for July, 1821, p. 64. SIGMA.

"*Blen*" *in Local Names.* — What does this syllable imply in the names of Cumbrian localities, such as Blencowe, Blencogs, Blenkinsop, and Blennerhasset? There are *Blaens* in Wales, and *Blanes* in Scotland. Do they proceed from some common Celtic root? M. A. LOWER.

Lewes.

Surnames. — I shall be grateful to any correspondent of "N. & Q." who will either supply to these pages, or point out to me privately, the sources from which a full list of names with the Celtic *O'* and *Mac* can be obtained. There are some *Macs* in Ireland and a few *O's* in Scotland, and I shall be glad to have the distinction between the Gaelic and the Erse names preserved.

M. A. LOWER.

Lewes.

Quotations Wanted.—From what author does De Quincey, in his *Confessions of an English Opium-Eater*, quote the lines beginning,

"Battlements whose restless fronts bore stars?"

T. Q. C.

Who is the author of the following lines? —

"And then the diamond word of Pride
In modest accents thus replied,
Deep in Golconda's mines we lay."

I presume the poem to be entitled *The Advantages of Civilisation.* DEVA.

Whence the following? —

"Nomina si nescis perit et cognitio rerum."

(A line quoted by Dr. Flemming, a Glasgow (?) professor.) X.

Revolvers. — In "N. & Q." 2nd S. v. 245., there is an account of "a gun that will discharge nine times with one loading." At the Dublin Exhibition, 1853, there was shown a revolver pistol, found in a bog in the north-west of Ireland, about eighty years before. It was, without the slightest difference, the same as one of "Colt's revolvers." Can any one explain this? S. R.

Altar-rail Decorations.—A white cloth stretched upon the altar-rails on Communion Sundays, I noticed in a small church in Shropshire where I was taking duty a few years ago. The clerk affirmed it to be an old custom. At Wimborne minster, I am told, such *candidus pannus* is a constant embellishment. Can any reader supply other examples? R. L.

Bartolomo Bergami.—Can any of your readers say what has become of Bartolomo Bergami, who made so conspicuous a figure in the trial of Queen Caroline in 1821? Is he still in life? or if not, when and where did he die? J.

Deafness at Will. — More than twelve months ago a correspondent in "N. & Q." wrote under the above-mentioned title, and stated he was employed in an upper room, composing articles for the public journals, and that under the same room the noise occasioned by the works of a printing office (particularly the devils) often prevented him writing with ease and comfort; and he asked if any of your correspondents knew of any mechanical contrivance by which deafness at will might be procured, without injury to the organ of hearing. I read "N. & Q." at a library,

and have noticed the replies to correspondents which have from time to time appeared, but cannot find any answer has been given to the question. A contrivance to effect deafness at will would be invaluable to thousands who are now suffering, without a remedy, from street organs, from noisy neighbours (owing to thin and half-built walls, from pianofortes, screaming parrots, lads playing at games and bawling in the public streets, and from other nuisances of a similar kind, whose name is legion. You would very much oblige me, a sufferer (with tens of thousands), by saying if an answer to the question has ever appeared in "N. & Q.," and if so, in what number it is to be found. B. C.

"*Dock:*" *Derivation and Authority for the Use of the Word.*—"The prisoner was then placed in the *dock*." Is this word peculiar to the Old Bailey? And when did it first come into use? Singular to say, no English dictionary (with the exception of Webster) affords any definition of the term. Is it from δεχομαι, receptaculum? or has it any analogy with the verb "to dock," as a place cut or barred off? Cl. Hopper.

Sir William Weston, Knt.—I should be glad to learn whether this person, who was Chief Justice of Ireland in the reign of Elizabeth, was related to Sir Robert Weston, LL.D., who was Lord Chancellor of Ireland, and died in 1573. The former was of a family long seated in Dorset, but now extinct. C. J. R.

Sir Thomas M. Hardy, Bart.—Information is requested respecting the ancestors of this eminent naval officer, the friend of Nelson. The Baronetcies give but a very meagre account of his family, though the name is that of a highly respectable stock for many generations settled in Dorset.
C. J. R.

Wade.—It is stated in Wright's edition of the *Canterbury Tales* (vol. ii. p. 93. note), that "M. Fr. Michel has collected together all the passages of old writers that can now be found, in which he [Wade, one of the heroes of Northern Mythology] is mentioned, in an essay in French, *sur Vade*." I have also seen it stated elsewhere that M. Fr. Michel was about to publish such a work. Will that gentleman or any of your readers oblige me by stating whether the said work is now in existence, and, if so, where a copy may be obtained? I have made many inquiries without success. T. B.

Book of Mormon.—In the 1st book of Nephi (c. i. v. 15.) occur the words, "For behold they did murmur in many things against their father [Lehi], because he was a *visionary man*." What are the words in the original "language of the Egyptians" (Nephi i. 1.) on the gold-like plates, translated by Joseph Smith, jun., as "visionary man?" What are they in the nominative and vocative cases, and in the singular, dual, and plural numbers? T. J. Buckton.
Lichfield.

Confirmation Names.—Are instances of the additional god-parent required by the Prayer-Book witnessing the confirmation or signing the register at all common in any parts of the country, or of an additional name being taken at confirmation? I have a recollection of a legal decision in favour of the validity of signatures with these additional confirmation names, or of the invalidity of signatures without them, somewhere in the latter part of the seventeenth century.
Mag.

Minor Queries with Answers.

Bishop Douglas: Priory of Pittenweem.—On the shore street of the small burgh of Pittenweem there has been pointed out to me a house where Dr. Douglas, Bishop of Salisbury, was born about 100 years ago. His father was said to be a wine-merchant. If you could give me any information about him, or direct me where I am likely to get it, I shall feel much obliged.

It would greatly add to the obligation if you could give me any facts or traditions about the monastery of Pittenweem. Part of the buildings still remain, and were occupied by the late Dr. Low, LL.D., Bishop of Ross, Argyle, and Moray. The greater part of the buildings, however, were, I believe, destroyed by John Knox's party, at the time they demolished St. Andrew's cathedral.
Mat. F. Conolly, Town Clerk.
Anstruther.

[Dr. John Douglas, Bishop of Salisbury, was born July 14, 1721. He was the second son of Archibald Douglas, Esq., who being descended from a younger brother of the family of Douglas of Tilwhilly (which is one of the oldest remaining branches of the house of Douglas), was established as a merchant at the port of Pittenweem, in Fifeshire, where he became engaged in the pursuits of an extensive commerce. His mother's name was Melvill, a daughter of Mr. Melvill of Carsender, in the same county. The biographical account of the Bishop in *The Scots Magazine*, 1807, p. 509., states that "his parents removed to London, and kept the British Coffee-house in Cockspur Street, which on their death was left to a daughter." This venerable prelate was one of the first literary characters of the age, and the last surviving member, except Mr. Cumberland, of the Beef-Steak Club, celebrated by Dr. Goldsmith in his poem of *Retaliation*:—

"And Douglas is pudding, substantial and plain."

The Bishop died on May 18, 1807, and was buried in a vault in St. George's Chapel, Windsor. A biographical Memoir, by his lordship's nephew, the Rev. Wm. Macdonald, is prefixed to his *Select Works*, 4to., 1820.

The priory of Pittenweem was founded for Canons-regular, who were first introduced into Scotland about 1114. It belonged to the priory of St. Andrews, and had considerable landed property, the Isle of May belonging to it, besides the churches of Anstruther Wester, Rhynd,

and others. John Rowle, prior of Pittenweem, was one of the Lords of Session: his name first appears in the Sederunt Book, Nov. 5, 1544. In March, 1542, he had been one of the Lords for discussing of domes, and in March, 1544, he appears as one of the Lords of the Articles. In 1550 he accompanied the Regent Murray to France, and died in 1553. In 1583 William Stewart, a captain in the King's Guard, descended from Alan Stewart of Darnley, obtained a charter of the priory and lands of Pittenweem, and was afterwards styled Commendator of the same. In 1606 the lands and baronies belonging to the priory were erected into a temporal lordship in favour of Frederick Stewart, his son, who had farther charters in 1609 and 1618. He died, as is supposed, without issue, and the title has never since been claimed. Previous to his death he disponed the lordship to Thomas Earl of Kellie, who, with the consent of his son, Alexander Lord Fenton, surrendered the superiority of the same into the hands of the King. The prior's house was the property and residence of Dr. David Low, Bishop of Ross and Argyle. See *The New Statistical Account of Scotland*, vol. ix. p. 985. In the Advocates' Library is a MS. Liber Sancti Andree et Pittenweem, on paper, large folio, 401 leaves.]

Old Proverb. — In turning over the leaves of the marvellous *Ingoldsby Legends*, which are ever new, and can never fail in exciting mirth at any time, I find the following recorded in Mrs. Botherby's story, "The Leech of Folkstone:"—

"There, at the head of his well-furnished board, sat Master Thomas Marsh of Marston Hall, a yeoman well respected in his degree; one of that sturdy and sterling class which, taking rank immediately below the Esquire (a title in its origin purely military), occupied in the wealthier counties the position in society now filled by the country gentleman. He was one of those of whom the proverb ran:

'A Knight of Cales,
A Gentleman of Wales,
And a Laird of the North Countree:
A Yeoman of Kent,
With his yearly rent,
Will buy them out all three!'"

Were the yeomen of Kent so wealthy as represented in the proverb? and where is "Cales," mentioned in its first line? OXONIENSIS.

[From the extreme fertility of the land, and its consequent value, Kent is usually denominated the Garden of England, and its proprietors, or yeomen, the most affluent of their class. The Knights of Cales (Cadiz) were originally created by Queen Elizabeth, and the Order was continued by James I., whose knights, however, were more remarkable for their poverty than their chivalry; they were a class as poor as the "lairds of the North Countree," who followed the British Solomon to the South.]

"*Sabbatical Years.*"—Can any of your correspondents assist me in discovering, in the history of the children of Israel, which were the Sabbatical years? Why should not the Sabbatical years be as well known as the Olympiads? I conceive they would not be without their importance in fixing the date of historical events. MELETES.

[The commencement of the first Sabbatical year has been much disputed, and various years have been assigned by Scaliger, Ussher, Jackson, &c. According to Josephus it was instituted B. C. 1444. Dr. Hales, however, in his *Analysis of Chronology, &c.*, vol. ii. p. 253. (edit. 1830), says, that "The first division of the conquered lands in Canaan took place in the sixth year of the war, B. C. 1602; the second division, probably six years after, B. C. 1596; the seventh year after that, B. C. 1589, was therefore, probably, the first general Sabbatical year." In alluding to the year of Jubilee, Hales thinks that our Saviour commenced his public ministry at such a season, and in support of this opinion adduces the following chronological argument:—"To the first general Sabbatical year, B.C. 1589, add the year of our Lord's public ministry, A.D. 28; and divide the sum, 1617 years, by the Jubilee period, 49 years, it leaves no remainder. Therefore, A. D. 28, was the last year *of the period*, or a Jubilee itself." We recommend our correspondent to consult also a very remarkable sermon, *On the Duty of Observing the Christian Sabbath*, published by the late Professor Lee of Cambridge, 1834, and more particularly the *second* edition, "with many additional notes."]

Inscription on a House. — On the front of a house standing by the road from Cheltenham to Gloucester is this inscription:—

"Iniets Zondar Arby."

What language is it, and what the translation? VIATOR.

[Have we not here the old Latin adage, *Nil sine labore?* This in Dutch would be "Niets zonder arbeid" (Nothing without labour). The *y* of Arby is probably the *ej* (ei) of Arbeid. If the inscription is circular, the superfluous *I* of Iniets may be the *d* of Arbeid, partly obliterated.]

Nursery Rhymes.—Among our nursery rhymes one sometimes finds old political satires. There is one consisting of a number of verses, each containing a truism of this sort:—

"There was an old wife sat eating an apple,
When she had eat two, she had eat a couple."

But the last verse is thus:—

"There was a navy went into Spain,
And when it returned it came back again."

Does this allude to anything, and if so, what? G. D.

[These lines occur in a letter from the Rev. Joseph Mead to Sir Martin Stuteville, dated July 1, 1626, printed in *The Court and Times of Charles the First*, i. 118., and entitled:—

"VERSES ON THE EXPEDITION TO CADIZ.

"There was a crow, sat on a stone,
He flew away, and there was none:
There was a man, that ran a race,
When he ran fast, he ran apace:
There was a maid, that eat an apple,
When she eat two, she eat a couple:
There was an ape, sat on a tree,
When he fell down, down fell he:
There was a fleet, that went to Spain,
When it returned, it came again."

Of course they refer to the failure of the expedition to Cadiz under Edward Cecil, Viscount Wimbledon, in 1625.]

Lessing's Dialogues. — In the Appendix to De Quincey's *Historico-Critical Inquiry into the Origin*

of the Rosicrucians and Freemasons (*London Mag.*, June, 1824, p. 657.), I find mention made of Lessing's Dialogues for Freemasons. Were these dialogues ever translated into English? And if so, when and by whom were they published?

A MASON.

[This work is entitled *Ernest and Falk: Conversations for Freemasons*, by Gotthold Ephraim Lessing. A portion of it has been translated by Kenneth R. H. Mackenzie, and printed in *The Freemasons' Quarterly Magazine* for July, 1854, p. 233. It embraces the first three Conversations.]

"*Chrysal: or the Adventures of a Guinea.*"—Who was the author of the *Adventures of a Guinea*, and of *Juniper Jack*? E. ATTWOOD.

Hoxton Square.

[Charles Johnstone is the author of the celebrated Satire, *Chrysal; or the Adventures of a Guinea*, 1760; as well as of the romance *The History of John Juniper, Esquire*, alias, *Juniper Jack*, 3 vols. 12mo., 1781. Johnstone was an Irishman by birth, though it is said a Scotsman by descent. In 1782, he went to seek his fortune in India, and had the happy chance to find it there. In Bengal he wrote much for the newspapers, under the signature of Oneiropolis. He became joint proprietor of one of the Bengal newspapers, and died about the year 1800. A key to the personages introduced to the reader in *Chrysal*, was furnished by the author to Lord Mount Edgecombe, and another to Captain Mears, with whom he sailed to India. It is published in Davis's *Olio of Bibliographical and Literary Anecdotes*, p. 13., with this caveat:—"The author's intention was to draw general characters; therefore, in the application of this key, the reader must exercise his own judgment." Cf. Sir Walter Scott's notice of Johnstone in *The Novelists' Library*, vol. iv., and Chalmers's *Biog. Dict.*]

Replies.

THE SEPARATION OF THE SEXES IN CHURCHES.

(2nd S. iv. 499. &c.)

Such an observance in public worship is of much higher antiquity, and can be better verified than some among the correspondents of "N. & Q." seem willing to allow. That in the days of Ezechiel such a rite was followed by the Jews in their temple, is evident from what the prophet says, cap. viii. vv. 14. 16.; and to the authorities gathered out of Josephus should be added the testimony of Philo, pointing out how the Therapeutæ exactly observed this same separation of the sexes at the time of prayer, in their several establishments in Egypt, and particularly about Alexandria. While quoting in full the passage from Philo's "Book on a contemplative Life," concerning these Therapeutæ, the historian Eusebius (*Hist. Eccl.* b. ii. c. 17.) does not forget to tell us that the work of this Jewish writer "evidently comprehends the regulations that are still observed in our churches, even to the present time." Our own Bedá, moreover, helps us to a valuable record of this same Jewish practice even beyond the walls of the temple itself: our sainted and learned countryman, while expounding St. Luke's Gospel, c. ii. vv. 43. &c., thus writes:—

"Quæret aliquis quomodo Dei filius, tanta parentum cura nutritus, his abeuntibus potuerit obliviscendo relinqui. Cui respondendum quia filiis Israel moris fuerit, ut temporibus festis vel Hierosolyma confluentes, vel ad propria redeuntes, seorsum viri, seorsum fœminæ choros ducentes incederent, infantesque vel pueri cum quolibet parente indifferenter ire potuerint. Ideoque beatam Mariam vel Joseph vicissim putasse puerum Iesum, quem se comitari non cernebant, cum altero parente reversum."—*Opp.* t. x. p. 338. ed. Giles.

Besides those proofs already set forth (2nd S. iv. 96.), others, were they needed, might be brought from the Latin and Greek Fathers to show that this separation was practised, in the early ages, throughout the whole church. To narrow the inquiry, it may be best to find out what was the olden liturgical usage of Western Christendom on this point:—

F. A. S. unhesitatingly lays it down that—

"There is not a tittle of evidence that such a practice (the separation of sexes in church) ever obtained in the Western Churches; in fact, the silence of Durandus and the other ritualists seemed to prove the contrary."—2nd S. iv. 500.

In answer to this, it can be shown:—

1st. That at Rome and in Italy the usage was, and, after a manner, still is, that a separation of the sexes should be observed. Baronius in his *Annals*, A. D. 57 (*Annal.* i. 461. Lucæ, 1738), gives the following old inscription:—

"Ad sanctum Petrum Apostolorum, ante regia, in porticu, columna secunda quando intramus, sinistra parte virorum, Lucillus et Januaria honesta femina."

In his *Liber Pontificalis, seu De Gestis Romanorum Pontificum*, Anastasius tells us of Pope Sergius I., A. D. 687, that—

"Hic fecit imaginem auream beati Petri Apostoli quæ est in parte mulierum."—Ed. *Vignolio*, t. i. p. 310.;

and of Pope Gregory III., A. D. 731, that—

"Fecit quoque oratorium intra eamdem basilicam (S. Petri) juxta arcum principalem in parte virorum."—*Ib.* t. ii. p. 46.

This separation of sexes in the churches at Rome was observed in other parts of Italy, for Sicardo, Bishop of Cremona, A. D. 1212, writes thus:—

"Similiter et in ecclesiis viri cum mulieribus orant, ita quod mulieres secundum consuetudines quorumdam sint in parte aquilonari, sicut viri in australi . . . . Secundum alios, viri in parte anteriori, mulieres in posteriori—quod seorsum masculi, seorsum feminæ stent, secundum Bedam accepimus a veteri consuetudine derivatum."—*Mitrale*, cap. xi. p. 89. ed. Migne.

Another Lombard writer, of the fourteenth century, in his short, though curious and valuable work, *De Laudibus Papiæ*, tells us, while speaking of the many churches of Pavia,—

"Habent autem omnes tam magnæ quam parvæ eccle-

siæ in medio murum cancellorum, quibus separantur à mulieribus viri, totum solidum sine foraminibus vel fenestris, unde non possunt mulieres altare videre nisi per unum ostium in medio in parvis ecclesiis, in majoribus vero per tria ostia quæ cùm necesse fuerit, possunt claudi valvis, celebratis officiis." — *Anonymus Ticinensis*, A. D. 1330, apud *Rer. Italic. Scriptores*, ed. Muratori, t. xi. p. 19. Milan, 1727.

Some two centuries later, we find St. Charles Borromeo striving his best to put down, among other abuses, which had arisen in ecclesiastical discipline, that of the non-observance, in some places of his province, of this same old Italian church-custom. To bring back again this ancient and becoming practice wherever it had been allowed to fall away, that truly great, good, holy bishop had the following canon framed in one of the several provincial councils which he held, of the bishops and clergy of the Milanese archdiocess: —

"Ubi vetus illa consuetudo cùm ab aliis tam ab S. Chrysostimo in primis testificata, eaque non sine aliqua mystica significatione imbuta, ut separatim scilicet in ecclesia viri a mulieribus essent, in provincia nostra intromissa aut nulla est, episcoporum cura plane restituatur quemadmodum et adhuc in compluribus ejusdem provinciæ ecclesiis retinetur et olim in usu fuisse cognoscitur ex antiquis earundem ecclesiarum exædificationibus, in quibus separationis et destinctionis hujus vestigia, his etiam temporibus extant." — *Acta Eccl. Mediolanensis, Actorum*, pars i. Concil iv. t. i. p. 134. Milan, 1843.

Besides the above enactment there are others, among the decrees of the same councils promulgated by St. Charles, for duly keeping up this liturgical rite. An Italian author of no small weight, Domenico Magri, who was canon of the cathedral of Viterbo, affords us some valuable information on this subject, from which we learn that, in his time, this separation of the sexes was observed in this rural churches of Malta: —

"Adhuc inter Orientales Græcosque Christianos, et in ruralibus Melitæ ecclesiis locus pro utroque sexu separatus observatur, qui tamen laudabilis usus in hac insula parochorum incuria sensim deperditur." — *Macri Hierolexicon*, verbo "Diaconissa," Venice, 1735, p. 203.

Sarnelli, too, in his *Antica Basilicografia*, p. 44., assures us that when he wrote, c. A. D. 1686: —

"Anche a' nostri dì nelle chiese ben regolate si osserva questa divisione; se bene in diverse maniere, usando alcuni un riparo di legname, detto steccato, non divisivo di tutta la chiesa, ma tanto grande quanto è capace delle donne che a maggior numero sogliono concorrervi."

To get nearer to our own times, it may be observed that Moroni, a living Italian author, tells us, in his *Dizionario Ecclesiastico*, t. xx. p. 211., that this very custom may still be seen in some places, for the women to be separated in church from the men: —

"Il pio costume in alcuni luogi è ancora in vigore che le donne stieno in essa (la chiesa) divise dagli uomini."

To the partial observance of this usage at Rome and its neighbourhood at present, I myself can bear witness; for in the Pope's chapels, as well as in St. Peter's, whenever stands are put up on grand occasions for distinguished personages when the Pontiff sings high mass or is present, the ladies, however exalted their rank, are invariably placed by themselves: in all processions out of church which I have ever beheld at Albano, Frascati, and the villages round about, the men and women always walked in separate bodies; and the same thing I have observed in Lombardy and Piedmont.

2nd. Leaving Italy, we will go to other parts of the Western Church, and there too shall we find this same separation of the sexes insisted on, and spoken of by Durandus himself and the other ritualists. We will begin with Amalarius, a priest of the church of Metz, c. A. D. 812. This scholar of our own Alcuin says: —

"In conventu ecclesiastico seorsum masculi, et seorsum fœminæ stant. Quod accepimus a veteri consuetudine, &c.—Masculi stant in australi parte, et fœminæ in boreali, &c."—*De Ecc. Off.* lib. iii. cap. 2.

So, too, Honorius of Autun, A. D. 1130: —

"In ecclesia masculi in australi parte stant — fœminæ vero in boreali parte stant." — *Gemma Animæ*, lib. i. cap. 145.

Let us now hear what Durandus, at the very beginning of his work, has to say upon the matter: —

"In conventu ecclesiæ mulieres et viri seorsum habitant.—Masculi autem in australi, fœminæ autem in boreali sive in aquilonari parte manent." — *Rationalis*, lib. i. cap. i. n. 46.

3rd. While looking back on the old liturgical usages of England, we see that in some places the custom was for the men to be towards the east, the women towards the west end of the church, since we read in an Exeter Pontifical this rubric: —

"Ad includendum anchoritam.—Si laicus, jacet extra hostium chori: si femina, jacet in occidentali parte ecclesie, ubi mos est feminis orare." — *Lib. Pontif.*, of Edmund Lacy, Bishop of Exeter, ed. *Barnes*. Exeter, p. 131.

The symbolism of this separation of the sexes at church showed itself in other observances of our old English liturgy; at baptism, by the rubric of the Salisbury Manual: —

"Masculus autem statuatur a dextris sacerdotis, fœmina vero à sinistris."

At offering time, during mass, the men went up first, the women after, as was done abroad (*Gemma Animæ*, lib. i. cap. 28.); hence was it that Chaucer said of the Wife of Bath: —

"In all the parish wif ne was ther non,
That to the offring before hire shulde gon." —

And the following passage from Sir Thos. More's *Life*, by his grandson Cresacre More, incidentally proves that, till late in the reign of Henry VIII.,

the practice here in England was for the men to be quite apart from the women at church: —

"The next morning (after giving up the chancellorship) being holiday, he went to Chelsey church with my lady and his children and family; and after Mass was done, because it was a custom that one of my Lord's gentlemen should then go to my Lady's pew, and say 'his Lordship is gone;' then did he himself come unto her, and making a courtesy with his cap in his hand, said: 'may it please your Ladyship, my Lordship is gone,'" &c. — Edit. Hunter, p. 200.

All works of old English art remind us strongly of this ritual separation: in the Coventry tapestry, figured by Shaw, *Dresses and Decorations* (t. ii.), King Henry VI. is kneeling at prayer on one side with the gentlemen of his court behind him; on the other, Queen Margaret and her ladies in waiting are shown. On our stained-glass windows and grave-brasses, the children of a family stand or kneel behind their parents, not according to their age, but the boys are with their father, and the girls with their mother. To this day the separation of sexes is followed by us Catholics in many country congregations; and there is every reason for believing that this has been, in such places, the old English unbroken practice handed down to us from times before the change in the national faith.

The separation of the sexes in church is, in fact, one of the very oldest among the ritual observances of Christendom, and was insisted on throughout both West and East. With the Puritans it could neither have originated, nor from them could it have anywhere been borrowed; for its use is shown to have existed more than a thousand years before that sect arose; and its observance can be pointed to in places where the name itself of Puritan was never even so much as spoken of or heard.

D. Rock.

Brook Green, Hammersmith.

LIBELS ON THE CHARACTER OF MILTON.

(2nd S. v. 173.)

Your esteemed correspondent Mr. Offor expresses his "unbounded surprise" at the scurrility of Winstanley, and may not therefore be aware of the many other similar "testimonials," *equally* just and candid, to the character of our great poet. It may be interesting to congregate a few of them for inspection, as evidences of the bad taste and feeling of some, and, as in Winstanley's case, of the very indifferent talent for predicting future events of others.

Du Moulin, in his *Regii Sanguinis Clamor ad Cœlum*, after applying to Milton the famous line: —

"Monstrum horrendum, informe, ingens, cui lumen ademptum,"

— which he qualifies as follows, "quanquam nec ingens, quo nihil est exilius, exsanguius, contractius, de genere animalculorum, quæ quo pungunt acrius, eo nocent minus," — styles Milton a disgrace to humanity" (generis humani dehonestamentum), "an infernal miscreant" (tartareus furcifer), "an execrable butcher" (teterrimus carnifex), "a monster of a man" (tale hominis monstrum).

Zeigler speaks of Milton as more successful than the Jesuits, more daring than the devil himself (Jesuitis felicior, ipso Diabolo audacior).

Bishop Hacket, in his *Life of Williams*, thus closes his subject: — "What a venomous spirit is in that serpent Milton, that blackmouthed Zoilus that blows his viper breath upon these immortal devotions" (in the *Eikon Basilike*). The worthy Bishop afterwards calls him "a petty schoolboy scribbler," and "a canker-worm," and thus energetically apostrophises him: — "Get thee behind me, *Milton!* thou savourest not the things that be of truth and loyalty, but of pride, bitterness, and falsehood."

That meek and gentle scribbler *Roger l'Estrange* tells us (*No Blind Guides*), that Milton had, in his "life and doctrine," resolved one great question, "by evidencing that devils may indue human shapes, and proving himself, even to his own wife, an incubus;" adding, that Milton had, by his *Defensio*, given "every man a horror for mankind, when he considered that you (Milton) are of the race."

The learned *Dr. South*, with equal good taste and spirit, stigmatises Milton as a "blind adder."

Dr. George Bate (in *Elenchi Motuum Nuperorum*) indulges himself in these terms: —

"They (the Regicides) employ the mercenary pen of the son of a certain scrivener, one Milton, from a musty pedant vampt into a new Secretary, whose chief talent lay in Satires and libels, his tongue being dipped in the blackest and basest venom."

Dr. Skinner (*Motus Compositi*) calls Milton a "bold orator, or rather bagpiper."

In the estimation of Milton's enemies, his blindness that followed immediately the publication of his *Defence of the People of England*, was an undoubted judgment of heaven on him for his impiety; and he was taunted with it by Du Moulin, L'Estrange, South, Elis, Tyffe, Higgons, and others, who appeared to vie with each other in exhausting the tolerably ample stores of our language for foul and abusive terms. So that if it be true, as Pope assures us, that "No man deserves a monument who could not be wrapped in a winding-sheet of papers written against him," surely Milton's monument ought to be more durable than the pyramids, — as indeed it will be!

As a crowning gem in this collection of tributes to genius, I will add the words of that illustrious writer who discovered so ingeniously that all Milton's verses were nothing but "second-hand

roar," William Lauder, whose eulogy (not very consistent with his name) runs thus: —

"A perfect devil incarnate, if any such ever existed, an abandoned monster of mankind, of insatiable avarice, unbounded ambition, implacable malice, unparalleled impudence, shocking impiety, unnatural against the father that begot him, an arch-traitor and rebel against his political father, his rightful sovereign; in short, a murderer, and an approver and abettor of murderers; boggling at no enormity how flagrant soever, to accomplish his purposes, and like his master, Cromwell, completely versed in all the arts of fraud, falsehood, sophistry, and prevarication."

LETHREDIENSIS.

MOULD.

(2nd S. v. 232. 306.)

I beg MR. BERNHARD SMITH's pardon, but cannot agree with him. I think Milton wrote "mould," and meant by the word *a mole-hill*, the habitation (*cubile*) of a *mole*, or *mould-warp*. It is not every mole-hill that is *the mould*, but the largest one, in which the mole hollows out various galleries and ways for himself. There is a plate, in a note on the mole, in the Rev. J. G. Wood's edition of Gilbert White's *Natural History of Selborne* (Routledge, 1854, see p. 321.), which gives a good description of a mole-hill, *the mould*, and its "darksome passages." I have heard mole-catchers talk of a garden mole as if he was a larger animal than the field mole; and perhaps because he is more mischievous, they always expect something extra for trapping a garden mole. Milton writes, —

"For God had thrown
That mountain as his garden *mould*, high raised
Upon the rapid current, which through veins
Of porous earth with kindly thirst updrawn,
Rose a fresh fountain, and with many a rill
Watered the garden, there united fell
Down the deep glade, and met the nether flood,
Which from his darksome passage now appears."

In God's hand the mountain was but as a mole-hill; and as in a mole-hill, with its porous earth and several passages, the water oozed, some upwards, forming a fountain, which meets the nether flood, that goes through the darksome passage. This seems to me all to apply to a *mould*, a *mole-hill*; had Milton meant a mound, he would have written mound, but I do not see that his description would in any way have applied to a solid mound, or mole, or embankment.

Once more I must ask pardon. The mole derives his name, I think, from the Danish *mule*, a mouth; *muld-varp* is his Danish name, which means mold-caster, but the root is *mule*, a mouth, a mouth-caster, as in the German *maul-wurf*. The Anglo-Saxon name is *wanda*, from *wendan*, to turn. Mould-warp is still the name of the mole in Derbyshire; and among the Danish *by's* of Lincolnshire I have shown the use of the word *warp*. Is mould-warp also used in Lincolnshire?

I know no other instance of *mould* used as I suppose it to be by Milton. But *mold* I finds used in a homily in the Bodleian Library, *temp.* Henry II. (supposed); vide Eccleston's *Introduction to English Antiquities*, p. 102. And I conclude that mould, a shape, in which anything is cast, mould (*humus*) earth, fine earth, churchyard mould, mould-damp, mole, the animal, and mould, a mole-hill, all are derived from the Danish *mule*, a mouth, a mole being an animal who casts with his mouth. The Greeks called him σκαλοψ, a digger.

I add the quotation from the homily, and Eccleston's translation: —

"Đe þer bold ȝebyld
For thee is a house built
 Er ðu iboren pere
Ere thou wert born.
Đe þer mold imȳnt
For thee was a mould shapen
Er ðu of moþer come
Ere thou of (thy) mother camest.
Đe hit ner no iðiht
Its height is not determined,
Ne ðer deopner imeten
Nor its depth measured,
Ner til iloceð
Nor is it closed up,
Hu long hit ðe pere
However long it may be,
Nu me ðe bringeð
Until I thee bring
Wer ðu beon ſcealt
Where thou shalt remain
Nu me ſceal ðe meten
Until I shall measure thee
And ðe molð ſeoð ða
And the sod of earth."

The literal translation of the last line is, "And the *mould* sod there." A. HOLT WHITE.

WILLIAM DE WARENNE, FIRST EARL OF SURREY, AND GUNDRADA HIS WIFE.

(2nd S. v. 269.)

The testimony concerning the parentage of Gundrada, wife of William de Warenne, first Earl of Surrey, is of so conflicting a nature, that, unless fresh evidence be brought to light, it is not likely we shall ever attain certainty. The most probable opinion is, that Gundrada was the daughter of Matilda by her first husband Gorbod, or of William before his marriage, or pretended marriage, with her. If either of these suppositions be true, we can see good reason why William de Warenne speaks in his charter of the relationship between his wife and Queen Matilda, but makes no mention of any such connexion with William. The fact that William speaks of Gundrada in one of his charters as his daughter does not militate against this; for if his marriage with Matilda

were valid, he would probably consider children born before the marriage as legitimised by it, and, in any case, we need not suppose that he would have much delicacy in acknowledging illegitimate issue.

A writer in the *Gentleman's Magazine* for this month (April, 1858, p. 428.) speaks very confidently on this matter, thus; —

"She," Matilda, "was the wife of another man, Gorbod, the *avoué* of St. Bertin, when William fell in love with her, and she had three children prior to her divorce from her first husband: Gerbordo, afterwards Earl of Chester, Frederic, and Gundrada wife of William de Warenne."

Although the above is probably truth, one would have liked to have seen so positive a statement supported by references to the authorities on which it is based, and some notice taken of those that tell the other way.

It will be remembered by many of your readers, that in the year 1845, the remains of William de Warenne and his wife were discovered in the ruins of Lewes Priory. The lid of the leaden coffin in which Gundrada's bones had rested was exhibited before the Society of Antiquaries in the following year. Where their dust is now scattered is unknown to me. K. P. D. E.

ARMY UNDER WILLIAM III.: FOREIGN TROOPS.

(2nd S. v. 81. 235.)

In reply to your Exeter correspondent, A. C. M., I have to state that I know of no complete list of the army (with the names of the officers, &c.) that accompanied William from Holland. That there were many more besides the Bentincks, Tollemaches, &c., is certain: the Vansittarts and the Van Straubenzies for example, the descendant of the latter being our present Commander in Chief in China. I can, however, add to the information contained in my former communication by giving the names of all the commanders of regiments (besides the guards under Lord Auverquerque and the Earl of Portland) which served William as foreign auxiliaries, and the total cost of these foreign troops to this country between 1688 and 1697.

The particulars are from *An Apology of Mr. Jacob Vander Esch, late Paymaster of his late Majesty's Dutch and other Forces*, dated October 21, 1703, from the Hague. The names of the following commanders of regiments appear: — *Horse.* Count of Nassau, Count Waldeck, Marquis of Mompouillan, Earl of Athlone, Mons. Gravemoer, Earl of Rocheford, Count Flodorps, Mons. Obdam, Count Lippes, afterwards Col. Nyenhuys and Vittinghof, Brigadeer Shack, Col. Oyens, afterwards Bar. Recheteren, Bar. Riet-Ezel, afterwards Count Steenbok, Bar. Boncour, Col. Benting, and Bar. Heyden. — *Dragoons.* Col. Marwit. — *Foot.* Prince of Birckefeld, Maj.-Gen. Mackay, Col. Sidney, afterwards Lord Cuts, Col. Wijnbergen, Col. Hagedoorn, Count Nassau, Count Carelson, afterwards Col. Groben and Wilkes, Col. Fagel, Col. Balfour, afterwards Col. Lauder, Prince of Brandenburgh, Col. Tolmach, afterwards Col. Lloyd, Col. Ramsay, and Col. Babington, afterwards Prince of Hessen. The pay of the Horse was from Dec. 21, 1688, to (in most cases) Dec. 31, 1697; and of Dragoons and Foot, from January 1, 1689, to different periods, the earliest being March 15, 1689, and the latest March 25, 1699; and the total charge was 2,885,73*l.* 6*s.* 2*d.*; add Danish forces from April 1, 1692, to Oct. 13, 1694, the Saxe-Gotha forces from April 1, to Nov. 1, 1692, and incidental expences, and the total cost of the foreign troops under William was 3,254,740*l.* 3*s.* 6*d.*

Wm. Durrant Cooper.

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Replies to Minor Queries.

The Enthusiasm of Methodists and Papists compared (2nd S. v. 340.) — In what year did this book first appear? Lowndes says 1749, 1751–2, 8vo. G. N. quotes an edition 1751–2. My own copy, in 2 vols. 12mo., bears the date of 1754, but it is not described as the second edition. Another impression, with notes, introduction, and appendix, by Richard Polwhele, was published in 8vo. in 1820. G. N. may turn to Southey's *Life of Wesley* (ii. 334.), who tells us that Wesley, who in all his other controversies preserved a gentle tone, "replied to Bishop Lavington with asperity — the attack had galled him; he could not but feel that his opponent stood upon the vantage ground."

There is a beautiful passage in Wesley's *Journal* alluding to a meeting in Exeter Cathedral on a very solemn occasion between the controversialists, when they doubtless were in perfect charity with each other. J. H. M.

Bird's-eye Views of Towns (2nd S. v. 299.) — There are many curious old views of Glasgow scattered among different publications, which I am not aware are to be found in any collected form. In the edition of the *History of Glasgow*, by M'Ure, published 1736, there were a number of these. The *new* edition by Mr. Vean, 1830, has two plates (I think a reproduction) of the city, from the S.E. and N.E., both 1693. Some interesting *local* engravings were done about a century ago in the Fine Art Academy of Robert and Andrew Foulis, printers; and of the same nature, in street views and public edifices, a series by Denholm in *History of Glasgow*, 1804; and perhaps the latest, an ornamental quarto work by Joseph Swan, engraver. The late *Bailie* Bogle of Glasgow several years since, at his private

expense, brought out a considerable collection of the antiquarian buildings of the city, now or formerly existing, in large-sized lithographic coloured plates, which may yet be had through purchase, though scarce. I possess two very faithful water-coloured drawings, on a good scale, by a deceased excellent artist, Andrew Donaldson, of the Cathedral, Fir Park, and ancient "Drygate" Street adjoining, taken in 1820; and I believe that before the "Archbishop's Castle," near the Cathedral, was entirely removed in 1792, to make room for the present Royal Infirmary, sketches were made of that renowned fortress, and are still preserved there, but I have not seen them. G. N.

Sanscrit MSS. (2nd S. v. 236.) — The MSS. mentioned by E. H. A. are: —

1. The Adhyātma Ramayana (as it ought to be written); a poem on the adventures of Rama (one of the incarnations of Vishnu), attributed to Vyasa Deva — a different work from the larger and more celebrated one of Valmiki.

2. The Parva (section), entitled "Sabha" of the *M.* The second of the eighteen sections or cantos, of which the Giant Epic of the Hindus, the *Mahabharat*, consists. This poem contains over 100,000 slokas, or stanzas, and has been printed at Calcutta in four mighty quartos.

The value of these MSS. would depend upon various considerations, which could not so well be settled without seeing them, such as age, condition, and writing, &c., but as MSS. independently, both together under *5l.* probably. A. B.

The Missal in Latin and English (2nd S. v. 323.) —I made a Note many years ago that the first translation of the Missal into English was made by the Rev. Chas. Cordell; but whence I derived the information I cannot now recollect. It was probably from the late Rev. Dr. Kirk, whose knowledge and accuracy in such matters is well known. But that Mr. Cordell published *The Divine Office for the use of the Laity*, in 2 vols. 12mo., privately printed in 1780, there can be no doubt. For the Declaration of the author, at the end of each volume, submitting his work to the judgment of the Church, is signed with these initials, "C. C. C. A. D. A.," which must, I think, stand for *Carolus Cordell Catholicæ Academiæ Duacensis Alumnus*. Mr. Cordell was the missioner at Newcastle-upon-Tyne, and died there January 26, 1791. This makes it probable that his work was printed at Newcastle. I may here note that I have a subsequent edition of the same work, but "with corrections and additions" by Rev. B. Rayment, printed at Manchester by Haydock in 1806, in 2 vols. 12mo.

Now as to the variations which MR. GEORGE OFFOR states that he found both in the English and Latin, the Roman Missal does not confine the selections from Scripture for Introits, Offertories, and so forth, or even occasionally Lessons, as in some of the Ember Saturdays, to the exact words of the sacred text, but frequently omits sentences or portions of sentences, as in the instance adduced from the Introit for the 3rd Sunday of Advent, which will be found with the same words omitted in all Roman Missals, and also in the old Sarum Missal. As to variations in the English version, they are common enough in our earlier Prayer and Service Books, though uniformity is most desirable.

The expression in the Preface (not the Prayer) for Passion Sunday, "ut qui in ligno vincebat, in ligno quoque vinceretur," evidently means that Satan having conquered by *means of a tree*, that is, by persuading Eve to eat the fruit of the tree, should himself be conquered by the true tree of life, the holy cross of our divine Redeemer.

On comparing the *Missal* of 1737 with the *Divine Office* of 1781, they certainly do not correspond either in translations or titles; but are different works, and not likely to have proceeded from the same author. Who first translated the Missal into English is, therefore, a question still to be answered. F. C. H.

Emett's Family (2nd S. iv. 233.) — S. N. R. states that "in the will of Christopher Emett, dated April 30, 1743, he mentions his wife Rebecca, his sons Thomas and Robert, his nephew Christopher Emett, son of his brother William, his sister-in-law, Elizabeth Temple, of Dublin;" and it is asked who this Elizabeth Temple was, and how she was sister-in-law to Christopher Emett? As S. N. R. does not speak positively, but merely presumes that Robert Emett, M.D., the father of the patriot, was the second son of the testator Christopher Emett and Rebecca his wife, I would, by way of inducing farther inquiry, merely suggest that the testator set down his sister-in-law's maiden name when he called her Elizabeth Temple, and that she was the wife of his brother William: that Robert Emett, M.D., was the son of William Emett and Elizabeth Temple his wife, which would account for and fall in with the eldest son of Robert Emett, M.D. being named Christopher Temple Emett after his grandmother, and would also chime in with what an old lady from Ireland, now dead, stated to me some years back, viz. that Robert Emett's (the patriot) grandmother was a Temple whose family had come from the north of England to Ireland, and asking me if he was not so a relation of my own. R. G. T.

Return of Sight, or Second Sight (2nd S. iv. 225.; v. 324.) —I hope, for the credit of "Mr. Patrick Wian," that he did not really give the account of himself quoted by G. N. If he did so, I fear we must consign the "Minister of Lesbury" to that class,—so numerous, alas! in all ages of the world

—who say the thing that is not. That he reached the age of 110 years, is all but incredible; but that about that time he cut new teeth, and regained his hair! . . . . With respect to the question—the main point of G. N.'s Query—Whether sight once lost can spontaneously return in old age?—I may observe, that the wonderful stories of this kind which one hears and reads of, when true, can be accounted for in the following way:—If the blindness—partial blindness rather—be the result of *cataract*, it may happen that after the crystalline lenses have for many years been opaque, one of them may suddenly fall down, so as to leave the pupil wholly or partially unobstructed; and when this occurs, sight may be instantaneously restored to the affected eye. Such cases are a godsend to quacks; because the restoration of sight, which is due to an accident quite beyond their control, is of course attributed by them and by their dupes to the efficacy of some wonder-working lotion or drop, which may have been in use at the time. People in general are so ignorant of the physiology and diseases of the eye, that all non-medical accounts relating to such subjects, even if proceeding from the patients themselves, are utterly worthless. JAYDEE.

I can supply your correspondent, G. N., with one example of second-sight which has recently come under my own observation.

About three weeks ago I was at a bookseller's, selecting a volume or two, and laid one of very small print, entitled *The Biographical Portrait Gallery*, on the table. An old lady who was in the shop, a neighbour of the bookseller's, took it up and read a portion of it. It was remarked what good eyesight she must have to be able to read it. She replied she could thread the smallest needle; and farther added, that she recovered her eyesight after a severe fit of illness, before which she had worn "glasses" for thirty years. She informed me she was seventy-eight years of age.

M. E. BERRY.

Mediæval Seals (2nd S. v. 274.)—MR. BRADLEY may obtain casts of many mediæval seals of Doubleday, Little Russell Street, Bloomsbury; but the best are sold by a perambulating dealer, named Ready, who is generally on a tour after fresh seals. I think an application addressed, under cover, to J. G. Bayfield, Esq., Magdalen Street, Norwich, would probably find him.

RUSTICUS MUS.

Ledbury Monument (2nd S. iv. 492.)—I have waited with some interest for an answer to the question relative to this monument, signed M. E. MILES. I am not much acquainted with heraldry, but I think it will be found that the arms are not of the royal family of England, although they may be of some of the Welch princes. Another conjecture has been that it is the tomb of Catherine d'Audley, relative to whom a well-known legend exists in the locality. She was the grand-daughter of Sir John Giffard of Brimsfield, whose arms were three lions passant. He married Maud, the widow of William de Longespee, the grand-daughter of Walter de Clifford, sheriff of Herefordshire *temp.* Henry II., and the brother of Fair Rosamond. Katherine Audley was a recluse at Ledbury. Another conjecture has been that it is the monument of a prioress of Aconbury, a monastery in the county, about fifteen miles from Ledbury, though I cannot ascertain upon what foundation. I believe, however, it was not unusual on the suppression of the monasteries to remove valuable monuments to neighbouring parish churches; and some slight confirmation is afforded of this fact by the circumstance that a Joan de Ledbury was prioress of Aconbury in 1 Hen. IV. (see Duncombe's *History of Herefordshire*).

GEORGE MASEFIELD.

Ledbury.

Coward (2nd S. v. 314.)—I should think this word was in use before the Portuguese language was known, and is probably derived from *cowherd*, a term of contempt applied by the Normans to the Saxon peasantry. We retain *shepherd*, but not *swineherd* or *cowherd*. H. T.

Miscellaneous.

NOTES ON BOOKS AND BOOK SALES.

We do not know how we can better direct the attention of our archæological friends to the value of the recently published volume by the Archdeacon of Cardigan, entitled *Essays on various Subjects, Philological, Philosophical, Ethnological, and Archæological, connected with the Prehistorical Records of the Civilised Nations of Ancient Europe, especially of that Race which first occupied Great Britain*, than by the following enumeration of the various subjects which are discussed in it, with no small amount of learning and ingenuity. They are as follows:—On Carn Goch, in Caermarthenshire; On the Early Intercourse between the Eastern and Western World, and on Celtic Coins; On One Source of the Non-Hellenic Portion of the Latin Language; The Virgilian Cosmogony; On the Aristotelian Expression "ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ"; A Selection from certain Archæological Papers written by the Archdeacon of Cardigan; Extract from an unpublished Archæological Paper; On the Megalithic Structures in Auvergne; Primitive Tradition, a Letter to the Edinburgh Review; The Antiquity of Celtic Coins; A Few Observations on certain very Ancient Traditions among certain Primitive Nations; The Ancient Phœnicians and their Language; The Written Records of the Cumri; On the Difference between the Cumraeg and the Gaeleg; On the Great Ethnological Theory; On the Antiquity of certain Welsh Manuscripts.

The Quarterly Review, which has just been issued, opens with a clever article on Boswell's *Johnson*, in which the writer does that justice to Boswell, which Boswell never did to himself. The other lighter articles are "Fictions of Bohemia," and "Italian Tours and Tourists." We have an Art biography, in the paper on "Michael An-

gelo;" and a good article on "Public Speaking," a subject which seems at length to be receiving the attention it deserves. There is a clever sketch of the "Progress of English Agriculture," and a painful one of "The Siege of Lucknow;" while the political character of the *Review* is fully sustained in the closing paper on "France and the late Ministry."

If there be left in England any "home-keeping youths," they owe much to Mr. Robert Bell, who has just put forth a well-filled volume of *Wayside Pictures through France, Belgium, and Up the Rhine*, in which they may find such graphic and gossiping descriptions of everything that is interesting in the countries traversed by Mr. Bell, as may compensate for their stay-at-home destiny. Those who have had the better fortune to follow Mr. Bell's footsteps, will rejoice in his book as a pleasant memorial of their own journeyings.

Coleridge once called himself a man of infinite title-pages. Mr. Timbs is a man of "happy title-pages." We know no writer of the present day so lucky in the choice of his subjects, or who works his subjects with more success. His new volume, *School Days of Eminent Men*, is a fresh instance of this. The idea is a happy one, and its execution equally so. It is a book to interest all boys; but more especially those of Westminster, Eton, Harrow, Rugby, and Winchester; for of these, as of many other schools of high repute, the accounts are full and interesting.

Mr. Chappell's amusing and instructive work on the *Popular Music of the Olden Time* increases in interest as it approaches its conclusion. The twelfth Part, which has just been issued, and gives us the history, literary and musical, of some twenty-seven of our most favourite airs, is certainly well calculated to add to Mr. Chappell's reputation as a most zealous, painstaking, and intelligent antiquary; and few will rise from listening to the airs here preserved, or from reading the curious notices of them which Mr. Chappell has here recorded, without a feeling of satisfaction. His history of the old "Waits" is peculiarly interesting; and every Wykehamist will be delighted with his account of "*Dulce Domum*," and the manner in which he has traced the authorship of the words to "Francis Turner," the well-known Bishop of Ely, and of the music to John Reading, the organist of the College, and the composer of the three Latin Graces which are still sung at the Annual College Elections.

On last Monday and Tuesday Messrs. Sotheby and Wilkinson sold a collection of works illustrative of poetical and dramatic history, particularly remarkable for the early editions of the separate pieces of our standard Poets. The Catalogue informs us that it is the property of "A well-known Collector," and a cursory glance at its contents will convince any one of his unwearied diligence and commendable taste in collecting these literary rarities. But, alas! instead of finding this TEMPLE OF THE MUSES filled with groups of philologists and critics gallantly bearing off at high prices those rare and curious nuggets, we regret to find the majority of them sold for a trifle more than the price of waste paper. The most remarkable exceptions were the following: — Ed. Spencer's Colin Clout's Come Home again, first edition, 4to. 1595, *3l. 5s.*—A Complete and very rare Series of the Catalogues of the Annual Exhibitions of the Royal Academy from 1769 to 1854, *8l.* — Thomas Gray's Poems, with designs by Bentley, being Horace Walpole's reserved copy, with the names of the engravers in MS., also interesting notes in his autograph, fol. 1753. *3l. 7s.*

Henry Howard, Earl of Surrey. The Fourth Boke of Virgill, intreating of the love betwene Aeneas and Dido, translated into a strange metre by Henry, late Earle of Surrey, worthy to be embraced. Black-letter, excessively rare, and probably unique. John Day, for William Owen, dwellyng in Paternoster Rowe, at the sygne of the Cocke, without date. First edition, unseen by all our old bibliographical and poetical antiquaries; by Ames it is not mentioned; Herbert, Dibdin, and Lowndes record its title, the latter from the former's notice; Dibdin in his Typog. Antiquities, lamenting that Herbert had not given a further account of it, and doubting if it was printed by John Day. *20l.*

Horæ Beatæ Mariæ Virginis, cum Kalendario. Manuscript of the 16th century on vellum, the text written in double columns, very numerous initial letters enclosing small miniatures, executed with considerable skill; the capitals (of which there are many hundred) in colours, heightened with burnished gold; the Kalendar decorated at the foot of each page with small circular miniatures, exhibiting the usual occupations of the Months and the twelve signs of the Zodiac, some nearly obliterated; figures of the Evangelists on the margins, &c. From the costume of the various whole-length figures portrayed in this volume it may be pronounced as of English execution. It is unfortunately imperfect. *6l.* 8s. 6*d.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

THE PRINCIPLES OF THE DOCTRINE OF LIFE ANNUITIES. By Baron Maseres. 1783.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

DWINN'S HERALDIC VISITATION OF WALES. By Meyrick. 2 Vols. Folio.
FOX'S SPEECHES. 6 Vols.
NIMROD ON HISTORY AND FABLE. 4 Vols. 8vo.

Wanted by *C. J. Skeet*, Bookseller, 10. King William Street, Strand, W. C.

FRIENDS IN COUNCIL. 2 Vols. Crown 8vo. Pickering.

Wanted by *T. Hatchard*, 187. Piccadilly.

MANT'S FAMILY BIBLE. Parts 2 and 4. Oxford. 1817. Small paper in *blue* wrappers.

Wanted by *Messrs. Rivingtons*, Waterloo Place.

Notices to Correspondents.

During the last two weeks we have received so many papers of interest, including Mr. Smith on the Candor Pamphlets and the Authorship of Junius; *Dr. Doran on the* Merino Flocks of Louis XVI. and George III.; Difficulties of Chaucer, No. II; Old Proverbial Phrases; Music in the Universities; William Pulteney, Earl of Bath; Milton's Blindness; Cardinal York and the Stuart Papers; Honour of a Peer; Shakesperian Articles by Mr. Arrowsmith and Mr. Singer, &c., *that we are compelled to crave the patience of their writers. They shall be inserted as rapidly as our space will admit.*

M. J. J., *the writer of the article respecting the* Applebee Family *in* "N. & Q." *of April* 17, *and* M. E. M., *whose paper respecting* Ghost Stories *appeared in* "N. & Q." *of April* 3, *are requested to say how letters may be addressed to them.*

MAG. *Will our correspondent send us the paginal reference in Joceline of Brakelond where the Antiphon is mentioned; also the edition, Latin or English, he has consulted. — The authority for Bishop Jeremy Taylor's marriage with Mrs. Joanna Bridges is Jones's [not Smith's] manuscripts. Consult Taylor's Works, by Heber and Eden,* vol. i. pp. x. xxxv. edit. 1854, *and Willmott's* Jeremy Taylor, a Biography, p. 118, edit. 1847.

SHAGIRD. *Hodges Shaughsware's monument was erected just without the consecrated burial-ground of St. Botolph, Bishopsgate, so that it was most probably destroyed when New Broad Street was built. A more perfect translation of the inscription is given in Maitland's* London, vol. ii. 1085.

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom also all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, MAY 8. 1858.

Notes.

IZAAK WALTON AND HIS EPITAPH ON HIS WIFE ANNE KEN.

During my residence at Malvern in the summer of last year, it was of course a very natural consequence that I should more than once visit Worcester Cathedral. There are so many features of beauty and interest in this gracefully-venerable edifice, and some of the most ancient parts of it have been so well preserved, that it was especially gratifying to me to witness the very judicious manner in which the Dean and Chapter were conducting the repairs of the building, under the direction of their able architect, Mr. Perkins. In my examination of those repairs, I was accidentally attracted by observing a monument erected against the east angle of the north wall at the extremity of the Lady Chapel, to the memory of Anne Ken, the wife of Izaak Walton. As I remembered that the pious old angler himself was interred in the south transept of Winchester Cathedral, and that Ken was of a Hertfordshire family settled in London, and became Bishop of Bath and Wells, — I was at a loss to know how it came to pass that she was buried in this place; but on turning to the *Life of Bishop Ken*, by the Rev. W. L. Bowles, and to Sir N. Harris Nicolas's elaborate *Life of Walton*, — which I supposed to be the best authorities on the subject, — I collected those particulars which I have transmitted to you, for the purpose of stating what I have ascertained relating to Mrs. Anne Walton and her monument, and of requesting farther information from any of your readers and correspondents.

The monument consists of an oval cartouche, within which the following inscription is engraved in the Italic writing character of the seventeenth century: —

"Ex Terris
✠
M. S.
Here lyeth buried so much as
could dye of ANNE, the Wyfe of
IZAAK WALTON,
Who was
a Woman of remarkable Prudence, and of the *Primitive Piety*,
her greate and generall Knowledge being adorned with such true Humillitie, and blest with so much Christian Meeknesse,
as made her worthy of a more memorable Monument.
She dyed (alas that she is dead)
the 17th of April, 1662, aged 52.
Study to be like her."

The excellent woman who is thus commemorated was the eldest daughter of Thomas Ken, an attorney in the Court of Common Pleas. She was born about the year 1610; and Rachel Floud, the first wife of Izaak Walton, having died August 22, 1640, some six years afterwards he married this Anne Ken, the sister of Thomas Ken, who long afterwards became the eminent and patriotic Bishop of Bath and Wells. In the Memoir of this prelate published by Mr. Bowles in 1830, are several very interesting notices of the family of Izaak Walton, derived from his own manuscript entries in his Common Prayer-book, then in the possession of Dr. Herbert Hawes, Prebendary of Salisbury. One of those entries supplies the reason for the erection of the monument which I had noticed at Worcester.

"Anne Walton," says this record, "dyed the 17th of April, about one o'clock in that night, and was buried in the Virgin Mary's Chapel in the Cathedral in Worcester, the 20th day."

"It must not escape observation," adds Sir N. H. Nicolas, after inserting this extract, —

"That Dr. Morley was Bishop of Worcester at the time when Mrs. Walton died in that city; and as neither Walton nor herself appear to have had any relations there, it is reasonable to suppose that they went on a visit to him.—Dr. Morley was, however, regularly, and, almost daily, in the House of Lords, from December 1661 to the middle of May, 1662: but the Waltons probably continued at the palace whilst the Bishop attended his parliamentary duties."

It is, perhaps, still more probable, that the Bishop had sent them thither for the benefit of Mrs. Walton in her last illness; but no particulars of her decease are known, and it is doubtful how far her husband was prepared for her loss by any previous invalid condition.

There cannot be a question that he was tenderly attached to her, nor that he himself composed the pathetic epitaph in Worcester Cathedral, the original draught of it being also contained in his Prayer-book. The variations which it shows are remarkable and curious; as may be seen by the interesting facsimile of the manuscript published by Mr. Bowles. The commencement "*Ex Terris D. M. S.*" is not in the original, and was probably supplied to Walton by Bishop Morley. Mr. Bowles then observes, that —

"The epitaph, as first written, appears with the words '*of* primitive piety,' instead of '*the* primitive piety;' the words '*the* primitive' appear as corrections; it seems to me designedly, to imply that *her* piety was *that* primitive piety which the Church of England professed, and therefore the correction was important."

At the close of the epitaph, the original words were "Alas! Alas! that she dyed;" and though Walton himself altered the passage to "that she is dead," he still retained both the exclamations of sorrow. It is also worthy of notice that in the manuscript draught, after the words "she dyed" is a line of imperfect marks which nearly form letters, but are still quite illegible in the facsimile, though it is possible that an acute observer might decypher them in the original writing.

If any of your friends can illustrate this subject by farther information, I shall feel myself both interested in receiving it, and glad to have drawn your attention to the inquiry.

William Tite.

42. Lowndes Square.

RICHMOND NEW PARK.

The White Lodge, otherwise the New or Stone Lodge, in the above royal park, which has become the residence of his Royal Highness the Prince of Wales, is situated in the parish of Mortlake, and is often confounded with a building long since razed to the ground, and to which Swift alluded when he says*,—

"Sing on I must, and sing I will
Of Richmond-Lodge† and Marble-Hill."‡

This last lodge, having been the Duke of Ormond's, was, after his attainder, purchased by the Prince of Wales (George Augustus, afterwards George II.). The New Park, as is well known, was formed by Charles I., and, unfortunately for him, his arbitrary and despotic measures in effecting his purpose embroiled him with all the neighbouring landholders and persons resident in the vicinity; and Lord Clarendon (*History of the Rebellion*) thinks that primarily these circumstances might have somewhat contributed to his unhappy fate; and his intolerance created a determined resistance to the wishes and control of the Court for more than one hundred years. The Lodge, now occupied by the Prince, was originally erected by George II., and intended as a rural retreat for his Majesty and the Royal Family when they took the diversion of hunting in the park. The part built by George II. was of Portland stone, to which the Princess Amelia, when ranger of this park, added wings of brick. The Lodge is situate upon an eminence at the head of a large piece of water, and commands a delightful prospect over one of the finest parks in the kingdom.§ *The Star* of Thursday, June 4, 1801, states that his Majesty had made a present of the large stone lodge to Mr. Addington.‖ It was in the year 1805 that Humphrey Repton was desired to visit this seat, and he proposed the alterations which were afterwards carried out.* After Lord Sidmouth's death it was assigned to the Duchess of Gloucester. There was another noble edifice in this park, built by Sir Rob. Walpole when ranger, and which was a favourite retreat of his; it was called the Great Lodge, or Old Lodge, and Deputy Ranger's Lodge. Of this elegant building I know but of one published engraving.† This was formerly the residence of Philip Medows, Esq., father of that distinguished general, the Right Hon. Sir W. Medows, K.B., Governor of Hull. This lodge was pulled down a few years ago.

I subjoin some extracts which, in some instances, are indicative of the *furore* with which royal and noble personages pursued the chase in the above park at the periods specified.

1647. A letter from Colonel Edmund Whalley states that

"the King [Charles I.] was a hunting on Saturday, 28 Aug^st, in New parke, killed a Stag and a Buck: afterwards dined at Syon,—stayed 3 or 4 hours with his Children,—and then returned to Hampton Court, where there is great resort of all sorts of people to him."—*Perfect Occurrences*, Fryday, September 3rd, 1647.

In the same publication, at p. 236.: —

"The King at Hampton,—the Dukes at Syon-House,—the Prince Elector at Richmond,—the Duke of Yorke with the Lords were hunting in the New Parke at Richmond, where was good sport,—the King chearefull and much Company there," &c.

1723. Lady Mary Wortley Montagu, in a letter to the Countess of Mar, Oct. 20, 1723: —

"You may imagine poor gallantry droops; and except in the Elysian shades of Richmond, there is no such thing as love or pleasure."—*Works of Lady M. W. Montagu*, in 5 vols., London, 1803, vol. iii. p. 140.

In the same volume, p. 150., she also writes to the Countess of Mar, —

"I pass many hours on horseback, and I'll assure you ride staghunting, which I know you'll stare to hear of. I have arrived to vast courage and skill that way, and am as well pleased with it as with the acquisition of a new sense. His Royal Highness‡ hunts in Richmond Park, and I make one of the *beau monde* in his train. I desire you, after this account, not to name the word old woman to me any more. I approach to fifteen nearer than I did ten years ago, and am in hopes to improve every year in health and vivacity."

In *Letters of the Countess of Suffolk*, 2 vols., 1824, she writes in vol. i. p. 376. to Mr. Gay,—

"We hunt here with great noise and violence, and have every day a very tolerable chance to have a neck broke."

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* *A Pastoral Dialogue.*

† It was advertised in the *London Gazette* of Saturday, June 27, 1719, for sale, by way of cant, as the estate "*late of the late*" Duke of Ormond, who was then an exile attainted of high treason; and there is a very fine engraving of it by *Châtelain.*

‡ Marble-Hill, built by the Countess of Suffolk, at Twickenham.

§ See *Vitruvius Britannicus*, by Woolfe and Gandon, 5 vols., Lond. 1767, vol. iv. plates 1, 2, 3, and 4., the Lodge in Richmond Park; architects, Wright and Morris; engraved by Miller.

‖ It was on this occasion that Mr. Canning, alluding to Mr. Addington's *sobriquet* of the "Doctor," called it the Villa Medici.

* These are given and contrasted with its former state in coloured plates in *Fragments on the Theory and Practice of Landscape Gardening*, by H. Repton and his Son, London, 1816, 4to.; and in *Landscape Gardening and Architecture*, of the late Humphrey Repton, by J. C. Loudon, London, 1840.

† In the *Seats of the Nobility and Gentry*, engraved by W. Watts, oblong 4to., 1779, plate 16., and drawn by George Barret, R.A.

‡ George Augustus Prince of Wales (*postea* Geo. II.).

1728. *The Craftsman* describes the hunting of the Court on August 3, 1728, in the New Park, and says Wednesdays and Saturdays are fixed for the diversion for some time.

Read's Journal of Saturday, August 24, 1728, speaks at much length of the hunting in the New Park on the previous Saturday, and adds, his Majesty, the Duke, and the Princess Royal* hunted on horseback. Her Majesty and the Princess Amelia hunted in a four-wheel chaise, and the Princess Caroline in a two-wheel chaise; and the Princesses Mary and Louisa were in a coach. Sir Robert Walpole attended as ranger, clothed in green, &c.

The London Journal of September 7, 1728, says, on the previous Saturday the Princess Royal had the misfortune to fall from her horse while hunting, but received no hurt.

The Craftsman, relating the chase of August 21, 1731, mentions that the horse of Viscount Malpas, son-in-law of Sir Robert Walpole, fell, and the Prince of Wales†, being in full speed, with great difficulty prevented his horse running over him, as he lay on the ground.

The Country Journal, alluding to the hunting on September 14, 1731, says, Sir Robert Walpole's horse fell with and threw him, but he received no hurt, yet her Majesty ordered him to bleed by way of precaution.

The following appears in the *Gentleman's Magazine*, vol. i., for September, 1731:—Tuesday, September 14, being Holy-rood Day, the King's huntsmen hunted their free buck in Richmond New Park with bloodhounds, according to custom. Φ.

CARDINAL YORK: THE STUART PAPERS.

By way of supplement to a recent communication of mine, I beg to place at your disposal a translated copy of the will of Cardinal York, to whom, as the last of the Stuarts, an interest attaches. I am not aware that it exists in any accessible form; and you will probably be glad to preserve it in "N. & Q."

It is satisfactory to learn from the editorial remarks which succeeded my communication, that those interesting documents, known as "the Stuart Papers," were purchased by George IV., and partially published; but from a paragraph which appeared in 1844 in the *Dublin Evening Post*, I am inclined to imagine that a valuable portion of the family papers of the Stuarts is still preserved at Rome. The *Evening Post* is a Catholic journal usually well informed on Roman gossip. Assuming that such papers do exist, I repeat the opinion already expressed, that the liberality and literary taste of the present Pope would probably sanction access to them for historical purposes:—

"We, Henry Benedict Mary, son of James III., King of England, Scotland, France, and Ireland, Cardinal of the Holy Roman Church, Bishop of Frascati, considering that we are mortal, and not knowing the time and the hour when Almighty God will be pleased to call us to him, have resolved, now that we are in good health, and in the full enjoyment of all our faculties, to make our last disposition, and to provide, as well as to that which relates to our funeral, as for the salvation of our soul and our temporal affairs. In consequence we dispose, by our last will, in the manner following:—

"We repose such full confidence in our dearly-beloved friend Monsignor Angelo Cesarini, Bishop of Milesi, and Rector of our Seminary; he has ever given us such great proofs of his integrity, fidelity, discretion, high respect, and love for ourselves, that we are satisfied it is our duty to confide to no one but him the important deed with which we are now occupied.

"Of all our real estate, household goods, money, diamonds, rings, jewels, credits, and rights of our royal house, which belong to us, of whatsoever kind and nature they may be, and wherever placed, situated, or established, of every right of our house and family, belonging to and devolved on us, accepted, or acknowledged, transmitted or transmissible, we appoint, declare, and institute for our universal fiduciary heir the above-named Monsignor Cesarini, Bishop of Milesi, and Rector of our Seminary, with whom we have daily passed the greatest part of our life, and to whom we have especially confided our precise will and dispositions: consequently, we will and ordain that what shall be declared, commanded, desired, and explained by him, shall be considered as if we had really declared, commanded, and willed it ourselves, such being our will, communicated and entrusted to him, concerning whomsoever shall succeed to our inheritance and to all our rights, credits, and possessions, as well as our legacies of whatever kind, quality, and quantity they may be, bequests, the execution of which we have equally confided to him, and also concerning the disposal of our chapel and sacred ornaments, jewels, or plate belonging to the same chapel.

"For the disposal of these objects, we declare that we have in our possession a special apostolic Indulto from the Sovereign Pontiff Benedict XIV. We likewise recognise in the above-named prelate the right of disposing of anything belonging to us, for which purpose we have already declared to the said fiduciary heir our sentiment and will.

"We also expressly declare that all the objects which shall be found in our inheritance, real estate, household goods, plate, trinkets, diamonds, jewels, and orders, as well as the insignia of our crown, decorations, valuable effects, credits of our royal house, our proper actions, rights and claims of what kind soever they are, belong specially and fully to us, are of our free property and possession, inasmuch as they are derived partly from the inheritance of the ancestors of our royal house and family devolved on us, and partly as bought and accumulated by us.

"We further declare and direct that our above-named fiduciary heir shall not be compelled by any one to manifest, declare, and explain the trusts we have committed to him, so long as he shall not think it proper and convenient to do so, being our pleasure that he may have all the convenience necessary to make any such communication or declaration, either entirely or partially, according to the circumstances and seasons which he shall judge most proper, such being our determination and our precise or very will. And should it ever happen that any person,

* Who afterwards married the Stadtholder.
† Frederick Lewis, father of George III.

even of SOVEREIGN RANK, and under any pretext, pretension, and title whatever, attempt in any manner to compel him, before he shall himself desire to make such a manifestation, declaration, and explanation, wholly or in part, in that case we appoint, declare, and institute himself our universal proprietary heir, with full liberty to enjoy and to dispose of our inheritances, moveable and real goods, rights, as above-named, and without any condition or restitution whatever. We will, moreover, and ordain that if there shall be found annexed to the present disposition, or on (or near) our person, or in our palaces of Rome and Frascati, or with our above-named fiduciary (or trustee) other papers signed by us, they are to be considered as forming a substantive part of the present disposition, and our said fiduciary heir shall give full execution to their contents with the greatest punctuality and exactitude, and we doubt not, but, on the contrary, we feel assured, that he will conform to, and execute them.

"We moreover declare that in consideration of the great losses we have suffered at the period of the revolution in Rome (1798), not only in our funded property and the furniture of our palaces, plate, and other valuable things, and on account of other applications we were previously bound to make of our jewels and other effects in order to assist the Government, at the request of the Sovereign Pontiff, it has not been in our power to follow in this fiduciary disposition, as it was our desire, the impulses of our heart in those things concerning ourselves and our inheritance, and the persons in our service, and those likewise who might deserve our regard.

"Finally, it is our intention to renew here, and to consider as expressly inserted in it, our protest * deposited in the acts of the notary Cataldi, on the 27th of January, 1764, and published on the 30th of January, 1788, at the death of our most serene brother, relative to the transmission of our rights of succession to the throne and crown of England in behalf of the Prince on whom they devolve by right (*de jure*), by proximity of blood, and by rights of succession; we declare to transmit these rights to him in the most explicit and solemn form. Such is our last will and testamentary disposition, dictated word by word (*de verbo ad verbum*). It is our will that it have perpetual validity, and the best and most valid title competent to us (to give it).

"Given at our residence in Frascati, on the 15th day of July, 1802. "HENRY ROI."

WILLIAM JOHN FITZ-PATRICK.

* It appears that in this protest the succession is thus eventually regulated. It reascends to Henriette Anne of England, daughter of Charles I., born the 16th June, 1644, and married the 31st March, 1661, to Philippe of France, Duke of Orleans, brother of Louis XIV. (the celebrated "Madame" of Bossuet's "Funeral Orations"). This princess had by Philippe, a prince, who died at a tender age; Maria Louisa, wife of Charles II., King of Spain, who died childless; and Anne Maria of Orleans. This last married the 10th April, 1684, Victor-Amadeus-Francis, Duke of Savoy, afterwards King of Sardinia, in 1720. His successor, Charles Emanuel III., gave existence to Victor-Amadeus III., who reigned in 1788 (the period of the publication of the above protest), and who, according to the Anglo-Catholic laws, was called to the throne of England for the Stuarts, as representing Anne Maria of Orleans, daughter of Henriette Anne of England, and grand-daughter of the unfortunate Charles I. — *Note of the Chevalier de Berardi.*

MILTON'S BLINDNESS.

In some of his earlier biographies I have seen it stated that he had weakness of the eyes from childhood, which was aggravated by midnight studies, an infirmity inherited by his daughter Deborah, who is reported to have been obliged to resort to spectacles at the early age of eighteen.

The date of total blindness is fixed by some at about the time of his answering Salmasius, or two or three years preceding his second marriage.

Wilmott, in his *Lives of the Poets*, says, —

"Soon after the summer of 1651, after his removal from his apartments at Whitehall to a house in Petty France, Westminster, he was suffering under almost total blindness, *being entirely deprived of the sight of one eye*, yet continued to discharge his office with the assistance of his nephew Edward Phillips. *In the following year his sight was completely gone.*"

To some extent, and perhaps with the exclusion of the last paragraph, this is probably correct, but it is not quite evident that total darkness came upon him till 1654.

On Feb. 22, 1652, he addressed a letter to the Lord Bradshaw, recommending Mr. Marvel for some employment, wherein he writes, —

"If the council shall think y^t I need any assistance in y^e performance of my place upon the death of Mr. Wakerley, tho' for my part I find no encumbrance of that w^ch belongs to me, except it be in point of attendance at conference w^t Ambassadors, w^ch I confess *in my condition* I am not fit for."

This letter (probably holograph) is preserved amongst our national records, and doubtless alludes to the gradual impairment of his vision. His sight had been growing feeble since 1644, as we learn from the translation of his own epistle to his friend Leonard Philaras, Ambassador from the Duke of Parma at Paris, under date of 1654, Sept. 28: —

"*It is about 10 years since, I think, since I perceived my sight to grow weak and dim.* Early in the morning, if I began to read as usual my eyes immediately suffered pain, but after some moderate bodily exercise were refreshed; whenever I looked at a candle I saw a sort of iris around it. Not long afterwards, on *the left side of my left eye, which began to fail some years before the other*, a darkness arose which hid from me all things on that side; if I chanced to close my right eye, whatever was before me seemed diminished. In *the last three years*, as my remaining eye failed by degrees, *some months before my sight was utterly gone*, all things that I could discern, tho' I moved not myself, appeared to fluctuate, now to the right, now to the left; obstinate vapours seem to have settled all over my forehead and temples, overwhelming my eyes with a sort of sleepy heaviness, especially after food, till the evening, so that I frequently recollect the condition of the prophet Phineas in the Argonautics: —

'Him vapours dark
Enveloped, and the earth appeared to roll
Beneath him, sinking in a lifeless trance.'

But I should not omit to say, that while I had some little sight remaining, as soon as I went to bed and reclined on either side, a copious light used to dart from my closed

eyes; then, as my sight grew daily less, darker colours seemed to burst forth with vehemence, and a kind of internal noise; but now, as if everything lucid were extinguished, blackness, either absolute or checquered, and interwoven as it were with ash colour, is accustomed to form itself in my eyes; yet the darkness perpetually before them, as well during the night as in the day, seems always approaching rather to white than to black, admitting as the eye rolls a minute portion of light as thro' a crevice."

The great poet was not altogether free from a regard to his personal appearance, and seems to have prided himself not a little upon the fact that although his vision had fled, yet externally the eye, to an ordinary observer, presented no unsightly deformity; for in his answer to the author of *Clamor Regii Sanguinis*, he says that his "eye to all outward appearance is as clear and free from spot as those who see farthest." This was written when he was over forty years of age. And, again, the well-known sonnet to his friend Cyriac Skinner, commencing

> "Cyriac, this three years' day these eyes, tho' clear
> To outward view of blemish or of spot," &c. &c.

Some time since I had the pleasure of discovering the Hartlib correspondence, consisting of some thousands of letters, treatises, and other curious MSS., and although my examination was but very cursory, I saw enough to convince myself of the probability of its being a mine for researches, especially for hitherto unknown particulars touching Milton and his contemporaries, which would amply repay the zealous inquirer into history. As one of the above-named letters, viz. from the Rev. Mr. Durie to Samuel Hartlib, dated Zurich, Nov. 18, 1654, refers to Milton and his blindness, I may be excused in giving the extract: —

"I wish that Mr. Milton may recover his sight; and I would not have him to despaire of it, because I was told y^t an old man of three score and odd years, blind in the territorie of Sclaphausen, was cured by an oculist, an husbandman in those parts, who took a cataract from his eyes w^ch had covered them so long time, and now he sees perfectly againe. I pray you remember my service to him, and tell him that Vlack hath sent copies of his *Defensio Secunda* into these parts, but in many places vitiously printed, w^ch wrongs the sense, and y^t none of the London print were brought to the Mart of Frankfort. Many here are well pleased that hee hath handled Morus rough; but some think that Morus is wronged. I cannot make any certain judgment of w^t is said of him, but perhaps at Geneva I may learn something more exactly. However it doth not much concerne mee to be curious therein, only, by the by, I may listen after the things w^ch are so much contradictorily debated amongst some here; but truly I believe where there is so much smoke there must bee some fire."

Another letter from Durie to Hartlib, under date of June 5, 1652, also mentions the author of *Paradise Lost*: —

"Mr. Bouchart, one of the ministers of the French church, coming through Holland, did lodge with Salmasius at Leiden; tells me that Salmasius is making readie an answer to Mr. Milton. I pray salute Mr. Milton from me, and let him know this."

Here no allusion whatever is made to his blindness, so I think we may consider that Wilmott has fallen into error in affixing this year as the date, more especially as Hartlib's letter above quoted would seem to intimate that this misfortune overtook the poet in 1654. Cl. Hopper.

MR. JEFFERSON HOGG'S LIFE OF PERCY BYSSHE SHELLEY.

In his recently published *Life* of the poet Shelley, Mr. Hogg has reprinted, *in extenso*, from the notes to *Queen Mab*, a striking version of the legend of the *Wandering Jew*, which Shelley describes as "a translation of part of some German work, whose title he had vainly endeavoured to discover, which he had picked up dirty and torn in Lincoln's Inn Fields." Mr. Hogg professes to believe that this powerful fragment was, in reality, the production of Shelley's own pen; and he refers to several similar attempts at mystification, in confirmation of his impression that Shelley's disclaimer ought not upon this occasion to be accepted as final. This assumption is, however, wholly unfounded. The legend of "Ahasuerus," as given by the poet, is a translation from Schubart, and was first published, in 1802, in a monthly magazine devoted exclusively to German literature, entitled *The German Museum*. This periodical was printed by C. Whittingham, Dean Street, Fetter Lane, for E. Geisweiler and the other proprietors, and the only volumes published bear date respectively 1800, 1801, and 1802. The version adopted by Shelley will be found in its third volume.

Apropos of one or two of Mr. Hogg's own mystifications. He speaks of the father of Harriet Westbrook (the first wife of the poet), as an "ex-coffee-house-keeper," in a tone which is calculated to suggest inferences wholly unwarranted by facts within his own knowledge. The tavern, formerly kept by Mr. Westbrook, was the Mount Street Coffee House (a place of fashionable resort in its day), from which he had retired with competent means, some years before the marriage of his daughter. Although tediously minute on many points which are of the slightest possible interest to the admirers of the poet, Mr. Hogg is singularly reticent on some of the more important features of his hero's biography. The circumstances which led to Shelley's connexion with Harriet Westbrook are very imperfectly explained by Mr. Hogg. The "ex-coffee-house-keeper" had, unhappily for her, placed his daughter at the same school as that in which Shelley's sister was receiving her education; and it was on the occasion of his visits to that expensive but not very care-

fully conducted establishment, that the poet became acquainted with his first wife. Whatever may have been the position of her father at that period, he was both willing and able to allow his daughter 200*l.* per annum; without which, indeed, she and her husband would in all probability have starved. We are told by Miss Shelley, that in marrying Harriet Westbrook after her elopement with him, her brother "had sacrificed himself to a point of honour!" And although Mr. Hogg informs his readers that Mr. Godwin "considered marriage *hateful* and *detestable*," he omits to add, that it was not until after the melancholy death of Shelley's first wife, that the author of *Political Justice* managed to conquer his repugnance to so "unnecessary" a ceremony: when a large inheritance being at stake, he was induced to declare that, although marriage was supererogatory, so far as the man and woman were concerned, *children* should have *fathers* duly recognised by the law!

In 1814 Shelley quitted England, accompanied by Mary Wolstonecraft Godwin; the sole pretext of the poet for his repudiation of his wretched wife being that he had seen some one else whom he liked better! The poor deserted girl (her father having died insolvent in the interim), after suffering great privations, and sinking into the lowest grade of misery, committed suicide by throwing herself into the basin in the Green Park on the 10th November, 1816. Will Mr. Hogg inform the readers of his next volume what the condition of this unhappy woman (hardly more than a child) was at the time of her death; and publish the letter addressed by her husband to the solicitor who appealed to his sense of common humanity in her behalf? When the obstacle to this second marriage was removed, Mr. Godwin not only withdrew his objections, general and particular, to hymeneal ceremonies, but pressed on his daughter's marriage with a precipitancy which might have revolted the feelings of his friends, had the notions of decency which had countenanced their previous connexion been accessible to any such shock. Mr. Godwin's primary object, however, that of securing for his daughter's child the undisputed succession to a large entailed estate, was thus fully achieved; and the rapidity of the progress in morals of its parents, after so long a halt, whatever the fastidious, unpoetical, and unphilosophical world may have thought of it, was, in all probability, an indispensable condition of the arrangement.

Mr. Hogg complains of the "cruel," the "tremendous calumnies" by which his friend, whose life was, he tells us, "more golden than gold," was beset wheresoever he went; but surely the conduct which had led to the depravation and suicide of a wife, whose beauty is described as that of "a poet's dream," and as having been "the peculiar admiration of her husband;" whose faults were for the most part the result of her devotion to his own extravagant theories in ethics and polemics; and which eventuated in his marriage with the person who had not only supplanted her in his affections, but usurped her place in his bed; was not susceptible of very favourable inferences from that portion of the community with whom honour, conjugal fidelity, or even common humanity, is anything but a name. C. R. S.

Minor Notes.

Codex Vaticanus. — Disappointed in the promised edition of Cardinal Mai, I would urge on the authorities of the Vatican the importance of a *facsimile* edition, to be taken by means of photography. Age and use and abuse must have been long in operation on this MS., injuries destined still to continue till time will finally obliterate every trace of this precious document. Three hands in succession can be traced in it as refreshing the characters with new ink. The faithfulness of photographic impressions would give immortality to this MS., and the multiplication of copies without the slightest injury (which it has hitherto sustained from collation real or pretended) would in effect make the MS. itself visible to the microscopic eye of every critic and student. The authorities now in charge of this treasure would be thereby relieved from the dread of injury by persons wishing to consult it, or of its possible loss by fire. The public would also feel secure from further mutilation of the MS. and corruption of the text. The despatch and cheapness of such photographic likeness, requiring no aid of scholarship real or pretended, would ensure an extended circulation of this the most important of MSS., and obviate any necessity for recurring to the original, which might be kept in a fire-proof vault, secure from all accidents, except the corroding hand of time. T. J. Buckton.

Lichfield.

Picture of Ancient London. — In the entrance-room to the banking house of MM. *Vischer et fils*, at *Basle*, there is an old painting giving a view of London, taken from the water. Old St. Paul's is there, and the old houses upon London Bridge. This carries the view back to a date earlier than the great fire. Meletes.

Drinking Healths.—The following extracts may be interesting to some of your readers: —

"We have those in our times that are mad on May-Poles, Morrice-dancing, *Drinking Healths* on their *knees*, yea, in their hats (as in the University by Scholars, &c.) Yea, in some places Maids drink healths upon their knees; 'tis vile in men, but abominable in women. There were two persons of quality, that some years since drank

this king's health upon their knees, and not long after sought to betray him: this I have from an eye-witness of good quality." — Hall's *Downfall of May-games.* 4to. 1661, p. 3.

GEORGE OFFOR.

Telegram.—I find the following in the *Washington National Intelligencer* for March 27. As the communication bears the initials of a very old friend of mine, who is eminently qualified to give an opinion upon this and all similar subjects, I send the extract for your use, in any way you may judge best: —

"In the London *Notes and Queries* of November 21, 1857, I find among the 'Minor Notes' the following: —

"'*Telegram.* — The oldest date given to this word as yet is two years ago, and its earliest habitat the United States. It may be carried farther, for it was used in Liverpool four years ago, and nearly as long ago in London. "'HYDE CLARKE.'

"When and where TELEGRAM was first used as a heading for telegraphic intelligence is easily ascertained. On the 27th of April, 1852, in the *Daily American Telegraph*, published in this city, the editor, Mr. THOS. C. CONNOLLY, thus introduced the word: —

"'*Telegram.* — Telegraph means to write from a distance; Telegram the writing itself, executed from a distance. Monogram, Logogram, &c., are words formed upon the same analogy and in good acceptation. Hence Telegram is the appropriate heading of a telegraphic despatch. Well, we'll go it. Look to our heading.'

"The telegraphic despatches in the same paper were accordingly given under the heading of Telegrams. This heading was continued daily for some time, but as it found no favour with the Press of the country it was dropped, and the old heading, 'News by Electric Telegraph,' was resumed. P. F.

"Washington, March 26, 1858."

P. T.

The first English Almanac printed in German form. — I take the following cutting from a recent number of the *Boston Morning Post*: —

"John Gruber, a native of Strasburg, Lancaster county, Pa, and the founder or publisher of the first English almanac printed in the German form, known as 'the Dutch-English Almanac,' died on the 5th inst., at Hagerstown, Md., at the advanced age of ninety years, leaving an aged widow, and an extensive family connection."

W. W.

First Iron Passage Boat.—It is recorded in *The London Magazine* of May, 1820, that

"a boat of iron would have sounded strangely in the ears of our ancestors: we live in an age, however, when nothing seems impossible in mechanics, and may expect to have soon to announce a balloon of *lead.* A malleable iron passage boat was constructed last winter and spring, for the Forth and Clyde Canal Company, by Mr. Wilson, shipbuilder, from the designs, and under the direction of Mr. Henry Creighton, late of Soho, now of Glasgow. The hull was built of iron, in order to avoid the often recurring and expensive repairs to which the wooden vessels had been found liable. Considerable opposition to the plan was made by the persons connected with the navigation of the boats, who said it would be found inconvenient and unfit for the service; but experience has proved it otherwise, and *The Vulcan* has been found to be the most agreeable and manageable of the passage-vessels in every variety of weather, while, though carrying more passengers than any on the old plan, it is as easily tracked as the smallest of them; and from the lowness of the centre of gravity, it admits of a large cabin and awning on deck, where the passengers are better accommodated than in the former way below."

W. W.

Malta.

Roman Antiquities. — The church of Crosby-upon-Eden, four miles from Carlisle, is near the wall of Severus. From the stones of this wall the old church was built; and a larger one being lately wanted, the stones of the wall are again turned to account. At any rate the stones will be saved. N.

Sale of a Negro Boy. — In the account of the trial of John Rice, who was hanged for forgery at Tyburn, May 4, 1763, it is said, "A commission of bankruptcy having been taken out against Rice, his effects were sold by auction, and among the rest his negro boy." I could not have believed such a thing could have taken place so lately; there is little doubt it was the last of the kind. A. A.

Poets' Corner.

White Surrey. — The following ingenious suggestion seems worth transplanting into "N. & Q." from a review of Mr. Hingeston's edition of Capgrave's *Chronicle of England*, which appeared in *John Bull* of the 10th April: —

"The spelling, too, which is elaborately preserved throughout, is an important help in tracing the structure of our words. By the way, we may remark here that Capgrave always spells the name of the country now written Syria as *Surre*, — as does Chaucer at the beginning of the Knight's Tale. Does not this explain the name of Richard's charger in Shakspeare —

'Saddle white *Surrey* for the field to-morrow.'

Surrey meaning a Syrian horse, just as in Richard II. 'roan Barbary' is the name of a barb? We do not recollect that the annotators on Shakspeare have observed this."

T.

Minor Queries.

St. Patrick's Crosier. — In Alban Butler's *Lives of the Saints* the apostle of Ireland is represented bearing a staff with *two* crosses on it, instead of the usual crosier. Is any legend alluded to, or any special authority for such a representation?

C. O. I.

Dedication of a Church to St. Patrick. — Has any church been so dedicated since the Reformation, and would there be any objection to such a course? Several (as at Bloomsbury, Hanover Square, &c.) have been dedicated to St. George, whose very existence has been doubted by some, and his orthodoxy questioned by others: whereas

the character of Patricius is unimpeachable, and his mission a well-recorded fact. C. O. I.

London Stone, Cannon Street. — Can any of your scientific correspondents supply me with the geological character of the above stone, by far the most ancient monument in the city of London, and held by tradition to be its foundation stone? Is there any quarry in the vicinity of the metropolis of the same material? R. W. M.

Medallion of Cromwell. — Can any of your correspondents give me any information as to the probable authenticity and antiquity of a medallion or cast in silver of Oliver Cromwell, lately in the possession of Mr. W. Story of Shrewsbury, and now in private hands? It is a profile likeness about four inches long, and in very high relief, and represents the Protector in armour, with bare head, and very long flowing hair. On the lower part is "J. Herbert, fec."

In Story's Catalogue it is mentioned as

Lot 1206. "A fine and expressive cast in silver of the bust of Oliver Cromwell, by Herbert; in a gilt frame, glazed. The likeness is admirable, and the artist's name is cast 'with the bust.'"

Is this likely to be a genuine portrait of Cromwell? Who was J. Herbert, and when did he live? A. L.

Gilbert de Angulo and Nangle's Castle. — Can Mr. Phillips or some other correspondent furnish some account of the old castle, called Nangle's Castle, standing on a promontory at one extremity of Nangle's Bay, at the entrance to Milford Haven. It was from hence that the Earl of Pembroke took his departure for Ireland, A.D. 1172, and was accompanied, amongst others, by Gilbert de Angulo, who subsequently obtained various grants of land in Ireland; amongst others of the Barony of Navon, with the titular distinction then following such possessions, of "Baron of the Navon."

It appears that this family bore the name de Angulo, to the tenth generation from Gilbert, viz. to A.D. 1346, and it is at this point that the first *alias* appears, in the person of "Sir Barnaby de Angulo, or Nangle." My object is to ascertain if there is any connexion between the historic character of the castle and bay, above referred to, and the family whose name they bear? I should feel greatly obliged to Mr. Phillips or to any other of your correspondents who would be so good as to give me any information on the subject. G. N. (1.)

Lord Raglan and bad Writing. — A letter from the governor of Pampeluna on its way to Soult was intercepted and brought to Wellington, who could not decipher it, but handed it in despair to his trusty secretary, who in one short hour made himself master of its contents, which circumstance was soon made known to the besieged, and forced them to capitulate. What has become of this letter, and what were its contents? Is it to be found in any life of the Duke of Wellington or of Lord Raglan? Perhaps some of your contributors will answer these questions, and oblige T. S. L.

London before the Fire. — Where are there representations (either as paintings or drawings) of buildings or streets in London before the fire, and which have not been published?* Antiquary.

Beckwith's "Private Correspondence." — I have a thick MS. 4to. volume of Beckwith's *Private Correspondence from 23rd December*, 1802, to *22nd November*, 1803, respecting the secret movements of the army in Ireland. Have these Letters, which treat of "a most critical period of the Irish Rebellion," appeared in print? Abhba.

Families of Brook or Brooks; Scruby; Cranmer, and Nelson. — About 100 years ago William Scruby, of Barkway in Herts, married clandestinely Susannah Brooke or Brooks, stated to have been of an ancient and honourable family which bore for crest a lion rampant. I am very desirous — solely for genealogical purposes — to ascertain who this Susannah Brooke or Brooks was: and whether, and *how*, she was descended from Archbishop Cranmer. William Scruby above mentioned, who died at Barkway in but poor circumstances, induced, I fear, by his own imprudence (he was once a rich man) was nearly related to the Rev. Edmund Nelson, of Burnham Thorpe, father of the hero. I wish to know in what way he was so related. Edward J. Sage.

16. Spenser Road, Newington Green, N.

Five Children at a Birth. — The following is copied by *The Times* from the *Elgin Courant*:—

"On the morning of Monday last a woman named Elspat Gordon, residing in Rothes, gave birth to three male and two female children. The three boys were born alive and lived till the following morning, but the two girls were still-born. The births were premature, being in the sixth month; but what is very extraordinary, all were full grown for the period of gestation. Nor is this the most surprising circumstance in the case, one of the boys having actually two front teeth when he came into the world. Dr. Dawson, Rothes, attended the woman, who, we are happy to say, is doing wonderfully well."

It would be worth while for some correspondent living near the place to verify this marvellous story. J. C. J.

The One hundred and Fifty-first Psalm. — I have for some time wished for information respecting this psalm of David after conquering Goliath. It occurs pretty frequently in MS. Vulgates (Mr. Offor mentions one instance), but not in the printed editions, so far as I know. We find it in the Greek Septuagint, where its title is οὗτος ὁ

[* See *antè*, p. 374.]

ψαλμὸς ἰδιόγραφος εἰς Δαυὶδ καὶ ἔξωθεν τοῦ Ἀριθμοῦ, ὅτε ἐμονομάχησε τῷ Γολιαθ. From this it seems to have been adopted by the Greek church, for I find it in a beautiful little psalter I have, printed "Venetiis par Melchiorem Sessa, &c. A.D. 1525." The title there is, οὗτος ὁ ψαλμὸς ἰδιογράφος τοῦ Δαῒδ ἐστι, καὶ ἔξωθεν τοῦ ἀριθμου τῶν ἑκατον πεντηκονία ψαλμῶν, ὅτε ἐναυμαχησε πρὸς τὸν Γολιαθ.

Why was not this psalm received as genuine, or at any rate printed with the Apocrypha? J. C. J.

Heralds of Scotland. — Information is desired respecting the College of *Scottish* Heralds. Sims gives full particulars of those of London and Dublin, but I can find in his book no instructions for availing one's self of that at Edinburgh. The "Lord Lyon King at Arms Office," I believe it to be termed. A. Roy.

Fort George, &c. — I shall feel exceedingly obliged to any of your very numerous correspondents who will kindly afford me the following information, viz. —

1. A list of the successive governors of Fort George, with dates of appointment, &c., and any other notice connected with their government, &c. I mean the old citadel of Inverness, destroyed after the '45, and the name of which was transferred to the existing fortress.

2. The name of the engineer who planned and built Fort Augustus; a list of its governors, &c.

3. A list of the individuals composing the garrison of Athol House when besieged by the royal forces, as well as of the non-combatants, particularly children, if perchance any there were.

A. C. M.

Baselica Equestris. — An inscription found at Netherby in Cumberland, and given by *Lysons*, p. 84., contains the above very curious expression. It records the erection of what is clearly a riding-house for exercising cavalry, and runs thus — "to the Emperor Cæs. Marcus Aurelius Severus Alexander, &c., the cohort of the first Spanish Legion, consisting of a thousand horsemen (M. Eq.), devoted to his deity and majesty have now built and finished (baselicam equestrem exercitatoriam) a riding-house, begun from the ground, under the care of Marius Valerianus," &c. The word "basilica" is well known as applied to royal palaces (the house of the king, as its Greek derivation clearly shows), to the Roman courts of justice, and also to the churches of the early Christians, who having worshipped in these buildings in times of persecution, afterwards adopted their forms as models of church-building, and founded the most material part of their symbolism thereon. Can any readers of "N. & Q." inform me, first, whether they know of any instances where the word has been applied to any other than one of these three significations, the royal edifice, the law court, or the church? and, second, whether they have ever seen it spelt "baselicam," *i. e.* with the *e* instead of the *i*? A. A.

Welsh Surnames. — Although the great majority of Welsh family names are *patronymical*, like Jones, Williams, Evans, Davies, &c., yet there are some which were originally personal epithets or *sobriquets*. I wish some patriotic Welsh etymologist would devote half a page of "N. & Q." to the explanation of the latter.

M. A. Lower.

The Culdees. — When and where is the last mention made of these early religionists? T.

The Marchmont Peerage. — From which branch of the Marchmont family was the late James Deacon Hume, Esq., descended, and when did the Marchmont peerage become extinct? Any farther particulars relating to that family will oblige. A. M. W.

Delphic Sword. — What can be the meaning of this expression? It occurs in Dryden's celebrated *Hind and Panther*, part iii. line 191. A. A.

Minor Queries with Answers.

Memoirs of Dr. Samuel Johnson. — Who was the author of *Memoirs of the Life and Writings of Dr. Johnson*, Walker, London, 1785? This work contains anecdotes and remarks not to be found elsewhere. Elphinston, who, if I recollect right, published an early and excellent edition of the *Rambler* at Edinburgh, and furnished the English portion of the mottos to those admirable essays when they were collected into volumes, was of material service in the compilation of these *Memoirs*, but not the author. I have not seen them noticed elsewhere, not even by Croker.

E. Attwood.

Hoxton Square.

[This work was unknown to Watt, Lowndes, and Heber, and is not to be found in the Catalogues of the British Museum, Bodleian, or Grenville Libraries. As our correspondent has kindly favoured us with a sight of this literary curiosity, which had not been seen by Mr. Croker when he published his "first edition" (see p. 4. edits. 1847, 1853), we may be permitted to offer a conjecture respecting its authorship. We seem to get a clue to the writer from the concluding paragraph of the Preface, which states, that "the facts relating to the Ossian Controversy are anonymous, unless the authenticity of any of them should be challenged; in that case the author will avow them, as the means of defence are fully in his power." This seems unmistakeably to point to the Rev. William Shaw, the author of *An Enquiry into the Authenticity of the Poems ascribed to Ossian*, 8vo. 1782, who, in conjunction with Dr. Johnson, was engaged at this time in a keen controversy with Macpherson respecting this *vexata questio*. Boswell tells us, that "Johnson took Mr. Shaw under his protection, and gave him his assistance in writing a Reply to Clark, who had attacked Mr. Shaw's work with much zeal and much abuse." In these *Memoirs of Dr. Johnson*, we find a more minute and am-

plified account of this controversy than we do in the pages of Boswell, which is confirmatory that the work is from the pen of Shaw himself. At page 152., the writer informs us, that "besides a natural turn for the study of language, and the advantages and credit he had now acquired among his countrymen, Shaw turned his thoughts towards making a collection of all the vocables in the Galic language that could be collected from the voice or old books and manuscripts. Having communicated his idea, in 1778, to the Doctor, and pointed out the difficulties and expense necessary to make the tour of Scotland and Ireland, the limited sale of such a work, and the uncertainty of subscriptions, he replied, that the Scotch ought to raise a fund for the undertaking. Application was therefore made to the Highland Club, of which Shaw had been one of the original founders, and which was instituted for the purpose of encouraging Galic enquiries; but he found that by the underhand dealings of Macpherson and his party, and Shaw's connection with Johnson, nothing would be contributed. His disappointment he soon communicated to the Doctor, and still expressed the most ardent zeal to record the ancient language of his native country: he said he could muster, of his own property, from two to three hundred pounds towards a journey and other expenses, if he could entertain any hopes of being refunded by the publication. By a speech he made that day on the undertaking, the Doctor fully determined him to set off with the spring, the conclusion of which was, 'Sir, if you give the world a Vocabulary of that language, while the island of Great Britain stands in the Atlantic Ocean, your name will be mentioned.' By such a speech, and from such a man, the youthful mind of Shaw went with ardour in pursuit of the objects in question. He performed a journey of 3000 miles, persevered and finished his work at his own expense, and has not to this day [1785] been paid their subscriptions by his countrymen." Johnson subsequently converted Shaw to prelacy, who, having obtained orders in the English church, eventually became Rector of Chelvey near Bristol. Again, at page 165., we find another statement which may interest the admirers of Johnson. The writer informs us, that "had the Doctor's health permitted him, he intended to have drawn out and published a state of the Ossian Controversy from the beginning, to balance the arguments and evidence on both sides, and to pronounce judgment upon the whole. This is a piece of criticism now lost, and much to be lamented, as the question concerning the Poems attributed to Ossian, from the illiberal construction put on his opinion of their authenticity, interested him as materially as any circumstance of his life."]

Richard Pate or Pates, Bishop of Worcester.— I beg to be referred to some account of the above ecclesiastic, who was both created and deprived during the reign of Queen Mary. EPSILON.

[Richard Pate, or Pates, was born in Oxfordshire, and admitted scholar of Corpus Christi College, Oxford, June 1, 1522; B. A. 1523; and then going to Paris was there created M. A. In 1526, he was collated to the archdeaconry of Winchester; and on June 22, 1528, to the archdeaconry of Lincoln. He was employed in several embassies, and in 1542 attainted of high treason. Upon the translation of Bishop Heath to York, Queen Mary nominated Pate to the see of Worcester, and restored the temporalities to him, March 5, 1554-5. Godwin supposes that Richard Pate had been elected to the see of Worcester immediately after the deprivation of Jerome Ghinucci, but before he received consecration was sent abroad on an embassy, whence he refused to return, whereupon the see of Worcester was bestowed upon Hugh Latimer; and he draws his inference from the fact that, at one of the sittings of the Council of Trent, Pate subscribed by the name of "Rich. Patus Wigorn. Episc." No just inference, however, of the fact can be maintained from that circumstance, as the last session of the Council of Trent was holden Dec. 3, 1563, some years after Pate was deprived by Queen Elizabeth, and he would doubtless be received and considered by the Romanists as Bishop of Worcester, notwithstanding his deprivation by the Queen. (Le Neve's *Fasti*, by Hardy, iii. 64.) He was imprisoned for a short time, and upon being released retired to the continent, and died at Louvain.]

Orientation. — Can any of your readers inform me whether in old English churches the exact point of the compass which the chancel faces has been determined by the position of the sun at sunrise on the day of the saint to whom the church is dedicated? HUBERT C. LLOYD.

Hoddesdon, Herts.

[This question can only be answered by a collection of facts gathered in different parts of England, as suggested by the Cambridge Camden Society, which would be highly valuable, as tending to determine a very curious point in ancient church-building, namely, whether the supposed rule of orientation was strictly adhered to. See *The Orientator*, 32mo. 1844, published by the Cambridge Camden Society, with a Card containing a simple contrivance for ascertaining the orientation of churches.]

Painting.—What other masters besides Raphael have painted the subject of Christ bearing the Cross? A CONSTANT READER.

[According to Smith's *Catalogue Raisonné*, the only masters who have treated the above subject besides Raphael, are Rubens, Van Dyck, and Adrian Vander Werf; and their pictures are severally to be found in Brussels, Genoa, and Munich. Mrs. Jameson mentions another by Dominichino in the Bridgewater Gallery, London.]

Bullion. — What is the origin of the word bullion? J. P. F.

["From Gr. Βῶλος, a lump of earth; *q. d.* money having no stamp or signature upon it. I could almost adventure to derive it from the Gr. Βοῦλα, a signature; because it is to receive the Prince his signet, or effigies, before it be currant coin. *Minsevus* draws it from the Hisp. *Billon*, or *Vellon*; which he interpreteth, *Bullion*, or *Copper to make money of*." — *A new English Dictionary*, London, printed for Timothy Childe, MDCXCI.]

"*Observations upon Mr. Fox's Letter to Mr. Grey*," a privately printed tract, 4to. pp. 16., *s. l. et a.* Who was the author? JOSEPH RIX.

St. Neot's.

[By the Rev. Dr. Davy, late Master of Caius College, Cambridge. It was printed in 4to. and royal 8vo. See "N. & Q." 1st S. viii. 652.]

Brown or Muscovado Sugar. — What is the derivation and meaning of the word "Muscovado?" CHAS. BELL.

Bristol.

[Webster derives Muscovado, *n.* from the Span. and Port. *mascabado*, compounded of *mas*, more, but, and *acabado*, ended, finished. *Mascabado* is an adjective, signi-

fying further advanced in the process than when in syrup, or imperfectly finished; from *acabar*, to finish; *ad* and *cabo*, head, like Fr. *achever*.]

Replies.

WILLIAM PULTENEY, EARL OF BATH.

(2nd S. v. 315.)

H. B. will probably not be able to gain farther information regarding the father of Pulteney, Earl of Bath, than that his name was William. Thus naked and unadorned he stands in the pedigree of his family. Like other cyphers, he may have acquired importance from what preceded and followed him in the genealogical tree, being the son of a popular member for Westminster, knighted by Charles II.; and the father of William Pulteney, Earl of Bath, the great leader of opposition, the powerful antagonist of Walpole — a man that combined quickness of wit with a warm imagination, deservedly regarded as a delightful companion, and who, as an orator, Lord Chesterfield tells us was persuasive, strong, and pathetic.* The charge of covetousness, — "the base passion of avarice," as it was called in his case, — may have been brought against Pulteney too unscrupulously, but he certainly did not scatter his abundant wealth wisely and well.

We are told that from his father, and also through his wife †, Pulteney inherited considerable property; he received from Henry Guy, Secretary to the Treasury, his guardian, a legacy of 40,000*l.*, and an estate of 500*l.* a-year.‡ This gentleman placed him first in parliament for the borough of Heydon.

Bishop Newton somewhat innocently describes Lady Bath as a "wonderfully agreeable woman, when she was pleased and in good humour, but often clouded or overcast." Whether she had acquired from her husband what Coxe calls "the most rigid economy, but which others called avarice," or whether she had communicated to the earl the *auri sacra fames*, does not appear§; but the lady's appetite for wealth, and her capacity for acquisition, are most clearly described by the bishop. Soon after their marriage Lord Bath presented his wife with 10,000*l.* "as a nest-egg, to be employed as she pleased." This conjugal gift was duly cherished, and the nest-egg produced a prolific brood. From her intercourse with Change Alley, and her communications with stockbrokers, her brother called her dressing-room the Jews' Synagogue, — the 10,000*l.* became 60,000*l.*, but it benefited no one individual, nor did it promote one good object. On her death it was added to the vast heap possessed by her childless husband, thus "enriching with greater riches" the man who already possessed countless thousands. When any writer is in search of a subject for his tale, he may select the history of the Pulteney family, and prefix to it the solemn text: "Man walketh in a vain shadow," &c.

George Colman the elder was, through his mother, a nephew of Lady Bath's, and, what was of importance to himself, he was apparently in favour both with her and Lord Bath. They took a lively interest in his education and early legal career, and would have extinguished, if possible, the ruling passion of his mind — a love of the stage. Had they succeeded, Colman might never have known Garrick, and we might have lost one of the most excellent and delightful comedies in our language — *The Clandestine Marriage*.

On perusing the *Posthumous Letters* published in 1820 by George Colman the younger, the letters addressed by Lord Bath to the elder Colman are most characteristic. There is scarcely one where money is not particularly alluded to. He exacts a small loan advanced to the student at Lincoln's Inn, *with interest*, a useful lesson for a young man, but the terms in which the money was required were needlessly strong.

The spelling in Lord Bath's letters is singular as a specimen of the careless orthography of a man of talent, and in a high position, a century ago.

Sir C. H. Williams has devoted not less than nineteen poems to what he considers the political and private misdeeds of Lord Bath; and in one or more of them her ladyship is not forgotten by this bitter satirist.

Lord Chesterfield and Lord Bath, says Bishop Newton, "never much loved one another;" and when the former speaks of the Earl's enormous wealth (1,200,000*l.*), he adds, "his own estate in land was improved to 15,000*l.* a-year, and the Bradford Estate, which he * * * is as much; all this he has left to his brother, General Pulteney, tho' he never loved him." (*Letters*, iv. 384.) Again, when General Pulteney died, three years afterwards, Lord C. speaks of the Bradford property, with a second mysterious hiatus: "He has left all his landed estate, 28,000*l.* a-year, including the Bradford Estate, which his brother had * * * from that ancient family, to a cousin german [viz. Frances, the daughter of Daniel Pulteney, and wife of Sir William (Johnstone) Pulteney, Bart.]. 200,000*l.* in the funds he has left to Lord Darlington, his next nearest relative.

* *Works*, vol. ii. p. 451.

† Anna Maria, the daughter of John Gumley of Isleworth.

‡ Coxe's *Life of Sir R. Walpole*, vol. ii. p. 151.

§ Mrs. Elizabeth Carter seems to have solved the problem in a letter which I have just referred to: — "His own disposition was naturally compassionate and generous; but his unfortunate connexion with a wife of a very contrary disposition, and to whom he was too good-naturedly compliant, had checked the tendency of his own heart, and induced a fatal habit, which he must find it difficult to alter at so advanced an age."

If riches alone could make people happy, the last two proprietors of this immense wealth ought to have been so, but they never were." (*Letters*, iv. 459.)

To what does Lord Chesterfield allude in the foregoing extracts? The Bradford Estate appears to have been devised by Lord Bradford to his mistress and her son. The latter becoming insane, she devised the estate to Lord Bath, the schoolfellow and fellow-collegian of Lord Bradford: Bishop Newton says that the contents of the will were matter of surprise to both Lord and Lady Bath, and we may easily suppose that a will, made under these circumstances, was a surprise to others, and provoked many remarks. Did it give Lord B. the *sobriquet* to which Horace Walpole alludes, Will Pulteney? The large property in Bath, each street bearing the name of some member of this family, and which, from the progress of building, may, since the purchase was made, in 1726, have been augmented in value fifty or one hundredfold, was bought by the Earl from the descendant of Capel, Earl of Essex.*

To return to William, the father, the subject of H. B.'s inquiry; we may presume that, free from the din and jars of political strife, he may have led the quiet life of a country gentleman — hunting and shooting over his Leicestershire property —

> "In peaceful joy he passed each hour,
> Nor envy'd Walpole's wealth and power;
> And reckoned wonderful inviting
> A Quarter Sessions, or cockfighting."

It is worthy of remark that after the death of the Earl's father in 1715, no one member of this most opulent family left a male heir. With the Countess of Bath, who died in 1808, the race became extinct. J. H. M.

BACON'S ESSAYS.

(2nd S. v. 251.)

1. "This kind of danger is then to be feared chiefly when the wives have plots for the raising of their own children, or else that they be advoutresses."—*Essay* xix. "On Empire."

Eirionnach supposes *advoutresses* to mean "votaresses, fanatic devotees." The word *advoutress* or *avoutress* means *adulteress*, as Eirionnach may learn by a reference to Johnson, or any dictionary of archaic words. The word *adulterium* underwent this change both in Italian and French, and it is from the French form that the English word is borrowed.

2. "Some there are that know the resorts and falls of business, that cannot sink into the main of it; like a house that hath convenient stairs and entries, but never a fair room. Therefore you shall see them find out pretty looses in the conclusion, but are no ways able to examine or debate matters."—*Essay* xxii., On Cunning.

Eirionnach thinks that "resorts and falls" are "rise and fall," or that "resorts" may mean "relapses." He suggests that "main" may be the "sea," or the "chief part of the business." He interprets "looses" by "losses." I cannot accede to these explanations. By "resort" is meant a spring; "fall," in this context, seems to be used as in the phrase "to try a fall," that is, to wrestle. A "loose" seems to be here used in the same sense as λύσις, for a "refutation." The entire passage would then mean that some men know which are the points of contention in any business, though they cannot penetrate into its heart; and they are able to find flaws in the conclusion arrived at by others, though they themselves can contribute nothing to the discussion.

3. In *Essay* xxxiii. on Plantations, "to certify over to their country," seems to mean, "to apply for assistance to the mother-country."

4. "The stairs likewise to the upper rooms, let them be upon a fair open *newel*, and finely railed in, with images of wood, cast into a brass colour, and a very fair landing-place at the top."—*Essay* xlv. on Building.

A newel is the pillar of stone or wood upon which a winding staircase turns. See Halliwell's *Dictionary*, in v.

5. In the same Essay an "avoidance" for water is an issue; the place by which water escapes or empties itself. L.

HONOUR OF A PEER.

(2nd S. v. 317.)

The origin of "protesting on his honour" must be sought in our National Constitution *temp.* the Norman-French kings. The fountain of honour was not then, as now, exclusively in the person of the sovereign-regnant. On the contrary, the great parliamentary barons — *barones regni* — of those times not only shared with their chief the responsibilities, but also the highest immunities of the State. Such rights were the very essence of the feudal system. The prerogatives of both king and barons were defined; but the difference originally between them was more in name than in degree. Hence we find the Kings of Navarre and Castile referring their disputes to the joint arbitration of Henry I. and his barons ("Comites et barones regalis curiæ Angliæ adjudicaverunt"); the Earl of Warren producing an old sword as his warranty for his land, in answer to a *Quo Warranto* brought against him, and adding that "William the Bastard did not conquer the kingdom for himself, but that his ancestors were joint adventurers in the enterprise, and sharers and assistants therein;" and the right which the barons jealously maintained of confirming the creation of every new peer.

* Collinson's *Somersetshire*, vol. i, p. 121.

The power of the barons, or feudal princes, as they were sometimes styled, was little, if at all, less absolute than that of the monarch himself. Their vassals did homage and swore fealty to them, and not to the king, for under the feudal system no person could be liegeman to two lords; they framed independent laws for and gave judgment in their own baronies; they pardoned treasons, felonies, &c., whilst their tenants and people yielded them the selfsame aids, tallages, and services that the king levied upon his vassals; and, finally, they coined, till the reign of Stephen, their own money.

The king had no right to any duties or services whatsoever, but what were purely feudal. He could not, therefore, enact laws without the "advice and consent" of his barons; and the latter, estimating their position as his assessors or co-regents, could conceive no necessity for *swearing* to uphold what they had themselves conceded or suggested. Upon every accession of a chief, the duties of himself and vassals were regulated solely by the reservations of feudal rights, and the performance of these duties was enforced, once for all, by the reciprocal oaths of the superior and inferior. As the king could offer no greater pledge than his realm and dignity for the discharge of his conscience, so the great parliamentary barons, in imitation of their chief, were wont to pledge their *honours* (*i. e.* their tenures) and knighthood as the security for their loyalty. No higher test of a baron's sincerity could be conceived. Like his chief, he literally staked his all: and the Common Law seems to have taken special cognizance of this fact when it exempted him from arrest, upon the twofold presumption "that the most honourable are likeliest to be right honest, and pay even before demand, and that their fortunes are sufficient to satisfy without attaching their persons."

The coronation oath of the king, and the oath of fealty which was taken immediately afterwards by the barons, were so comprehensive in their nature, that is, so fully *anticipated* the obligation of the one and the duties of the other, as to preclude the necessity of repeating them. To this day but one oath can be exacted from the sovereign, namely, at his coronation; and no oath was taken by the barons *before* that ceremony until the accession of Henry VI. Whilst reciprocal oaths were deemed indispensable by the monarch and his barons, no such solemn compact was entered into between the latter and their vassals. Long ere the innovation in the mode and time of administering the oath of fealty and homage made by the weakest of the Lancastrian kings, the territorial designation of the baron — *i. e.* his *title of honour*, implied all that was just, virtuous, and princely; and notwithstanding the lapse of many centuries, involving dynastic and constitutional changes, his successors, credited with similar attributes, continue to this day to enjoy his *royal* privilege of sitting in judgment and giving their verdict, not upon oath as ordinary individuals, but simply "upon their honours." *β.*

WAS EDWARD VI. PRINCE OF WALES?

(2nd S. v. 274. 325.)

The double error into which Mr. Froude has fallen, in supposing Edward VI. to have been born Prince of Wales, is certainly singular in a writer who is usually so well informed, and who desires to be so accurate. When Hume (*History of England*, vol. iii. p. 218., edit. 1762) states that "the prince, not six days old, was created Prince of Wales, Duke of Cornwall and Earl of Chester," one is not surprised to find these errors in that inaccurate but accomplished writer; with Mr. Froude the case is different. Edward VI. was never Prince of Wales. Heylin, in his *Ecclesia Restaurata*, explains and corrects the error. The passage is as follows: —

"And secondly he (Edward) was never created Prince of Wales, nor then, nor any time then after following, his Father dying in the midst of the preparations which were intended for the Pomp and Ceremony of that Creation. This truth, confessed by Sir John Haywood in his *History* of the life and reign of this King, and generally avowed by all our Heralds, who reckon none of the children of King Henry the Eighth among the Princes of Wales, although all of them successively by vulgar Appellation had been so entituled."

Sandford, in his *Genealogical History of the Kings of England*, confirms the statement of Heylin. In Henry VIII.'s will, dated the year before his death, and which is given at length in Rymer's *Fœdera* (vol. xv. p. 102.), he is styled Prince Edward, and in all the statutes where he is named, it is by the same title. It is, however, even more singular that Blackstone, — who, in his *Commentaries* (vol. ii. p. 244.), giving the origin and nature of the title, writes as follows, "The heir Apparent to the crown is usually made Prince of Wales and Earl of Chester by special creation and investiture," — should, in the commencement of the same volume, have fallen into an error almost similar to that committed by Mr. Froude. At p. 94., treating of the conquest of Wales by Edward I., the commentator writes: —

"Very early in our history we find their princes doing homage to the crown of England, till at length in the reign of Edward I. the line of their ancient princes was abolished, and *the king's eldest son* became as a matter of course their titular prince."

It may be here observed, that when the title of Prince of Wales was first created by Edward I., it was not upon the king's eldest son Alphonso that the dignity was conferred, but upon his second son Edward, immediately after his birth,

Alphonso died shortly afterwards without issue, and Edward Prince of Wales became heir apparent to the crown. Although in its origin this title had no reference to the king's eldest son, it was never afterwards conferred upon any prince except the heir apparent to the crown. Hodi.

Dublin.

Sir John Hayward, in his *Life and Raigne of K. Edward the Sixth*, says: —

"When he was a few moneths aboue nine yeeres of his age, great preparation was made either for creating or for declaring him to be *Prince of Wales, Duke of Cornwall*, and *Count Palatine of Chester*. In the middest whereof K. Henry his father ended his life of a dropsie accompanyed with a spreading scarre of his thigh. Herevpon *Edward Earle of Hartford* and *Sr Anthony Browne Knight* of the order and *Master* of the horse, were forthwith dispatched, by the residue of the counsaile, to the young *King*, then lying at Hartford.

"The next day following being the last of *Januarie*, the young *King* advanced towards *London*. The same day he was proclaimed *King*, and his lodging was prepared within the *Tower*."

Buchanan Washbourn, M. D.

Gloucester.

LILLIPUTIAN AZTECS.

(2nd S. v. 234. 346.)

F. C. B. will find a very able article on this subject in *The Leader* of August 27, 1853. Mr. Leeke Burke has there not only exposed the absurd tale told of the marvellous city of Iximaya, but endeavoured to account for the origin of these interesting little pigmies. He imagines that "the father of these children was a Jew, and the mother a Mulatto — the offspring of a Negress and a Spaniard, or of a Negress and a Jew," and certainly their physical appearance seems to warrant this conclusion. The Jewish characteristics are very distinct, and cannot fail to strike every observer. That they have really descended from the Aztecs, or, indeed, from any of the American races, is a theory which, I presume, no ethnologist would for a moment allow, and that they can be considered the types of any distinct variety of the *genus homo* is no less absurd. They are, in the words of Mr. Burke, "simply what the best physiologists have pronounced them, and what indeed is obvious at a glance, instances of arrested growth and malformation — well-proportioned dwarfs rendered additionally curious by a peculiar form of idiotcy; their nervous system, though deficient in *quantity*, being apparently good in *quality*, so that they are not heavily stupid like most idiots, but extremely active mentally and physically." A few other facts not named by Mr. Burke may prove interesting. In the shilling pamphlet professedly translated from the Spanish of Velasquez, and distributed by the exhibitors of the children, the following passage occurs: —

"Amply equipped with every desirable appointment, including daguerrotype apparatus, mathematical instruments, and fifty repeating rifles, these gentlemen (*i. e.* Messrs. Huertis and Hammond) sailed from New Orleans, arriving at Balize in the autumn of 1848. Here they procured horses, mules, and engaged a party of ten experienced Indians and Mestitzos."

Now when the little pseudo-Aztecs were first introduced into this country they were shown privately to the Fellows of the Ethnological Society, and at this meeting Mr. Kennedy, formerly a judge at Havannah, stated that he was at Balize at the very time these men were reputed to have been there, and more, that he was on a similar errand, and did not believe it possible for any persons to have gone there without his hearing of it. Add to this the fact that all the persons said to have gone are dead, and the conclusion is obvious. Again, it was remarked at this meeting that some man in America had stated, on oath, before a magistrate that he was the father of the children. This was modified a little by one of the gentlemen who had brought them to this country, who said, "No; the man did not affirm that he *was* the father, but that he *knew* the father." Supposing this to be correct, it does not mend the matter much, but I believe the first statement to be the true one. There is one other fact worth noticing. These children have no language. Now how is this? It cannot be said that they are incapable of learning a language, for they learned English most rapidly (for idiots); they had acquired a knowledge of several words even before they were exhibited in public. Strange that they should remember none that they had heard in their own land, leaving at the age they did, and the more especially as being two they would be naturally expected to converse together. The only solution of this problem which has suggested itself to my mind is, that they had been kept secluded and separate from each other from birth, with a view to make them the more mysterious when they should be exhibited to the public. This opinion is borne out by the fact that they appear to take no pleasure in each other's society, exchanging no words, expressing no love, and playing apart, the latter being most unusual with children of their years. There can be little doubt that they were born in some part of the United States, and reserved for public exhibition. To render them a greater source of attraction, the conjecture of the old *padre* mentioned by Stephens was worked up into a most romantic narrative, and coupled with their history. The tale of Iximaya and the capture of its deities certainly outdoes anything to be met with in our old friend *Baron Munchausen*.

George Sexton, M.D.

In an article on the Lilliputian Aztecs I notice the following Query: —

"Has any person *qualified* to do so decidedly refuted the

statements put forth by the exhibitors of these strange little beings?"

Now to the Query, of "any person *qualified* to do so," I do not venture a reply; but to enable F. C. B. to pursue his inquiry, I would direct his attention to the following pages of *The Athenæum* for the year 1853: —

Page 824., for Dr. Latham's opinion, which I should think was now modified.

Pages 860, 861. 966, 967., two letters, in which the historical and geographical value of the narrative put forth at that period by the exhibitors is examined.

Pages 1170, 1171., in a communication made by Dr. Norton Shaw; in which F. C. B. will read that the Lilliputian Aztecs "were born near the town of Santa Anna, in the state of St. Salvador, of parents one of whom certainly, if not both, was dwarfed, deformed, or imbecile." I would farther refer F. C. B. to *The Times* of that year, in which many letters appeared on the matter; and, finally, to a tract by Dr. Conolly, *On the Ethnological Exhibitions of London*, 8vo., 1855, in which I have no doubt the subject has been treated by one eminently qualified to do it ample justice.

The American papers also, in 1853, contributed some interesting information upon these strange little beings, whom I suspect to be of the progeny of Barnum, and to possess intrinsically the value of wooden nutmegs. I write this with humility, as one *not duly qualified;* but any of your readers who may wish to know more of the matter will find these indications useful. S. H.

THE MERINO FLOCKS OF LOUIS XVI. AND GEORGE III.

(2nd S. v. 310.)

Exactly six years before George III. founded a farm and introduced Merino sheep upon it, at Richmond, Louis XVI. had set him the example by doing exactly the same thing at Rambouillet. Previous to that period the importation of Spanish wool into France cost the latter country annually fifty-five millions of *francs*. The French King made a solemn request, through his ambassador De la Vauguyon, to be permitted to purchase the living animals instead of their silky wool, which French commercial speculators were then beginning to duly appreciate. The pretext assigned was, that his Majesty wished to stock his own pleasant little farm at Rambouillet with samples of one of the glories of Spain. The Spanish ministry, however, detected the commercial object beneath the diplomatic request of the ambassador, and a weary time elapsed before they could be induced to consent to stock the farm at Rambouillet with Merinos, the important consequences of which they saw clearly enough. At length, in June, 1786, a force of forty-two rams, and three hundred and thirty-four ewes, under the guidance of seven Spanish shepherds, set out on its memorable march from Segovia to Rambouillet. The Merinos were watched, tended, petted, cared-for, fed, clothed or unclothed, dieted, and physicked on their way with extraordinary and unremitting zeal. On October 12, just four months from the day of starting, the shepherds with their coveted treasures, golden fleeces for France, entered the farm at Rambouillet with the loss of one ram and sixteen ewes. Louis XVI. had scarcely got the flock into promising order when the Republic became masters of the estate and its owner. The Republic killed the King and preserved the sheep; enclosing the latter within prescribed limits, over the gate of which was inscribed the rather satirical inscription "Curat oves et oviumque magistros," which, after its peculiar fashion, was precisely what the Republic most liked to do.

The successors of Louis XVI. found as much difficulty at first in keeping the flock in health, and in rearing the dropped lambs, as that monarch had done. The flock decreased, but Delorme took the matter in hand, and by mingling the strangers among the purest of the French breed that could be found, he speedily naturalised a breed of Rambouillet Merinos, which excited the admiration of every spectator, — except, of course, the French farmers, who were highly disgusted with the novelty. Even this fine breed, however, was neglected during the worst revolutionary troubles; but far-seeing men had discerned the advantages to be derived from it to the manufactures of France, and a M. Bourgeois de la Bretonnière is spoken of as having accomplished two wonderful feats at this time, namely, in preserving every head in the flock, and his own also. He succeeded in restoring an almost entire purity of blood. Since the year IX. of the Republic, when a fresh importation of Merinos was effected from Spain, the race has been maintained without a cross; and the results have been remarkable. In 1821 a Rambouillet ewe fetched ordinarily from seven to eight hundred francs, and rams were sold as high as 3770 francs. From that year the Merino wool produced at Rambouillet has gradually increased in beauty and in price. The flocks now at Alfort, Arles, Pompadour, and Perpignan, owe their existence to their sires of Rambouillet.

M. de la Bretonnière was one of the great benefactors of his country; but for him the great fortunes of the great workers in wool would not have been accomplished; but for him the easy existence of thousands would not have been secured. But France is *toujours bienfaisante*, and M. de la Bretonnière having toiled in behalf of the best interests of his country for more than thirty years, was turned out of his office in 1821. He

had toiled on, in spite of misrepresentation, ridicule, and rapine; and in 1815, when Blucher and Bulow manifested some desire to divide the flocks between them, and carry them off, M. Bourgeois contrived to withdraw them from the sight of those generals, and as "out of sight" was "out of mind" also, the Merinos were no longer thought of.

We may believe that the flocks were threatened with disease, or some other calamity, subsequent to 1821, for it was found necessary to restore M. Bourgeois to his old office of superintendent, and the Merinos lived on in glory and increase till the second Revolution, when the old palace and grounds became a sort of Cremorne. Under the second Empire the locality has been appropriately converted into an asylum for orphans of soldiers. I should be glad to know whether the farm founded by Louis XVI. is still maintained — whether or not it has done its work. The forty-one rams which entered Rambouillet were the patriarchs of the many thousands which have been dispersed over France. I have before me an account of the produce for forty-two years, 1793—1834 (both inclusive), and this will enable us to form some idea of the commercial value of the Merinos.

The administration at Rambouillet made numerous gifts of rams for the benefit of poorer districts; of these no account can be rendered; but between the years above-named the administration sold 2505 rams, 2,314 ewes, 274 "moutons," and 57,304 kilogrammes of wool. The money realised by these sales amounted, in the first four years, to 1,555,352 francs (in *assignats*) and for the remaining thirty-eight years to 1,619,628 francs in cash. This was at the parent establishment alone; but results equally satisfactory have been achieved by private breeders. I should like to hear some brief history of the Richmond farm. They who are as curious about the Rambouillet farm may be referred to Léon Gozlan's *Château de Rambouillet.* I will only add that the Merino flocks are the most valuable of the flocks in Australia; that the present Spanish *Merinos* (wanderers, or wandering — changing their pastures so widely as they do in Spain) are said to be produced of a cross of the native breed with a flock sent from England; and that under the word Mesta, a very accessible, brief, and interesting account of the migratory flocks, and of the peculiar rights of pasturage in Spain, will be found in Charles Knight's *Cyclopædia of the Industry of all Nations.* J. Doran.

P. S. Allow me one last word. In the volume of State Papers of the time of Charles I., so ably compiled by Mr. Bruce, there are some notices of interest on the subject of Spanish and English wools. At p. 448. we hear of Lord Willoughby writing to Buckingham (Oct. 6, 1626) that "Captain Skipwith had brought in a French ship laden with Spanish wool." Now the great Duke himself was a dealer in wool. On June 6, 1626, John Ellzey reports to Nicholas "that he had been unable to sell certain wool . . . . belonging to the Duke, in his possession, the trade of clothing being so dead." Buckingham was, in his own person, no encourager of this trade. When he could not sell his wool, he would not clothe his own servants. Under August 12, 1626, we have the following: —

"The Duke of Buckingham's coachman, grooms, sumptermen, and farriers to the Duke. Since Lady-Day, 1625, they have not received any wages, board-wages, or layings-out. They are out of all means and credit, and not having had either clothes or liveries, are now 'worn out of shift, and not in fit case' to do the Duke any service. This being far from his Grace's good inclination, they pray him to take some such special course as that they may pay their debts."

On the subjects of wool and the exportation of the material or of cloth, in the reign of Charles I., this very useful volume may be consulted with great advantage.

The inquiry of Φ may be partly answered by an article in the *Globe* of September 20, 1820: —

"At the sale of his late Majesty's prime flock of true Merino sheep, on Wednesday the 6th inst., the highest biddings did not much exceed the biddings for the Southdowns. The cows of the Royal Dairy chiefly consisted of the *Durham* and *Teeswater* breed, which sold at various prices, but the highest did not exceed 30*l.*"

From this may be inferred a very great decline in the value of these sheep in the ten years when the last sale noted by your correspondent took place, though no cause is assigned. The encomiums on Mr. Farnham appear to have been very general. He is spoken of as being in a considerable degree the favourite of the company at the sales; and the *European Magazine* for June, 1807, speaks of him as well known to the amateurs of cattle. His skill in the difficult art of judging of the qualities of stock was very great; and in that respect he may be said to have been pre-eminently distinguished. Pecuarius.

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Replies to Minor Queries.

Sir John Temple (2nd S. v. 274. 325.)—I have since discovered the burial-place of Sir John Temple. At p. 238. of vol. v. of Lodge's *Peerage of Ireland* (with Archdall's *Additions*), it is stated that "he was buried with his father;" and referring to p. 234., I find that his father, Sir William, the illustrious Provost of Trinity College, Dublin, by his will "directed his body to be buried in the college, under the Provost's seat," "without funeral pomp and solemnities of heralds." He died Jan. 15, 1627, and was accordingly privately interred on the 20th; and, as his biographer [who?],

quoted by Taylor in his *History of the University of Dublin*, reports, "lies buried under a faire stone in the Colledge Chapple immediately before the Provost's seat."

This was the old chapel which was taken down in 1797 on the completion of the present edifice, which is in the most approved style of heathen architecture.

No trace of the original building now remains; but when the foundations of the new campanile (the munificent gift of our venerable primate) were being sunk on the site of the old chapel, I saw some bones thrown up, which showed that the place had once been used for the purpose of sepulture. Some of the monuments were removed to the present chapel, outside the east end of which they may be seen. I have not been able to discover the name of Temple on any of them.

Archdall relates that Sir John Temple gave 100*l.* for additional buildings in Trinity College, in right of which his heir, Lord Palmerston, can give two chambers to such students as he shall think proper. Are these chambers now known?

JOHN RIBTON GARSTIN.

Dublin.

I feel no interest in the Temple family (living or dead) sufficiently strong to induce me to trouble your correspondent for those extracts he so kindly offers to place in my hands. I refer with thanks to that offer, as an additional proof of the friendly spirit which should exist amongst scholars, and that "N. & Q." from the first moment of its existence has, by precept and example, done so much to promote.

The information given by MR. J. R. GARSTIN is useful. In Lord Macaulay's Essay (*Sir William Temple*) reference is made to Sir John Temple; but the most important incident in that person's biography is omitted, viz. that Sir John was the author of an historical work that, in its day, was almost as popular as Macaulay's *History of England*. Having read that book with great attention, I was anxious to ascertain what had been inscribed upon the tombstone of its author, my purpose being literally, and not metaphorically, to

"Point a moral, and adorn a tale."

B. P. W.

Early Lists of the Army (2nd S. v. 343.)—I cannot, as I have no books to resort to, answer precisely your correspondent's inquiry, whether the Rev. Edward Chamberlayne, D.D., or his son John, who continued *Angliæ Notitiæ*, give even the whole of the field officers. The information they afford is very meagre, and certainly does not include captains and subalterns.

The Court and City registers are less scanty than the former, but still far from complete. They enumerate the regiments, the field officers of each regiment, and also specify the different agents.

The *List of the Colonels, Lt.-Colonels, Majors, Captains, Lieutenants, and Ensigns, of His Majesty's Forces on the British Establishment, &c., &c.*, folio, dated Whitehall, March 20, 17$\frac{4}{5}$, is an authorised publication, avouched by the signature of the Right Hon. Sir William Yonge, K.B., and M.P. for Honiton; and has annexed abundance of information relative to the army in general, such as the Irish establishment, the half-pay, and reduced officers, and the Marines: the whole, no doubt, very accurately given. I have never seen but one copy, and that was shown me by that obliging gentleman, the late Mr. Furnivall of 30. Charing Cross. The *Monthly Army List*, 1798—1808, published by Messrs. Hookham & Carpenter, in a very small 4to. shape, at 15. Old Bond Street, may be seen in part, as well as early Navy lists and lists of the Marines, at the United Service Institution in Whitehall Yard; but the library there is only accessible to the Members. DELTA.

P.S. Perhaps it may be serviceable to your correspondent that I should mention that, having to search for some family information, I found the names of many officers in *A Perfect and True Copy of the severall Grievances of the Army under his Excellency Sir Thomas Fairfax*, presented Friday, May 21, 1647; and also in *The Declaration of the Army under Sir Thomas Fairfax*, published Friday, June 4, 1647.

Lovat Peerage (2nd S. v. 335.)—In reply to the Query of your correspondent MR. FRASER, B.C.L. of Alton, I beg to say that if he can procure a copy of a rather curious collection of papers which were printed in 1729 relative to the Frasers of Lovat, he will there find full particulars as to the proceedings of Simon Lord Lovat in support of his claims to the Barony. The volume is a small 4to.; but as it is rather scarce, I have ventured to give what I hope may be of assistance to him,—the following list of the various papers usually contained in the volume, viz.:—

"Memorial for Simon Lovat, and Answers to the Instances of Lord Barons.—Memorial for those of the Surname of Fraser.—Answers to Mr. Mackenzie's Condescendences in the Rank and Dignity of Earls.—State of the Instances produced by Simon Lord Lovat, for proving the Custom of Succession in the title of Lord Baron in Scotland.—Short State of the Argument, from the Investitures of the Lordship of the Family of Lovat.—List of Creations of Lords of Parliament since that Dignity came to be constituted by King James VI.—Additional Condescendence of Instances for Simon Lord Fraser of Lovat, in the higher rank and dignity of Earls, &c.—Alphabetical Catalogue of some Nobles who have been Peers of Scotland, &c. &c."

T. G. S.

Edinburgh.

Tasso and John Barclay (2nd S. v. 254.)—J. H. S. is evidently not aware that Tasso's verses are almost literally from *Lucretius*, lib. i. 935—941.

P. P. P.

Chapman's Homer (2nd S. v. 330.) — MR. M'CARTHY inquires whether the thin folio of the "*Batrachomyomachia, Hymns, &c.*" is ever found bound up with the earlier folios of the *Iliad* and *Odyssey*, as is the case with the volume in his possession? Yes. The copy in the Grenville Library has all the portions of the *Homer*, and the engraved titles to the *Iliad*, and the *Hymns*, but *not* to the *Odyssey*. My friend, the Rev. Alexander Dyce, possesses a very fine copy of *all* the folios united, with *all* the engraved titles complete. If it had the *printed* title to the *Odyssey*, it would be the most perfect copy I have yet seen. Mr. Russell Smith has a very good copy of all the folios united, but it wants Pass's engraved title to the *Hymns*.

As all these volumes are in modern bindings, I cannot say when they were put together. I congratulate MR. M'CARTHY on the possession of his interesting copy. He will, however, I am afraid, find great difficulty in meeting with the detached engraved titles,—that by Pass especially.

RICHARD HOOPER.

P.S. I forgot to mention that my friend Mr. Singer has also a fine copy of the united volume, wanting, however, the engraved titles to the *Odyssey* and *Hymns*.

Ghost Stories (2nd S. v. 233. 285. 341.) — The brief account of the Wynyard ghost story given by M. E. M., corresponds far more accurately with the family tradition (with which I have the best possible reasons for being acquainted) than that of ORACULUM.

Sir John Sherbrooke, then an untitled subaltern, has always been stated by the family chroniclers to have been *alone* with Mr. (afterwards Col.) George West Wynyard, when the brother of the latter is supposed to have been seen. Another thing also is very certain, viz. that there was no *twin* in the generation. COGNATUS.

Rev. George Whitefield (2nd S. v. 156. 340.) — In reply to the inquiry of G. N., I beg to say that at any rate *all* the Sermons preached by Whitefield at Glasgow are not included in the volume published by *Baynes*, 1825.

There is a Sermon on 1 Cor. i. 30., which, however, bears no marks of being a Farewell. There is another on Acts ix. 22., beginning: "It is an undoubted truth, however paradoxical it may seem," &c.; and another on 2 Tim. iii. 12., beginning: "When our Lord was pleased to take upon himself the form of a servant," &c. And these are the only ones of which the texts are the same.

C. W. BINGHAM.

Was John Bunyan a Gipsy? (2nd S. iv. 465. v. 15. 318.) — After reading Grellman's *Histoire des Bohémiens*, Paris, 1810, and the English translation entitled *Dissertation on the Gypsies*, and Poor Hoyland's *Customs, &c. of the Gypsies*, York, 1816, I unfortunately came to a decision which J. S. considers to be strange in an intelligent person — a state of mind "stupid in regard to this gipsy question," "a person of the least reflection." I have avoided much intercourse with this class, fearing the fate of Mr. Hoyland, who, being a Quaker, was shot by one of Cupid's darts from a blackeyed gipsy girl, and J. S. may do well to be cautious. My conclusion is that the tribes have no more right to nationality, race, blood, or language than the London thieves have — with their slang, some words of which may have their origin in the Hebrew, from their dealings with the lowest order of Jews. I shall look for J. S.'s projected work on the gipsies with much interest, and will not refuse any new light he may throw on the history of these lawless people. His assertion that there are gipsy barristers, clergymen, and gentlemen in Scotland, and 250,000 in the British Isles, will require strong proof. GEORGE OFFOR.

Alcove (2nd S. v. 258.) —

"KUBBA. A cupola, vault, dome, arch, turret. A cathedral church, tent, tabernacle, parasol." — Richardson's *Arabic and Persian Dictionary*, last edition, by Johnson.

A. B.

Mortar-carrying, a Punishment for Scolds (2nd S. v. 48.) — Is G. R. L. correct as to the *wooden* mortar? Was not the punishment the being paraded through the town preceded by a person beating on a *brass* basin or mortar to attract attention. This was common we know in the fifteenth and sixteenth centuries; and from a passage in Ben Jonson's *Epicœne*, Act III. Sc. 6., it might be inferred the barber got some remuneration for the use of his basin. Perhaps G. R. L. would favour the readers of "N. & Q." with his authorities. A. A.

Largest Parish in Ireland (2nd S. v. 293.)—The union of Ballinakill, in the diocess of Killala, is probably the parish of which ABHBA has heard. It is forty miles long and twenty broad, — exceeding in extent the county of Dublin. If I am not mistaken, an appeal was lately made by the bishop for aid towards supplying the spiritual wants of this large district.

The vicarage of Kilcommon, in the same diocess, and county Mayo, extending over 139,989 acres, and measuring thirty miles by sixteen and a half, enjoys an income of about 150*l.* per annum. The land chiefly bog. JOHN RIBTON GARSTIN.

Dublin.

America discovered in the Eleventh Century (2nd S. v. 314.) — The evidence on which this fact rests has been carefully collected and published by direction of the Society of Northern Antiquaries at Copenhagen, under the title of *Antiqui-*

tates Americanæ; and Prof. Rafn, to whom this arduous labour was intrusted, has printed portions of at least twenty MSS. referring to this subject, with Latin translations. The rock, however, in Rhode Island, which was originally supposed to bear the name of one of the Norwegian chiefs, "Thorfin," has been shown to be the work of American Indians. There is also an article deserving of notice on this subject in the *North American Review*, as also some notes by the Earl of Ellesmere in his *Guide to Northern Archæology*.

W. D. H.

"*Stone Jug.*" — In a former number (2nd S. v. 96.) Mr. Phillott refers the slang expression, "He's a Brick" to a classical origin. I would adduce as a parallel instance the phrase "Stone Jug," as applied to a prison. The word κέραμος signifies both an earthen jug and a gaol. Homer uses it in both senses. See *Iliad*, v. 387. and ix. 469. And so thieves' Latin is derived from Homeric Greek.

T. Davies.

Melbournes of County Derby (2nd S. v. 294.) — There seems good reason to suppose that the Hardinges of King's Newton, which is situated in the parish and manor of Melbourne, spring from this family. They are stated to have had "a grant of the Melbourne arms, with variations, on the ground of this claim of descent in 1711;" the arms of Melbourne being "Gules, a chevron argent, between three escallops of the same." Those of Hardinge are "Gules, on a chevron *argent*, fimbriated *or*, three escallops sable." The Melbournes of Dunmow will doubtless be the same as those of Melbourne. Edmondson puts them *collectively* as "Melbournes of Derby, and Staffordshire, and Dunmow and Markes in Essex," with precisely *same* arms as above, viz. "Gules, a chevron between three escallop shells argent." The genealogical references, British Museum, of which there are several, are "Melbournes of Dunmow, *fro. Co. of Derby.*"

F. B. D.

Franklin Arms (2nd S. v. 234.) — The arms are argent, on a bend, azure, three dolphins of the field.

W. H. Woolhouse.

Blake Beried. — Mr. Boys appears to stumble at the expression "blake beried;" is not the word *blake* an old word meaning *naked?* Elisha Coles, in his *English Dictionary*, edit. 1677, gives it as such; and I refer to the same authority for the meaning of "black beried," as it cannot be uttered to ears polite.

Eclympasteyre. — Coles gives this word: *Eclympastery*, son to Morpheus, the god of sleep. Coles is rich in old words, taken, as he says, from *Chaucer*, *Gower*, *Pierce Ploughman*, and *Julian Barns*.

M. E. Berry.

The several Notes upon this passage of *Chaucer* are very ingenious, but I fear your correspondents have overlooked the sarcasm intended by the poet. It is very plain that it is not a question of the state of burial at all: it is the far more important one of the condition of *the soules* after death.

> "I recke never, whan that they be beried,
> Though that hir soules,"—

are doing what?

> "Though that hir soules gon a blake beried."

Here the bodies are disposed of; they are buried; but about the souls, that is the point. The sense of the verse I take to be —

> "I care not when that they be buried,
> Though their souls go a black berrying;"

that is, "go gathering blackberries. In this sense we have the full force of the reckless speech of the Pardonere.

Fran. Crossley.

Very recently I bought at a sale a copy of Tyrwhitt's *Chaucer*. It is, I find, collated throughout with "Mr. Wright's manuscript," and appears to have been the property of a Mr. B. H. Wright. Can any reader of "N. & Q." tell me what manuscript of the *Canterbury Tales* this is?*

I find the MS. reads "black bered" for "blake beried;" but the word *bered* does not seem to have been quite clear in the manuscript, and a note of interrogation is added. Tyrwhitt says all the manuscripts except one, which reads "on blake beryed," have it as he gives it, "blake beried."

A. Holt White.

Rhadamanthus and Minos (2nd S. v. 334.) — The piece imperfectly remembered by T. was probably the paper given in the *Elegant Extracts*, book i. § 15, under the title of "Mis-spent Time, how punished," and copied from *The Guardian*. But the judge Rhadamanthus figures alone in the amusing trials; there is no mention of Minos.

F. C. H.

T. will find the tale in the last few sections of the *Gorgias* of Plato.

J.

Old French Argot (2nd S. v. 69. 119. 178.) — Among other books advertised at the end of an edition of De la Motte's version of the *Iliad*, Amsterdam, 1738, is *Voyage de Fanfreddin*. Is the book known, and does it afford a clue to the explanation of "Fanfreddonnair"?

Anon.

Fothergill Family (2nd S. v. 170. 321-2.) — The eminent physician, Dr. Fothergill (see Chalmers's *Biographical Dictionary*), resided, about 1766, at Lea Hall, Wimboldsley, in this county.

T. Hughes.

Chester.

Apsidal Churches. — Great Wymondley, near Hitchen, Herts. (See 2nd S. v. 107.)

R. L.

[* Mr. Wright's MS. means, of course, the MS. adopted by Mr. Wright, which is the Harleian MS. No. 7334. — Ed. "N. & Q."]

Col. John Peacock (2nd S. v. 147.)—I have a copy of a pedigree of Peacocke of Chawley, extracted from a Visitation of Berkshire taken in 1664, in which John Peacocke is described as "of Chawley, in the parish of Cumner, a Major of Foot." It is impossible that this could be the same John Peacocke referred to as training a troop of horse in June, 1685, as his eldest son, Francis Peacocke of Chawley, is described as aged fifty-eight on March 16, 1664. The said Francis Peacocke had a son John, who may possibly be the Colonel John Peacocke referred to, but he was probably a young man when the Visitation was made, and, as such, no information is given in the pedigree but his bare name. The pedigree deduces their descent from a younger son of Robert Peacocke, Lord Mayor of York (he was Lord Mayor in 1548 and 1567). The arms are, "Gules, on a fesse argent between three plates, as many lozenges sable, with crescent for difference." JAMES PEACOCK.

Sunderland.

Echo Poetry (2nd S. v. 234.)—See George Herbert's Poems, "*Heaven.*" ACHE.

Miscellaneous.

NOTES ON BOOKS, ETC.

The members of the Camden Society have lately received a volume of great importance, which is calculated to lead them to a right understanding of much which in the domestic polity of our cathedral institutions is either unknown or misunderstood. We feel confident that *The Domesday of St. Paul's of the Year* 1222, with an Introduction, Notes, and Illustrations, by the Archdeacon of London, will be highly appreciated by all who are competent judges of its merits. The work has assumed a character materially different from that which was at first contemplated, owing to the discovery of other documents, which showed the relation of the manors to the cathedral as a landed estate, held to farm by its own members, and occupied by a tenantry according to the general custom of the age. In the valuable Introduction to these curious documents, the Archdeacon has incidentally noticed a remarkable fact in connexion with this Cathedral. It is well known that the course of proceeding usually adopted by the early Church for the conversion of a new district was by the mission of a Bishop with his clergy, the erection of a See, and the building of a collegiate church. But whilst the revenue and produce of the manors of St. Paul's were appropriated to the support and sustenance of all its members, from the Dean to the humblest servitor, the doorkeeper of the brewery, the Bishop himself was no sharer in its endowments. "It is remarkable," says the archdeacon, "that though the Statutes of the Cathedral describe the thirty Prebendaries as forming with the Bishop *unum corpus*, of which he is the head, there is no evidence of his sharing with them any part of the revenue, or of his living in intercourse with them. The Bishops of London appear to have possessed their manors in the time of the Anglo-Saxon kings in their own right, for there are no traces of any of the episcopal lands having at any time belonged to the Cathedral." This documentary history of the manorial property of one of the most ancient Sees of the English Church is a valuable addition to the stores of our historical literature, and may be perused with advantage by the statesman, lawyer, or divine. The Editor has added a number of apposite philological notes, and the manner in which a very difficult task has been executed corresponds with its importance, and increases its value.

By-the-bye we may mention that *The Camden Society* held its Annual General Meeting on Monday last, when Earl Jermyn, who has been for several years an active Member of the Council, was elected President in the room of the late Lord Braybrooke. After the reading of the Report, which spoke very satisfactorily of the progress of the Society, a vote expressive of the loss which the Camden Society had sustained by the death of its President, and of its sympathy and condolence with his family, was carried unanimously.

Our Correspondents who from time to time address Queries to us on the subject of old books, will be glad to learn that Mr. Bohn's new, enlarged, and cheaper edition of *Lowndes' Bibliographers' Manual* is progressing satisfactorily. The second part, which completes the first volume, has just been issued, and comes down to the article "Cyrus the Great."

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given for that purpose.

BISHOP WILKINS'S MERCURY: OR THE SWIFT AND SECRET MESSENGER. 8vo. London. 1644 and 1694. Either edition will do.

FALCONER (JOHN), CRYPTOMENYSIS PATEFACTA; OR THE ART OF SECRET INFORMATION, &c. 8vo. London. 1685.

Wanted by *F. W. Haddon*, 36. Adelaide Road, Haverstock Hill, N. W

Notices to Correspondents.

MR. COLLIER'S LIFE OF SHAKSPEARE. *We copy the following from* The Athenæum *of Saturday last:*—

"Maidenhead, April 28.

"I write in order to anticipate others in the correction of a blunder committed in the new Life of Shakspeare, accompanying my second edition of his works recently published. I was led into it by Ben Jonson's letter to Cecil, published in *The Athenæum* of the 15th of August last, which I had so fully in my mind, in reference to the Gunpowder Plot, that reading Marston's undated letter, I at once hastily concluded that its dark and ambiguous phraseology related to the same historical event. I continued in that persuasion until a zealous and learned friend of mine made me sensible of my error, and that Marston's letter was occasioned by the threatened arrest of Lord Kimbolton and other members of the House of Commons in 1641. Nobody has hitherto supposed that Shakspeare's dramatic contemporary had lived so long. I am glad that my vexatious mistake is on a matter quite incidental, and that it does not affect any of the events in the biography of our great poet. "J. PAYNE COLLIER."

M. E. BERRY. *Your book is a copy of Philpot's edition of* Camden's Remaines.

OXONIENSIS. *An edition of Christopher Smart's Poems, including his English and Latin translations, was published at Reading in* 1791 *in two vols.* 12mo.

M. BURTON. *The article sent respecting a Portrait of* Made. de Maintenon *is an advertisement.*

DODO and THOMAS CROSFIELD. *As we cannot possibly decipher the proper names, or even the figures, in many of the articles forwarded by these correspondents, we are compelled to omit them.*

QUIS *will find Dr. South's Latin Poem on Cromwell in our* 1st S. vi. 490.

SYKES DYKE. *Inquiries are being made as to "Sykes Dyke and manor of John de Chappell, near Carlisle."*

ERRATUM.—2nd S. v. 356. col. i. l. 35., for "preacher" *read* "teacher."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11s. 4d., *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom so all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, MAY 15. 1858.

Notes.

ADDISON'S PORTRAIT.

A well-known engraving from a picture by Leslie has rendered familiar a portrait at Holland House, which has long passed for that of Addison. It also (it is understood) was studied by Sir Richard Westmacott, for a statue erected in 1809 in Poets' Corner (*Ann. Reg.*, vol. li. p. 273.), and the subject of an eulogium by Lord Macaulay.

There is now to be seen in London a picture belonging to Mr. Andrew Fountaine of Narford House, Norfolk: it is a Kit-cat, and undoubtedly the original of the picture at Holland House; but, like a full-length and a miniature also in his possession, it represents his ancestor *Sir Andrew Fountaine*, bewigged, in a loose gown of a light brown colour, and pointing with his right hand to the bookshelves at Narford.

Sir Andrew was the intimate friend of Dean Swift, his successful antagonist at ombre, his fellow-guest at the Vanhomrigh's, and his boon companion on occasion. Although his name constantly occurs in the journal to Stella, Sir Walter Scott gives no information with respect to him. It appears that Sir Andrew fell ill of a bilious fever, when his life was despaired of. Swift thus commemorates his recovery, Dec. 30, 1710: "Sir Andrew Fountaine is better. I have lost a legacy by his living; for he told me he had left me A PICTURE, and some books" (vol. ii. Lett. XII., p. 128.).

It may be of interest to subjoin a few biographical notes. He was the eldest son of Andrew Fountaine of Salle, M.P., by Sarah his wife, daughter to Sir Thomas Chicheley (Blomfield's *Norfolk*, vi. 233–6.). He was educated at Oxford, and resided some time at Rome. He returned with the reputation of a scholar and antiquary, and succeeded to the family estate in 1706, when he erected Narford Hall, which became distinguished for its valuable library, excellent collection of pictures, coins, and rare pieces of antiquity. He acted as tutor to Prince William, and Vice-chamberlain to the Princess of Wales. On the demise of Sir Isaac Newton he succeeded as Warden of the Mint, 1727; having been created Knight of the Bath, Jan. 14, 1725. He died in 1753.

The Kit-cat picture is said to have been painted at Rome; it bears the initials "H. S. *pinx.*," and is distinctly mentioned among his effects.

MACKENZIE WALCOTT, M.A.

BIBLE BIBLIOGRAPHY.

One of your correspondents has recently hinted that the additions to Bohn's new edition of Lowndes' *Bibliographer's Manual* are not always correct. In looking over Part I. of the first volume, I have observed several inaccuracies in the article "Bible," which is one of those announced in the Preface as having been rewritten. I notice these errors in no spirit of fault-finding, for I am aware of the difficulty of printing perfect descriptions and collections of rare books; but because I have recently seen persons misled by some of the remarks, and adducing the authority of this work as irrefragable. On p. 186., 2nd col., it is said that the word *not* was omitted in the 7th commandment in an 8vo. edition of the Bible, printed by Barker & Lucas in 1632, and that a copy was exhibited, &c. This omission does not occur in the 8vo. edition of 1632, printed by Robert Barker and the assigns of John Bill, but in the edition printed by them in 1631; and the volume exhibited to the Society of Antiquaries on June 21, 1855, bore this last imprint and date. I cannot account for the insertion of the name "Lucas" in many of the notices of the suppressed volume. That name is not found, I believe, in the imprint of any Bibles of the period specified.

There are, in fact, three issues of the year 1631, all distinct reprints, and all printed at London by Robert Barker and the assigns of John Bill. I give them in the order in which I suppose them to have appeared. The signatures in all three run in eights, but in size they are 12mo. or small 8vo.

1. Title to Old Testament beautifully engraved, reduced from that of the first folio edition of 1611, date 1631, with Speed's "Genealogies." No Apocrypha. New Test. title, printed within a woodcut architectural design: in the centre, at the top, the divine glory over an altar, and figures of Fides and Religio on each side a little below. In the middle, at the bottom, David playing on the harp. The date MDCXXX. Date at the end of the New Test. 1630.

2. Title to Old Test. printed within a large woodcut, heart-shaped ornament, and around it small ornaments of the twelve Patriarchs, the twelve Apostles, and the four Evangelists. Date 1631, with the Apocrypha. New Test. title within a similar ornament; date 1630. Date at the end, 1631. A brief Concordance; date on title, 1630. Psalms in metre. London: printed for the Companie of Stationers, 1631.

3. Title to Book of Common Prayer, printed within the architectural ornament described in No. 1.; date MDCXXXI. Speed's Genealogies, with date 1631. Title to Old Test. printed within the woodcut described in No. 2., date 1631; with the Apocrypha. Title to New Test. within the same ornament, date 1631. Date at the end, 1631. The Way to True Happiness, by Questions and Answers. London: Edward Brewster and Robert Bird; no date. Psalms in metre: London, printed for the Companie of Stationers, 1631. It is in this copy that the omission of the word *not* occurs.

But to return to Mr. Bohn's edition of Lowndes. On p. 189., 2nd col., the remark on the Bible, (Mark Baskett, London, small 4to., 1752), seems to infer that no such edition was really printed in England. Whereas Thomas says distinctly that the pirated edition, printed at Boston, was an exact counterfeit of the London edition. If it had not been so, it could not have been circulated in America. No copy of this American edition is yet known; and when discovered, will be distinguished from the original only by some peculiarities of the type, or coarseness of paper.

On p. 192., 2nd col., the first American edition of the Douay and Rhemish version is said to have been printed at Philadelphia, 1805, in 4to. I am aware that Dr. Cotton, in his list, quotes from the title-page of this volume the words, "First American, from the 5th Dublin edition." But there was a fourth edition published at Philadelphia in 1804, from the fourth Dublin edition; and perhaps another edition previously. The *real* first American edition of this version was published at Philadelphia in 4to. by Carey, Stewart & Co., in 1790.

I think I might point out farther mistakes, but let these suffice for the present.

Neo-Eboracensis.

P.S. Dr. Cotton, in his collation of the celebrated "Liturgy of the Church of Scotland" (see his work on Bibles and Parts thereof, Oxford, 1852, pp. 173, 174.), has shown that the Psalter has been entirely reprinted; and he gives the title of the Psalter, as found in the first and second editions. But he has not noticed that the title-page of the first edition has been reprinted. I refer to that edition which has the catchword "Certaine" printed at the foot of the last page of the prose Psalter. I have two copies with this catchword, and one of the second edition. In one of the former, the title is arranged exactly as given by Dr. Cotton. In the other the word, "Pointed" is omitted, and the sentence reads thus: "As they shall be said or sung throughout | all the churches of Scotland." Another peculiarity of this copy is, that it has two leaves of the "Certaine godly prayers," &c., which are omitted in almost all the copies. In all three of my copies, and in another of the second edition which I have before me, the leaf $H\,h^3$ is the cancel, the last verse of the 109th Psalm being entire and correct. In two of these copies, which are in the original binding, this leaf has been so rudely torn out that portions of the inner margin remain.

EARLY SATIRICAL VERSES.

The following may be thought not unworthy of preservation by some of your readers. I met with them a few days ago on the fly-leaf of a friend's Camden's *Britannia* (Impensis Georg Bishop, 1600). They are written in the same handwriting as the owner's name, which looks like "Leftenant Alfords, 1605," but the last figure is blotted so as to be almost illegible; at any rate they are as old as the early part of that century. It will be seen that they are all of the same ungallant nature as the "Early Satirical Poem" in 1st S. vii. 568.:—

"Here lies the breif of badnes vices nurse;
The bagg of vsury the Clergies Curse;
The patronesse of pride Tradsmens decay;
The staine of womanhood extortioners highway;
The plague of Court A comon stingeing snake;
All these and worse lyes here, the Lady Lake.
"XXQ."

"*A Lord's Advise to his Lady.*

"Fals to thy self, my dear, when fals to me;
Thy honor lost then thou art lost to me;
Thou wilt A name giue thy posteritie,
And wilt A stain procure thy self whereby
Thou wilt be branded till the day thou dy,
When thy vaine Pleasurs gon and passed by.
Such whilst thou may avoyd and fly."

"Mundus vanus et profanus, Bullæ comparatus
Feminis curis, curis feminis, feminis perturbatus."

"The world is vaine and is prophane,
Compared to a bubble.
Full of women and care and women,
And women and care and trouble."

"All women haue virtues noble and excellent.
Who can say that: they do offend
Dayly: they serue God with good entent
Seldome: they displease their husbands vntell their liues end
Always: to please them they entend
Neuer: comonly such quallities haue women more or less.
Shall a man finde in them shrewdnes.
Why should any man be tyed to a foolish femall then,
Sinc all the world beside, Birds and Beasts chang euery spring?
Then why should onely man be bound whē so many may be found?
Would you not take him for A fool y^t of one sort of meat would eat
When all the world affords sundry sorts of diuers meat?
Or to any she be bound when so many may be found?
When grim Saturn ruled his throne freedomes *ran-som*[?] banisht strife,
No man did know his own nor caled any woman wife,
Nor to any she was bound when so many might be found.
Ten times happy were these men y^t enioyd these golden dayes,
Which till time reduce again I shall neuer Hymen Pra[ise]
Nor to any she be bound when so many may be found."

J. Eastwood.

FOLK LORE.

A Dream of Death fulfilled by Fear.—A farmer's wife has been relating to me the circumstances attendant upon the death of her father; and, as they bear a certain degree of similarity to the later incidents of A. A.'s narrative of "Lord Lyttelton and the Ghost" (2nd S. v. 165.), they

are, perhaps, worthy of a note, more especially as they would seem to bear out your correspondent's remark, — "that the sudden revulsion of feeling, from a state of fancied security to the finding himself at the moment in the very instant of the dreaded danger, had caused such a reaction as to bring on the fits which carried him off."

My informant told me that her father was taken ill about Christmas time. One night he dreamed — or, as he said, "he awoke, and saw" two men fighting together at the foot of his bed, one of whom told him that he would die on the ensuing thirteenth of March. In the morning he related this to his family, and both he and they made light of it. He, shortly after this, recovered; and when the thirteenth of March came, he was, apparently, in very good health. On the evening of that day he referred to his dream, and observed, "I have done the ghost!" — "Don't be too sure of that," said a foolish old woman who was present; "it's the New Style now, and ghosts don't know anything about it. They always go by the Old Style!" and this village oracle told him that it would not really be the thirteenth of March (by the ghost's calendar), for — if I remember rightly — twelve days to come.

The farmer laid this to heart; took to his bed, and died on the very day predicted by the old woman, who, notwithstanding that he ascribed the calamity to the ghostly warning, would have met her deserts by a summary conviction for "manslaughter." CUTHBERT BEDE.

A Candlemas-Eve Wind. — Referring to the east winds prevalent during February and the early part of March, "the oldest inhabitant" (a farmer) of a country parish told me, that it had been observed by him, and by his father before him, that in whatever quarter the wind might be on Candlemas-Eve, it "mainly" remained in that quarter for forty days. CUTHBERT BEDE.

Horseshoes as Charms against Witchcraft. — Can any of your correspondents inform me how far this superstition prevails in foreign countries? I myself have seen a horseshoe nailed on the threshold of a house at Prague. There is a singular German saying, possibly in some way connected with this charm, though more probably referring to a horse stumbling or losing his shoe. A damsel who has had a slip is said to have lost a (horse) shoe: —

"Ein Mädchen das ein Hufeisen verloren hat."

J. C. BARNHAM.

Norwich.

Pancake Bell. — A custom has prevailed in this place from time immemorial on Shrove Tuesday, to ring what is called the pancake-bell.

All the apprentices in the town whose indentures terminate before the return of the above day, assemble in the belfry of the church at eleven o'clock, and in turn toll the tenor bell for an hour; at the sound of which all the housewives in the parish commence frying pancakes. The sexton, who is present, receives a small fee from each lad. Is this custom known in any other parish?

H. B.

Hedon.

"*Pig's marrow will make you mad*," and "*Pig's milk will give you the scurvy*," are common sayings in the Midland Counties. I am told that they do not prevail in the North. Can any of your correspondents, versed in folk lore, enlighten me as to the foundation and extent of these notions?

S. W. B.

Folk Lore of the Knife. — The *Worcester Herald* for April 10 contains an account of some marriage festivities that included the presentation of a silver cake-basket and knife to the future bride by the inhabitants of the village wherein was her home. The newspaper account says,

That "the presentation was made to Miss —— in the presence of her intended husband and sister," by &c. "Although usually opposed to superstitious dogmas, Mr. —— demanded a penny from Miss —— previous to delivering up the silver knife, assigning as a reason for doing so, the old saw against giving anyone a present of a knife lest it should 'sever love and acquaintance.' The young lady very goodnaturedly handed over the coveted coin to Mr. ——, who intends to have an inscription engraved on the penny, which he will cherish as a keepsake."

CUTHBERT BEDE.

Folk Lore. — In Hollingsworth's *Childe Erconwold* occurs the following: —

". . . . . Hast thou never read
When trees in calm air more then speak the dead?"

Can any of the readers of "N. & Q." inform me whether this superstition is known in any part of England?

THE EDITOR OF HOLLINGSWORTH'S WORKS.

3. Tichborne Street, W.

Planting Yew-trees in Churchyards. — A custom common in all parts of Ireland may throw some light on this practice. One of the great ceremonies of the Roman Catholic Church is the blessing and distribution of "Palms" on "Palm Sunday," the last Sunday in Lent. In Ireland the branches of the yew are always used for this purpose, and sprigs of yew are worn in their caps and hats by the peasantry for the whole of Passion Week up to Easter Sunday. On entering a peasant's cottage or the "room" of a dweller in towns, branches of "blessed palm," *i. e.* yew, will be seen placed beside the crucifix or at the head of the bed, where they remain till replaced by fresh ones on the next Palm Sunday. Throughout Ireland the yew is called "Palm" by the peasantry, and even by persons of good education, but who were not very familiar with the "woods and fields." I

have also heard it called "Palm." This use of the tree would make its being planted in churchyards, so as to be at hand, and grown in consecrated ground, a natural circumstance. F. R. D.

DIFFICULTIES OF CHAUCER.—NO. XI.

Gat-toothed.—

> "*Gat-tothed* I was, and that became me wele;
> I had the print of Sainte Venus sele."
> *Cant. Tales.* 6184-5.

In Todd's ed. of Johnson's *Dictionary*, it is very clearly shown that *gat-tothed* means *goat-toothed*. *Goat* in old English is often *gat*.

It were needless, therefore, now to dwell upon the expression *gat-tothed*, although it stands in Tyrwhitt's Catalogue of "Words and Phrases not understood," were it not for the purpose of remarking how Todd's interpretation *brings out the meaning* of the whole couplet above cited.

The *goat* was an animal sacred to *Venus*. Sacrifices of goats were among the offerings at her shrine, and she was represented at Elis sitting on a goat. This circumstance connects the latter line of the couplet with the former. "I was impressed with the seal of Venus." What the impression? "I was *goat-toothed*."

Here, however, the question may be asked, "If we are really to suppose that the Wife of Bath was goat-toothed, how are we to explain the latter portion of the line, 'Goat-toothed I was, *and that became me well?*' Did she, then, think it *becoming* to be goat-toothed?"

But, by "that became me well," understand not, in the modern sense of the word becoming, "that was favourable to my good looks;" but rather, in the older signification, "*that was in character*," gat-tothed I was, and that was *suitable and appropriate*; for it was *fitting* that, as a true and humble votary of the Paphian queen, I should bear her mark, and be "goat-toothed."

In connexion with *gat-tothed*, we may also explain the more modern expression, *buck-toothed*. "Buck" was employed in old English to express a "*he-goat*." "Buckis of geet," Wicliff; "buck-goates," Chapman (Richardson in verbo). A he-goat is in Fr. *bouc*, in Ger. *bock*, in Ital. *becco*, in Low Lat. *buccus*. It is highly probable, therefore, that the familiar expression "*buck*-toothed," though not now so understood, is in reality the modern representative of "*gat*-tothed," *i. e.* "*goat*-toothed." THOMAS BOYS.

Minor Notes.

Phœnician Coin.—Cardinal Wiseman, in the ninth of his lectures on *Science and Revealed Religion*, vol. ii. p. 106., proposes to reconcile an apparent contradiction between the narratives in Genesis xxxiii. 19. and in Acts vii. 16., by referring to the reading in the margin, "lambs," and then "conjecturing that the ancient Phœnician coin bore upon it the figure of a *lamb*, for which it was an equivalent, and that from this emblem it also bore its name." If this conjecture be grounded on fact, then a Phœnician coinage bearing the figure of a lamb (a ship would have been more likely) must have been invented before, and must have been in use about 1740 B.C., when Jacob bought the parcel of land of the children of Hamor for an hundred pieces of money. In note B in the Appendix to his translation of Herodotus, Mr. Rawlinson discusses the origin of coining. Having come to the conclusion "that coining is not a Phœnician invention," he examines the respective claims of Lydia and Greece to the invention, and decides (against the opinion of Col. Leake) in favour of Lydia. Rawlinson gives as the date of the commencement of the historic period of Lydia, 724 B.C. Col. Leake ascribes the invention to Pheidon, King of Argos, 750 B.C. Mr. Rawlinson writes,—

> "Previous to the captivity, it would appear that the commercial dealings of the Hebrews were entirely transacted after the model of that primitive purchase recorded in Genesis, when Abraham bought the field of Macpelah of Ephron the Hittite, and *weighed* to him the silver which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant."

And see Jeremiah, xxxii. 9. If the conjecture of Cardinal Wiseman is founded on fact, the Phœnicians must have had a coinage, which bore the impression of a lamb, in common use at least 1740 years B.C. Mr. Rawlinson and Col. Leake show this to be impossible, or very highly improbable. We must therefore conclude that the conjecture referred to is not maintainable. The conjecture carries back the invention of coining to above 1000 years before the time at which it appears coining was actually invented. J. W. F.

Ancient Enigma.—In an old MS. medical receipt book in my possession occurs the following on one of the fly-leaves. The handwriting is clearly of the time of Henry VIII.:—

> "The beuety of the nyght ys shee,
> And mother of all humors that be,
> And lykwyse lady of the seys
> That tyme doth mesure *dyversweys* *,
> The sonn shee follows every wher,
> And shee ys changen of the ayer.
> This ladys name fayne woold I know
> That dwells so high, and rules so low."

The solution I take to be "the moon," but it is not announced in the MS. T. HUGHES.
Chester.

Telegraph between Great Britain and Ireland.—When we think of what has been effected, the

* Altered in a somewhat later hand to *as she fleys*.

following extract from the Rev. James Hall's *Tour through Ireland*, vol. ii. p. 158. (London, 1813), may not prove uninteresting: —

"On sailing across to the Mull of Cantire, instead of eighteen or twenty miles (as most geographers make it, and as was laid down in the large map of Britain and Ireland, published in London, and continued till lately, when, in consequence of my hint, the plate was corrected), I found it scarcely twelve. This being the case, which may be depended on (for I consulted several of the king's pilots at Dublin, as well as others, on the subject), would it not be prudent in government to erect telegraphs here, as well as in England, that, in case of an attack, information from the one country to the other might not depend on the wind and the waves, but on sight. It is between twelve and thirteen miles from Beacon Hill to the next point of information by the telegraph, on the road to Portsmouth from London, and nearly ten from that at Putney to the next on the same road. So that the Mull of Cantire and Ireland being so near, there seems little difficulty in communicating information from Ireland to Britain, and *vice versâ*; and, consequently, round and through the empire, which I should think a matter of importance."

Mr. Hall had very little idea of a submarine communication. ABHBA.

The First English Steam-ship of War to carry Foreign Mails. — The following notices are taken from the *United Service Journal* of 1830: —

"It has long been contemplated to employ steam navigation for the conveyance of foreign mails. H. M. steam-vessel 'Meteor,' Lt. W. H. Symons, is to proceed to the Mediterranean on this service. The first adoption of steam in the conveyance of the foreign post office mail has taken place. H. M. steam-vessel 'Meteor,' Lieut. W. H. Symons, left Falmouth on the 5th of Feb. for the Mediterranean. We look on this as an era in steam navigation, which bids fair to introduce its more general adoption for the purposes of government."

W. W.

Minor Queries.

Caroline, Countess of Melfort. — She was sister to the last Earl of Barrymore, and was living in 1811. When did she die, and where? L. (2.)

Lines in "Eikon Basilike." — I shall feel grateful to any of your readers who can direct me to the source of the following lines. They are inscribed on the fly-leaf of a small copy of the *Eikon Basilike* (printed in 1649) which has lately come into my possession:

"Soe falls y^t^ statly ceder, whilst it stood,
That was y^e^ onley glorie of y^e^ wood:
Great Charles, thou earthly God, celestiall man,
Whose life like others though it were a span,
Yet in y^t^ space was comprehended more
Then earth hath waters or the ocean shoore.
Thy heavenlie vertues Angells should rehears,
It is a Theame too high ffor human vears;
He y^t^ would know thee right, then let him looke
Upon thy rare incomparable Booke,
And read it ore and ore, w^ch^ if he doe,
He'l find thee King and Preist and Prophet too;
And sadly see our losse, and though in vaine,
W^th^ fruitless wishes call thee back againe:
Nor shall oblivion sitt upon thy hearse,
Though there were neither monument nor vears;
Thy sufferings and thy death let no man name,
It was thy glory but 3 kingdoms' shame."

"Nec Carolus Magnus,
Nec Carolus quintus,
Sed Carolus Agnus,
Hic jacet intus."

An inscription states that this copy was "Katharina Seddon's Booke, given her by Sir Jo. Booth, ffeb. 4^th^, 1659." Sir Jo. Booth was, I believe, knighted for his loyal services during the Civil Wars. J. C. WILSON.

Quotations wanted. —

"When we survey yon glittering orbs on high,
Say, do they only grace the spangled sky?
Have they no influence, no functions given
To execute the awful will of Heaven?"

"'Tis not by a rash endeavour,
Men or states to greatness climb;
Would you win your rights for ever,
Calm and thoughtful bide your time!"

ARCHIAS.

". . . . O come instable suerta
Mudas de aspecto. A delirar
Quisieras obligarni qual tù.
No: te probé à memido
Ya adversa, ya feliz. Yo no me fio
De tu favor, y de tus iras rio;
No me offusca tu luz engañosa,
No me encanta tu risa alevosa,
Ya no temo que penas mi des.
Se que á veces por entre las flores,
La serpiente se esconde y retira,
Que en el aire, ámenudo se mira,
Una estrella, que estrella no es!"

Can any of your correspondents furnish me with the title of the Spanish play from which this is taken, as well as the name of the author? E. Z. O.

Forgiveness. — Is there any word in any language which expresses the simple idea of the generous forgiveness of an injury, entirely apart from compensation, either voluntary or obligatory? The absence of any such word from our own language compels me to resort to the very term, *forgiveness*, which suggests the Query. It would seem that in its original sense a person was said to be absolved from the consequences of his own acts *for* (something) *given*. In consideration of it he was pardoned, *par-donné*. Dr. Johnson says, "forgive" is derived from the Saxon *forgifan*, which bears the same analogy. Among the Romans, to efface an offence was to "condone" it, *condonare* (still the same idea), or to pay for it, *ab-solvere*. The Greek ἀφίημι implies liberation from some previous obligation; ἀπολύειν is to release *for a ransom*; χαρίζομαι to bestow as a favour what might have been exacted as a *penalty*. A gift, an equivalent, a compensation, a fine, or a

deodand, seems philologically to enter into every term expressive of a pardon. The preliminary in all is "an eye for an eye, a tooth for a tooth." Such is the language of civilised nations, and such is, I believe, the language of the uncivilised. Hence my inquiry, whether in any dialect, ancient or modern, there be a primitive word expressive of the idea of forgiveness, free, spontaneous, and unpurchased? J. E. T.

Alderman Sir Julius Cæsar. — I have an old book entitled *A Choice Medley of Poems by several Persons of Distinction*, printed at London, without date, but from the matter I suppose between 1740 and 1750. In it is "A Copy of Verses in Honour of Ald—n Sir J——s C——r," who is represented as gaining honours and money by appropriating the labours of other men. I transcribe two stanzas: —

> "Julius Cæsar Scaliger,
> Himself, though half a Jew,
> Made his pedigree and coat-of-arms,
> As Heralds did for you.
> Julius Cæsar Bottifang,
> A courtier grand like you,
> Made fiddles, breeches, horns, and boots,
> And played and wore them too."

I wish to know whether any alderman of that time bore the Christian names "Julius Cæsar," and who was "Julius Cæsar Bottifang?" E. K.

Portrait of Cowley the Poet, by Momper. — Can any reader of "N. & Q." inform me whether Momper was a painter of portraits? Bryan, in his *Dictionary*, describes him as a landscape painter, and does not mention that he ever attempted portraits. I met with, recently, an old oil painting, a portrait of a youth apparently not more than eighteen years of age, with long black curly hair, parted in the centre like a female's. At the back, on the stretcher, is a strip of paper with "Cowley the Poet, by Momper," written upon it with ink brown with age. L. A. N.

Peter Marchant. — Can any reader of "N. & Q." give me an account of a small tract, or rather portion of a tract (pages 1 to 74 inclusive, wanting the title-page) which now lies before me, and is described in p. 1. as

"Relatio veridica et sincera statvs Provinciæ Hiberniæ ordinis Minorvm Regularis Observantiæ svb Regimine F. Petri Marchant, Commissarij Generalis Nationalis super Provincias Germaniæ superioris, Belgij et Britannicas: ad Reverendissimvm Patrem Totivs Ordinis Ministrvm Generalem, nec non Revmos ac plurimùm Reverendos Patres in Capitvlo Generali Romæ Congregatos. Hoc anno 1651 in festo Pentecostes."

I am desirous of getting some account of Peter Marchant, and also a copy of the title-page, &c. The book may be of frequent occurrence; but any collection to which I have access does not contain it, nor can I trace it in any catalogue in my possession. Enivri.

Novel by Sir Charles Napier. — I have seen several hints lately of the existence of a novel written by the late Sir Charles Napier. Can you or any of your correspondents inform me whether such a thing be in existence? or whether the public are likely to be favoured with it? A. W.

"*Reparation.*" — Who is the author of *Reparation, or the Savoyards*, a Play, 8vo., 1824? X.

Surnames with the Prefix Fitz. — Does there exist, in print or MS., any copious list of these? I have of course such as occur in the peerages and heraldic dictionaries. M. A. Lower.

Lewes.

Henry Justice was tried at the Old Bailey in May, 1736, for stealing books from Trinity College Library, Cambridge. Where can I find a more detailed account of his trial than that given by Hone in his *Every-Day Book?* Were any of the books ever recovered? Libya.

Mathew of Glamorgan. — Where can I see a full account of the younger branches of this family, particularly of that seated at Stanstead Park, Sussex? In Berry's *Sussex Genealogies* the connexion of the latter with the Llandaff family is *stated*, but not *traced*. C. J. R.

Bells. — Dugdale (*Bar.* vol. i. p. 125.) says that William de Mowbray, upon founding a chapel at Thirsk, and therein a chantry, obtained for it, by composition made with the monks of Newburgh (it not being a parochial church), the privilege of having a bell rung when mass was celebrated within its walls, upon certain specified occasions.

Query. Were none but parochial churches allowed to summon to prayer by the ringing of a bell? or was the bell here referred to a sanctus or sacring bell, hung externally, and rung at the appointed passage in the office of the Mass?

T. North.

Leicester.

Portrait of William Duke of Gloucester: Ghuler. — Can you or any of your readers give me a list of portraits of William Duke of Gloster, the last remaining child of Queen Anne, with the artists' names, and also in whose possession such portraits may be found? Can you also inform me when an artist of the name of "Ghuler" painted, and in what estimation his portraits are held? W. W. W.

Diocesan Registry of Cork. — Would R. C., who has given us an interesting extract from the Archives of the United Dioceses of Cork and Ross (2nd S. v. 313.), kindly inform me what materials are preserved in that repository which would be available for compiling a list of the succession of incumbents of the several parishes of those dio-

ceses and Cloyne, and from what period they commence?

Also any notices of documents illustrating the ecclesiastical history of this see, and containing biographical information of its clergy, would be acceptable. JOHN RIBTON GARSTIN.

Anonymous Works.—I should be glad to be informed by any of the correspondents of "N. & Q." who were the authors of the following productions:—

1. "An History of the Archbishops and Bishops who have been Impeached and Attainted of High Treason, from William the Conqueror to this Time. With an Account of their Impeachments and Defences, &c. Extracted from the best Historians Ancient and Modern. London, printed for J. Roberts, at the Oxford Arms in Warwick Lane. MDCCXXII. Price 1s.

2. "Homer's Battle of the Frogs and Mice, with the Remarks of Zoilus. To which is prefixed the Life of the said Zoilus. London, printed for Bernard Lintot, between the Temple Gates. MDCCXVII."

[By Thomas Parnell. This work was corrected by Pope, and annexed to his edition of *The Odyssey*.]

3. "An Essay on Patriotism, in the Style and Manner of Mr. Pope's Essay on Man, in Four Epistles, inscribed to the Rt. Hon. the E—— of C——. London, printed for the Author, and sold by J. Wilkie in St. Paul's Church Yard. MDCCLXVI. Price One Shilling. 4to."

4. "The First Chapter of Prophecies of the Prophet Homer, with a Letter to the B. of G. London, printed for J. Wilkie in St. Paul's Churchyard. MDCCLXVI. 4to."

E. H. A.

The Masterson Family.—Can any correspondent of "N. & Q." favour me with an account of the Masterson family? This family, I believe, are Lancashire. One of the branch was sent to Ireland by James or Charles I. as Governor or Constable of Ferns Castle, co. Wexford, and I believe his lineal descendant (a female) is at present residing at Antigua. She is a countess in her own right,—Countess Masterson. Information will oblige the writer. S. R.

A Jeroboam Hand.—Will any of your card-playing correspondents be kind enough to tell me the origin of that term, so frequently made use of in my younger days, when the *good old social family whist table was in constant use*; I ask, whence arose the term or application of a *Jeroboam hand*, when Fortune had favoured the holder with an overwhelming suit?

I have some latent recollection of having heard the explanation given me some fifty or sixty years ago; but, alas! these good and quaint old sayings and remarks have become obsolete, and are now only to be met with or understood by persons of an age long since gone by. W. R.

Stonehenge a Burial-place.—Is it not still a *quæstio vexata* among antiquaries as to whether Stonehenge was ever used as a place of interment? About twenty-five years ago a friend of mine made the following literal transcript of an inscription on the walls of (he believes) the Hotel de Ville at Constance:—

"Aurelius Ambrosus, buried at Stonehenge, Anno (Domini) 500.

"Uter Pendragon, buried at Stonehenge, 517.

"Constance, King of Brittany. Buiried at Stonehenge, 546."

It is singular that such an inscription should have been made in English in such a locality. Has it any foundation in fact, and are the dates correct? JOHN PAVIN PHILLIPS.

Sir Robert Needham.—In No. 150. of *Chambers's Edinburgh Journal* (New Series), I find the following under the head of "Exploits of One of the Stuarts," namely:—

"That the Duke of Monmouth, the natural son of Charles II. by Miss Lucy Walters of Haversford, was born at Rotterdam 1649, under the name of Croffts. He came to England in 1662, and was created Duke of Orkney; and on the 7th of February, 1663, Baron of Tindale, Earl of Doncaster, and Duke of Monmouth. He retired to Holland in the latter end of the reign of King Charles. .... His wife, the Duchess of Buccleuch, was still alive at his death in 1685; but the duke, alleging that his marriage had been forced on him by his father at the age of 15, before he was able of making a proper choice, had in his mature age contracted another alliance with Henrietta Maria Wentworth, Baroness of Nettlestead, and avowed that he considered her as his lawful wife, before God and man. By her he had a son, who was deprived of all inheritance as being illegitimate, but being conveyed to Paris by a Colonel Smyth, an adherent to the Duke of Monmouth, this child was by him educated, and left heir to his fortune. This son was Colonel Wentworth Smyth, who afterwards engaged in the Stuart cause in 1715 and 1745.

"This Colonel Smyth left a son Ferdinand, then only in his 6th year, by Eleanor, daughter of *Sir Robert Needham*, a great-grand-daughter of the same Duke of Monmouth. He is said to have borne a great likeness to the portraits of Charles II."

Query, Can you give me information respecting this Robert Needham? Is there any connexion between this Needham and the Needhams who lived in the Peak, Derbyshire, during the seventeenth and eighteenth centuries? Any information on this subject will oblige A. B. C.

Earthquake at Lisbon.—Reading in the last home papers of the terrible disaster at Naples brought to my recollection two circumstances, both curious in their way, connected with the earthquake at Lisbon in the year 1755.

A very elderly friend of mine years ago has often told me, that at her aunt's house in London both she and her relative saw the quicksilver in a large thermometer "jump quickly up and down several times." A note was made of the time, which was afterwards found to correspond with that of the opening shock. I have also heard that the water in Loch Ness at that particular time rose some seven or eight feet higher than it was ever known to do before or since. I should very

much like to know if any of your correspondents have heard of similar incidents; whether veritable, and if so, a reasonable way of accounting for them.

A CONSTANT READER.

Geelong, March 3, 1858.

Minor Queries with Answers.

Blunderbuss.—The answer to the Query, "When was the musket first called *Brown Bess?*" seems very satisfactory. Following this subject up, may I ask, Why a "*blunder*"-bus is so called? Why "blunder"? Q. Q.

[*Buss* has been already explained (2nd S. v. 259.). Although there is no *etymological* connexion between the Dutch *donder* (thunder) and the English *blunder*, a reason may be assigned, irrespective of a similarity of sound, why the Dutch *donderbus* should in English be *blunderbuss*. We must begin by observing that the old French verb, *estonner* (now *étonner*), which is from the Lat. *attonare*, and properly means "*frapper de la foudre*," in common parlance signified "to stonnie, to benumme, or dull the senses of" (Cotgrave), in short, to *stupify*. It is next to be observed that the English verb *to blunder* appears to have been formerly used in a transitive sense, *to confuse, to make stupid*; so that the Fr. *estonner*, though it formerly signified *to strike with a thunderbolt*, is rendered by Cotgrave *to blunder*. "Tout ce que tonne ne nous *estonne* point: All that does thunder does not *blunder* us." Hence it is easy to perceive why the D. *donderbus* (literally thunder-barrel, or thunder-tube) is with us *blunderbuss*. The blunderbuss goes off with such a tremendous bang, that we are stupified, "stonnied," thunderstruck; in short, it "*blunders* us." We may remark by way of illustration, that in Halliwell *blunder* has the meaning of "confusion." Some indications also of the affinity of *blunder* to *donder* are traceable even within the limits of our own language. Thus with us a *dunderpoll*, a *dunderhead*, is provincially a stupid fellow. So is also a *blunderbuss*. Any one who wishes to pursue the subject farther will find his advantage in consulting Halliwell on *dunderhead, dunderstones, dunner, dunny, dunty, blunderbuss*, and *blunder*. Cf. also the old English verb *to astone*, or *to astony*. The idea either of thunder, or of such stupefaction as was imagined to be produced by thunder, is more or less present in all these words.]

T. Emlyn.—An interleaved New Testament, 8vo., 1757, *penes me*, has on the fly-leaf "T. Emlyn, 1757," and the following:—

"These notes are of various authors, but are very seldom marked whose they are. Some are Markland's; many from Dr. Jortin's notes in MS.; some Erasmus; some my own."

Several of the notes have a Unitarian tincture. Who made them? Who is this "T. Emlyn?"

S. W. RIX.

Beccles.

[Thomas Emlyn was a dissenting minister, the associate of Dr. Samuel Clarke and William Whiston, and memorable for his peculiar sentiments regarding the doctrine of the Trinity. He published *A Humble Enquiry into the Scripture Account of Jesus Christ; or a Short Argument concerning his Deity and Glory, according to the Gospel*, for which he was tried for blasphemy, and sentenced to a year's imprisonment, and a fine of 1000*l.* This fine, however, was reduced to 70*l.* through the interposition of his friends. He died July 30, 1741. A collection of his *Works* was published in 1746, 3 vols. 8vo. with an account of his life by his son Sollom. If our correspondent, however, is correct in the date 1757 [1737?], the volume must have belonged to another of that name.]

Psalm cv. 28.—In the Prayer Book, the second clause of Psalm cv. 28. reads, "And they were not obedient unto His word." This is translated in the Holy Bible, "And they rebelled not against His word."

There can be no doubt that the original וְלֹא מָרוּ (in the LXXII. καὶ παρεπίκραναν) is followed by the Bible version. Will some one kindly give me a few words on this? I am aware that in the Psalter of the Church of England the translation of the Bible of Henry VIII. is followed. What I am anxious for is a few words in explanation of so plain a contradiction.

VINCENT F. RANSOME.

[The contradiction pointed out by our correspondent can only be accounted for by the fact that translators of and commentators on the Holy Scriptures are not agreed as to whom the latter portion of the 28th verse, Ps. cv. applies; namely, whether to Moses and Aaron, or to the Egyptians. The translators (Tyndal and Coverdale) of our Prayer Book version of the Psalms would refer the passage to the Egyptians; whereas the translators of our authorised version of the Bible cleave to the other opinion. Our correspondent will find a valuable note on the subject in Merrick's *Annotations on the Psalms*, pp. 214, 215, London, 1768. See also *Annotations on the Five Books of Moses, Book of Psalms, &c.* by Henry Ainsworth, London, 1627.]

Religious Sects; Seekers and Weigelians.—In *A Treatise of Miscellany Questions*, by Mr. George Gillespie, late Minister at Edinburgh, published in Edinburgh in 1649, I find two religious sects named which I do not recollect having seen mentioned before. In the opening of his first chapter, the author, after stating that a "fierce furious *Erastiane*, whose book was published the last year at *Franeker*," holds that "Ministers and Pastours now are not to be acknowledged as the Embassadours of Christ, neither is there any such thing now to be acknowledged as a speciall distinct sacred calling," goes on to say:—

"The Sect of *Seekers* also hold that there are not at this time, neither have been for many ages past, any true Ministers or Embassadours of Christ."

And, again, in his tenth chapter, he says:—

"It was a wilde fancy of the *Weigelians*, that there is a time to come (which they cal *seculum Spiritus sancti*), in which God shal by his Spirit reveal much more knowledge and light, then was revealed by Christ and his Apostles in the Scriptures."

Who were the *Seekers* and the *Weigelians?* When and where did they arise? R. S. F.

[The sect of Seekers sprang up during the Commonwealth, and professed no determinate theological principles, except that they renounced all ordinances (Thurloe's *State Papers*, v. 188.). "Many goe under the name of

Expecters and Seekers, and deny that there is any true Church-ministry or ordinances. Some of them affirme the Church to be in the wildernesse, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are groping for it there."—Pagitt's *Heresiographia*, 4to., 1654, p. 128.

The *Weigelians* were so called from Valerius Weigel, the "mystic" pastor of Tschoppau, in Meissen, Germany, who died in 1588. "He appears to have been," says Mosheim, "an honest conscientious man, without bad intentions, yet somewhat superstitious." See, respecting his Life and Writings, Godfrey Arnold's *Kerchen- und-Ketzerhistorie*, vol. ii. book VII. c. xvii. and Zach. Hilliger's *Diss. de Vita, Fatis, et Scriptis Weigelii*, Wittemb. 1721.]

Easter Dues. — What is the origin of Easter dues, and on what legal grounds, if any, can they be claimed? CH. CH. OXON.

[Easter offerings are "customary sums" which have been paid from time immemorial in the church, and are recoverable as small tithes before two justices of the peace by 7 & 8 Will. III. c. 6. and subsequent Acts. Before the time of King Edward VI. *offerings, oblations, and obventions* (one and the same thing), constituted the chief revenues of the church, and were collected at Christmas, Easter, Whitsuntide, and the Feast of the Dedication of the particular parish church; but by the 2 & 3 Edward VI. c. 13. it was enacted that such offerings should thenceforth be paid at Easter — a law or rule which is reinforced by the rubric at the end of the Communion Service in our Book of Common Prayer.]

John the Blind. — I have a lot of modern coins in hand. One is inscribed, on obv., + IOHA . D . L . ET . S. DEI . GRĀ.; and on rev., REX . BOE . ET . POL . John Duke of Luxembourgh and S * * * *, by the Grace of God, King of Bohemia and Poland. This I apprehend is the blind King of Bohemia killed (?) at the battle of Cressy; but I cannot make out the S * * * *. Can any of the readers of "N. & Q." enlighten my darkness on this point; and, further, how the said royal personage happened to be King of Poland as well as Bohemia.

J. H.

[John of Luxemburg, the blind King of Bohemia, was declared King of Poland after his conquest of *Silesia*. S * * * * probably refers to the ducal title of that State, which he subsequently exchanged for the higher one of king. He was slain in the battle of Crecy, Aug. 25, 1346.]

Cryptography.—Can any of your learned correspondents inform me of any *English* books (other than those by Wilkins and Falconer, see list of vols. wanted, *antè*, p. 388.) on the subject of cryptography, or, more popularly speaking, the art of ciphering? Mere references to casual remarks will not exactly do; I mean separate printed books, or pamphlets, on the subject.

F. W. HADDON.

[In addition to the works noted by our correspondent, we may mention, *Cryptography, or a New, Easy, and Compendious System of Short Hand, adapted to all the various Arts, Sciences, and Professions*, by Swaine and Sims, 8vo., 1762; *Cryptographia, being the Description of an Ancient Game attributed to Pythagoras*, by Francis Barocci, translated by Augustus, Duke of Brunswick and Lunenburgh, under the name of Gustavus Solenus (no date); John Davys's *Essay on the Art of Decyphering*, 4to., 1737; *A Treatise on the Art of Decyphering, and of Writing in Cypher, with an Harmonic Alphabet*, 8vo., 1773; *A New Book of Cyphers of Single and Double Letters, useful for Artificers*, 8vo. (no date). Specimens of cyphers may be found in Martens' *Cours Diplomatique*, ii. 576., and in the *Works* of Dr. John Wallis, iii. 659. The Introduction to the *Works* of George Dalcarno, published by the Maitland Club in 1834, may also be consulted; and as "book opens book," the article CYPHER in Rees's *Cyclopædia*, which contains numerous references to other works on this subject, and the articles on Cryptographs in *Chambers's Journal*, Sept. 1, 1855, and March 15, 1856.]

Replies.

THE CANDOR PAMPHLETS, AND THE AUTHORSHIP OF JUNIUS.

The coincidences described by your correspondent D. E. are so remarkable that I think they can only be explained by the theory that Candor and Junius were one and the same writer; and if we consider the details of these coincidences, they become so much the more inexplicable under any other supposition.

It is not only that they were contemporaries, writing for many years anonymously, with every possible precaution for concealment, communicating with the same newspapers, printers, and publishers, but we find that the subjects treated of by Candor, such as General Warrants, the Law of Libel, the Seizure of Papers, &c. were those upon which Junius was most emphatic: the opinions of both were also in accordance, as well upon the great constitutional questions which they discussed, as upon the conduct and character of the persons who were by turns the object of their ironical praise or more direct censure. Lord Mansfield, for instance, is invariably abused both by Candor and by Junius, precisely for the same reasons, and apparently impelled by the same personal hatred. All the charges brought against Lord Mansfield in the several Candor Pamphlets are echoed in the Letters of Junius again and again; often does he recur to the case of the insignificant printer, Bingley, who, upon the commitment of Lord Mansfield, had been detained two years in prison for contempt in refusing to answer interrogatories, and at last was released without having made any confession, in the manner described in *Another Letter to Almon*, and subsequently by Junius in a note quoted almost verbatim from the same authority. I have remarked a verbal peculiarity in this quotation, for which I refer to *Grenv. Corresp.* iii. clxxxi. Very frequently also does Junius return to Candor's charge against Lord Mansfield of having illegally challenged a juror named Benson upon some occasion long before the period of their writing, and upon his name being called, ordering the clerk to

pass him by, because upon a former trial he had been found refractory, and refused to return a verdict at the dictation of the judge. Both writers accuse Lord Mansfield of endeavouring either to contract the power of the jury, or to mislead their judgment; by each of them his principles are compared to those of Jeffries, and in describing the latter as "bold and courageous," Candor says that he never heard those terms applied to Lord Mansfield, while Junius declares him to be "timid, vindictive, and irresolute." Candor, in allusion to the charge of Jacobitism against Lord Mansfield, speaks of his happy memory in remembering all the healths he had drank from his youth; and Junius, in a special note in 1772 upon the same subject, adds: "This man was always a rank Jacobite. Lord Ravensworth produced the most satisfactory evidence of his having frequently drunk the Pretender's health upon his knees." The opinions of Junius upon this accusation against Lord Mansfield are singularly coincident also with those of Lord Temple, who was only restrained by the earnest entreaty of Mr. Pitt from supporting the Duke of Bedford's motion upon the subject in the House of Lords in 1753, when only four peers accompanied the Duke below the Bar, and the motion was consequently negatived (*Grenv. Corresp.* i. 101.) It may also be added that Lord Temple's opinions on the subjects of Warrants, Libels, Habeas Corpus, Seizure of Papers, &c., are known to be identical with those of Candor and Junius, and Lord Temple and Candor were opposed to all the administrations from Mr. Grenville's in 1764, to that of Lord North in 1771.

The instances are very numerous in which passages from Candor are merely paraphrased by Junius. I will mention one only. Of Lord Mansfield, Candor says, "The poverty of human language is such that it does not produce any expression sufficiently demeaning," &c.; and Junius says of the same, "Our language has no term of reproach, the mind has no idea of detestation, which has not happily been applied to you, and exhausted."

I refrain from quoting more, because many may be found in the *Notes to Grenv. Correspondence.*

There are good reasons why Lord Temple, with his peculiar characteristics, should bear the same rancorous hatred to Lord Mansfield which is so frequently displayed by Candor and Junius.

Among other coincidences, it has been mentioned that Candor and Junius both communicated with the same publishers, Woodfall, Almon, and Miller. If Woodfall became alarmed at the dangerous nature of the language he was required to print, recourse was immediately had to Almon, who was a more bold "conveyancer;" and when even the nerves of Almon were not strong enough, Miller was still in reserve; for he, says Junius, "I am sure will have no scruples." The first example is the Letter of Candor, of which the beginning only appeared in the *Public Advertiser*, and Woodfall refused to print the remainder unless the author would avow himself, and abide the consequences; but concealment was a *sine quâ non*, and the Candor Letter was transferred to Almon, by whom it was published as a pamphlet; and we may assume that for a similar cause the publication of the *Second Postscript* only of *Another Letter, &c.* was changed from Almon to Miller.

Again with the poem of *Harry and Nan*, an indecent satire upon the Duke of Grafton and Miss Parsons. As the original manuscript of this production still remains in the possession of Mr. Woodfall, it is evident that the editor of the *Public Advertiser* declined to print it, and Almon being again appealed to, it was published by him in the *Political Register* for June, 1768.

With regard to *Harry and Nan*, I beg to say one word in self-defence. In one of the most fair and candid reviews of the *Grenville Correspondence, and Notes upon Junius*, by a very distinguished writer in the *North British Review* for August, 1853, there is a rebuke which might, without explanation, appear to be well deserved. It is, that *I should have involved Lady Temple in the disgrace of being the author of an indecent poem.*

When I attributed this poem to Lord or Lady Temple, I ought, in justice to myself, to have stated the fact that some verses are extant, in the handwriting of Lady Temple, so objectionable in subject and expression that I could not allow them to be printed, and that there still exists a letter, also in her handwriting, in which a conversation between Lord Chesterfield and Mrs. Nugent is reported, containing a *double entendre* in very plain words, which I could not even venture to describe. It should be remembered also that the poem was sent anonymously both to Woodfall and to Almon, and I need scarcely observe that the language and manners of ladies of rank a century ago were much less guarded than in our more discreet and civilised days. I confess that it was important to my theory to show the extreme similarity in metre and in rhymes to the few poems which were written by Lord and Lady Temple. To these I have alluded more at length in the *Grenv. Corresp.* iii. ccxx., and I will now only quote one instance from Lord Temple's poem, entitled *A Midsummer Night's Dream:*—

> "To such a dream, can I assent *refuse?*
> Forbid it, God of Love! and every *Muse.*"

And the following are the first two lines of *Harry and Nan.*

> "Can Apollo resist, or a poet *refuse,*
> When Harry and Nancy solicit the *Muse?*"

The controversy respecting the authorship of

the Letters of Junius is now confined within a very narrow circle. One of the latest writers on the subject, M. de Remusat, in his *Angleterre au dixhuitième Siècle*, after a long and elaborate dissertation upon the claims of various competitors, ingeniously sums up the questions which should be propounded for the candidates: —

"Quel était le caractère moral du personnage? Puis viennent les deux autres questions, celle de la politique, et celle du talent. Si maintenant l'on considère sous ce triple rapport les candidats qui nous ont le plus occupé, Lord Temple, Lord George Sackville, Sir Philip Francis, voici l'ordre dans lequel il nous paraît qu'on peut les ranger. Pour le talent, aucun n'égale Junius; mais Francis est celui qui en approche le plus, Sackville qui en approche le moins. Pour la politique, les analogies sont en faveur d'abord de Temple, puis de Sackville, puis de Francis; pour le caractère tous trois peuvent être Junius. Sackville aurait été conduit par le ressentiment d'un orgeuil mortellement blessé; Francis par une nature profondément malveillante; Temple, par toutes les passions de la politique. Sackville aurait agi comme un ennemi qui se venge; Temple serait un ambitieux; Francis une libelliste."

The claims of Lord George Sackville are now quite obsolete. I have reason to believe that even the late Mr. Croker, his most influential supporter, had changed the opinion which he once advocated in the *Quarterly Review*.

For Sir Philip Francis there may be still remaining some few who cling to the theory which has occasionally been supported by noble names; but I must express my confident belief that such support has been given on slender grounds, and without sufficient personal examination, and rather founded on statements which have subsequently been proved erroneous. I select, for instance, the astounding observations of Lord Campbell, in his *Lives of the Chancellors*, that there is *overwhelming evidence to prove that Sir Philip Francis delivered the manuscript to Woodfall*. Many persons who do not take the trouble of "reading up" this question for themselves, may be induced to believe this to be the truth, because it is vouched by so high an authority as the Lord Chief Justice of England. I take leave to say, — assertion for assertion, — that there is not a tittle of evidence such as Lord Campbell describes, not the slightest shadow of pretence or approach to it of any kind; and I regret that I must, with all due respect, add my belief that Lord Campbell now knows that there is no ground for it, and yet, although his attention has been directed to this mis-statement, he still suffers it to remain in his new *revised and corrected* edition, lately published. If I have stated more than the truth on this subject, I desire and deserve to be corrected for my presumption. I forbear to mention other persons of note, because I think they are deceived in having taken too much for granted, instead of reading and judging for themselves. If ever there was a question which required much reading, this is one, and of which it may truly be said —

"Drink deep, or taste not of the *Junius* spring."

Besides I have conclusively shown that the opinions of Francis and Junius were diametrically opposite upon the important question of the Stamp Act, and the Taxation of America. Junius ever supported the cause of authority with Mr. Grenville, and Francis, speaking on that subject, declares "*on the principles, and in the language of Lord Chatham, I rejoice that America resisted*," &c.

Francis being disposed of, there remains only Lord Temple, as "master of the situation."

I write now with more confidence than I did five years ago: I have read more, and thought more, and the consequences are that my conviction is still stronger. Nothing has been offered by criticism to shake my belief; nothing has been said but that which may be described as matter of opinion only, not in the least affecting the soundness of my theory, — amounting in fact to this, and no more, that Lord Temple "could not if he would, and would not if he could," — which I take to be a mere *gratis dictum*. I have abundantly proved by his writings that he *could*, and by his opinions, as recorded in the history of his times, that he *would*. In short, his character, his station, his politics, his opinions, his friendships, his resentments, his relative position towards the chief persons mentioned, his presumed motives, — all these form such a combination of qualities and coincidences as cannot be found in any other person who has hitherto been named for the authorship of Junius. William James Smith.

THE FIRST EDITION OF PARADISE LOST.

(2nd S. v. 322.)

No one can admire the magnanimity of Milton more than I do, and the simplicity of the title-page of his great poem is admirable, but we must not suppose that he would have spurned preliminary encomiums, had they been forthcoming of a kind that would do him "honour due."

It is true that the title-page of the second edition of *Paradise Lost* is equally simple, stating only that it was "Revised and Augmented by the same Author," yet he did not disdain to prefix to it the Latin panegyric of Dr. Samuel Barrow, inscribed —

"In
Paradisum Amissam
Summi Poetæ
Johannis Miltoni,"

and commencing —

"Qui legis Amissam Paradisum, grandia magni
Carmina Miltoni, quid nisi cuncta legis?"

as well as the admirable English verses of Andrew

Marvel, sufficiently panegyrical throughout; who, after likening him to Samson, proceeds to say —

"That Majesty which through thy work doth Reign
Draws the Devout, deterring the Profane,
. . . . . .
Where could'st thou words of such a compass find?
Whence furnish such a vast expense of mind?
Just Heav'n thee like Tiresias to requite,
Rewards with Prophesie thy loss of sight."

We should remember, too, that in putting forth his *Minor Poems* in 1645, Milton prefixed the laudatory encomiums of Sir Henry Wotton, of Manso, Franciosini, and Carlo Dati; and in his apology for doing so says, "Judicium interim hominum cordatorum atque illustrium quin summo sibi honori ducat, negare non potest."

Nor was this a youthful feeling only, for they were all retained with just pride when these his early blossoms were reprinted in 1673, six years after the first publication of *Paradise Lost*. It is remarkable, too, that in Humphrey Moseley's address to the reader prefixed to the first edition of the poems, which no doubt had Milton's concurrence, these encomiums are thus noticed: —

"It's the worth of these, both English and Latin Poems, nôt the flourish of any prefixed *encomions* that can invite thee to buy them, though these are not without the highest commendations and applause of the learned *Academicks*, both domestick and forrein: And amongst those of our own countrey, the unparallel'd attestation of that renowned Provost of Eton, *Sir Henry Wootton*."

In the age in which Milton lived it would have been false delicacy to have suppressed them.

It may be agreeable to your correspondent if I state that in my copy of the first edition of *Paradise Lost*, which has the title-page of 1668, with the Argument and Errata, preceded by the Address of the Printer to the Reader, the last line but one of book iii. is numbered 760, and reads —

"Throws his steep flight *with* many an Aerie wheel,"

and that the line which should have been numbered 600 is numbered 610, but line 60 is rightly numbered; so that the verses in that book are 751, and not 761 as the numbering indicates.

It is remarkable that neither the second nor the third edition have the lines numbered. That Capel Lofft did not continue the publication of his book is to be regretted, for it was a step in the right way toward a desirable text, which is not yet what one would desire to see it. Waldron seems to have contemplated a revision, for I find in his copy of the second edition, besides some marginal collations, the following note: —

"When the pronouns *mee*, &c. are spelled with a double *e*, as *meee*, &c. it denotes the word to be emphatick. *Their* is frequently spelt *Thir*. B. v., v. 530, *fanting*, this erratum is corrected in ed. 1678. In the 1st ed. it is 'Their *fainted*.' V. 727, *suttle* is *subtle* in ed. 1678. V. 739, *Ausonian*, ed. 1678, *Augean*. V. 573, *Haralds*, *Heralds*. V. 414, for *we* r. *wee*, *then* for *than* passim. V. 485, *clos*, *close*; *o'rmatcht*, *arematchd*, 1st ed. Unfast'ns, op'n. The elision's improper, but *op'n* for *open* elsewhere. 'As from her outmost works a *brok'd* foe,' *brok'n*, 1st ed."

S. W. S.

PEARLS FOUND IN BRITAIN.

(2nd S. v. 258.)

Imagining that many readers of "N. & Q.," like A. A., and (until recently) myself, might be unaware of the production of pearls in Great Britain at the present day, it has occurred to me that the following information as to their existence, derived from personal knowledge — and that of late date — may not be unacceptable.

My attention was first directed to the subject by some notices in that excellent tourist's guide, Parry's *Cambrian Mirror*, of the mention made of British pearls by classical authors, and by the statement that Conway in North Wales had been celebrated for them in *former* times. Great was my surprise, when staying at that charming place last summer, at ascertaining the fact that pearls are still abundant there, and form an article of regular traffic.

The average size of the Conway pearl is very small, somewhat that of the comfits on that well-known article a Pontefract Cake. Indeed the term "seed pearls" may be well applied to them, but here and there a few may be picked out of handsomer dimensions. As to hue, many coincide curiously enough with the description of Tacitus, that is, they are "brownish or dusky," or, to use a less respectful term, dirty white; but others are found of a pure silvery tint. That they are tolerably abundant may be safely inferred from the fact that the London dealers have their regular agents at Conway, with orders to buy them up at a fixed price. Last year the wholesale market price was 4*s.* or 4*s.* 6*d.* per oz.

As to the Conway pearls I speak of my own knowledge; but I know from undoubted authority that there are other places in Great Britain where pearls are still found, and by no means rarely. I refer to rivers in the West of Scotland. The Scotch pearls are generally of larger size than those at Conway, not uncommonly about the size of a pea, and of good colour, occasionally having a beautiful pink tint. Scotch ladies of rank sometimes collect the better sort, and have them set in their ornaments.

So much for the pearls themselves; and now for their production. Should your correspondent A. A. be desirous of finding them in Britain, he may spare himself the trouble of making further search for them in *oysters*. Whatever may be the cause, the fact is as undoubted as curious that, while Oriental pearls are found in *oysters*, our occidental pearls are found in *muscles* (mussels ?), and in them only.

In the estuary at Conway the common *marine*

muscles are abundant; they are brought to the shore by boat-loads. On the shore is a rough and primitive boiling apparatus, simply a fixed cauldron with fireplace beneath. The muscles are thrown in by bushels, boiled down, and mashed into a sort of pulp; the pearls are then without much difficulty got out, as they sink like a sediment to the bottom of the pan.

A little daughter of mine (a child eight years old), who was naturally very intent on making the most of an opportunity of pearl-seeking, and who had the hint given that her best chance would be with the oldest and largest muscles, brought home from the shore one afternoon a selection of less than twenty, certainly fine ones. From these she extracted six or eight pearls; but this result is much higher than the average, the fish having been picked specimens. There were two of them about the size of the head of the largest sort of pin, the others were much smaller. The colours varied from very bright to very poor.

The Scotch pearls are the production of *fresh-water muscles*, animals of larger dimensions than the *marine* muscles, and unlike them in the colour of the shell, which resembles the hue of the stones in the river-bed in which the fresh-water muscles lie, and occasions a little difficulty in finding them. The river Ken in Kircudbrightshire produces them in tolerable quantity, and their pearls are of handsome appearance and dimensions.

Having offered this little information on an interesting subject, may I be allowed to call the attention of A. A. and your other correspondents to some points of inquiry arising out of it?

1. Did Suetonius, Tacitus, and the other Latin authors alluded to, when they spoke of British pearls, refer to pearls brought from North Wales and the West of Scotland, where they exist now? or were there pearls found in the times of the Roman invasion on the southern coasts of our island, which were certainly better known to the Romans than the former localities?

2. Have our naturalists sufficiently experimented on the marine muscles of our south and east coasts to justify the assumption that they contain no pearls at the present day?

3. If the pearl muscles be confined to Conway and the West of Scotland, can naturalists account for the fact of their exclusive power of pearl production either on chemical grounds, or on geological reasons connected with the strata of the adjoining shores?

M. H. R.

Bede in his *Ecclesiastical History* (Bohn's ed. 1847, p. 4.), enumerates amongst many things for which Britain was famous in his day, "many sorts of shell-fish, such as muscles, in which are often found excellent pearls of all colours, red, purple, violet, and green, but mostly white."

W. S.

HEBREW LETTERS.

(2nd S. v. 274.)

There is not only a considerable difference in the printed forms of Hebrew, but also in the manuscript. Every Hebrew Bible with the commentary of Rashi shows at least two forms, analogous to roman and italic in English printing. But some good tables of ancient Shemitic alphabets, from inscriptions, coins, and MSS., must be examined carefully to discriminate the various forms of Hebrew and Samaritan letters, and their relation to the Phœnician, which is the ancestor of all. (Kitto's *Bib. Cyc.*, art. *Alphabet.*) The best tables for this purpose are those of Büttner, appended to Eichhorn's *Einleitung in das Alte Testament*, vol. i. None of the great authorities among the moderns, Simon, Eichhorn, Lee, Gesenius, and Kitto, admit that the Hebrews borrowed their present characters from Babylon as a substitute for the ancient form, which approximated to the present Samaritan, as the Talmud (*Sanhedrin*, ii.) and Jerome (*on Ezechiel* ix., and in his *Prologus galeatus*) seem to infer. Simon considers the difference betwixt the present and most ancient forms of Hebrew as not greater than that with which we are already more familiar in Greek and Latin MSS. Eichhorn considers this difference not greater than betwixt the uncial and cursive forms of Greek; and Lee will only admit that the more ancient Hebrew letters approximated nearer to the Samaritan forms than the modern ones. Eichhorn thinks that the family of Jacob did not use alphabetic characters, their commercial pursuits not requiring them; and there is no historical evidence for the contrary supposition. Bearing in mind that Moses had an entirely Egyptian education in Pharaoh's court, and that he was the classic author of his people, we may certainly infer, says Eichhorn, that he used Egyptian letters, such as that nation had in the most remote ages adopted from the Phœnicians (*Alte Test.* i. 138—145.; Caylus, *Recueil d'Antiq. Egypt*, i. 65., v. 77.; Dutens, *Médailles Grecques et Phéniciennes*). What little the Jews have to say on this subject is to be found in the Mishneh, Gamara, and Masora, not in the Kabbala, properly so termed, which consists of an exposition of the Jewish system of philosophy or metaphysics, traces whereof have been detected, as well as of Platonism, by Eichhorn in the apocryphal book of Wisdom (*Apokr. Schrift*, 103.). Those who desire to see what the contents of the Kabbala are, should consult the *Kabbala denudata seu Doctrina Hebræorum transcendentalis*, translated by Knorr, a rare book, but of which a copy now appears on sale in Quaritch's Catalogue of the 15th ult., *including the third volume.*

T. J. Buckton.

Lichfield.

COLOUR OF UNIVERSITY HOODS.

(2nd S. v. 234. 324.)

I have been at some little pains to complete the table which appeared in "N. & Q.," of the various hoods worn by the graduates at our universities, and I now send you the fruits of my labour. From all parties except the London robe-makers I have met with a most ready response to my Queries; the latter say there *is such jealousy in the trade*, and they respectfully decline giving *any* information on the subject. Perhaps some of your readers may be able to supply the blanks I have been obliged to leave.

J. W. G. GUTCH.

		OXFORD.	CAMBRIDGE.	LONDON UNIVERSITY.	DURHAM.	DUBLIN.	ST. DAVID'S.	ST. BEES.	EDINBURGH.	GLASGOW.
D. D.	Divinity.	Red cloth, lined with black silk.	Red cloth, lined with rose-coloured silk.	——	Scarlet cloth, lined with Durham Palatinate purple silk.	Red cloth, lined with black silk.	——	——	No distinctive dresses here worn for the various Degrees granted.	No distinctive dresses here worn for the various Degrees granted.
B. D.	Divinity.	All black silk.	All black silk	——	Black corded silk.	Black, lined with black.	Black, lined with purple silk, and a strip of white on the edge.	——		
LL. D.	Law.	Red cloth, lined with red silk.	Red cloth, lined with rose-coloured silk.	Blue silk, with a double stripe of dark blue velvet as a border.	Scarlet cloth, with white silk.	Red cloth, with light pink silk.	No other Degree granted.	——		
LL. B.	Law.	Blue silk, with fur.	All black silk.	Same, but with *single* stripe.	No hood for this Degree.	Black silk, lined with white.		——		
M. D.	Physic.	Scarlet cloth, lined with crimson silk.	Scarlet cloth, lined with rose-coloured silk.	——	Purple cloth, with scarlet silk lining.	Red cloth, lined with rose-coloured silk.		——		
M. B.	Physic.	Blue silk, bound with white fur, not purple trimmed.	Black silk, lined with white silk.	——	Purple cloth, bound with white fur.	Black silk, lined with rose-coloured silk.		——		
Mus. D.	Music.	White brocaded silk, lined with pink.	White silk, lined with rose-coloured silk.	Puce silk, with double border of puce velvet.	Purple cloth, lined with white silk.	White figured satin, lined with rose-coloured silk.		——		
Mus. B.	Music.	Blue silk, with white fur, not purple trimmed.	All black silk.	Puce silk, with single stripe.	——	Black silk, lined with light blue.		——		
M. A.	Arts.	Black silk, lined with red silk.	Black silk, lined with white silk.	Lavender silk, with a double stripe of lavender velvet as a border.	Black silk, lined with lilac silk.	Black silk, lined with light blue.		——		
B. A.	Arts.	Black, lined with fur.	Black, lined with fur.	Black silk, with one stripe of black velvet for a border.	Black, lined with fur.	Black silk, lined with white fur.				
Literates		——	——	——	——	——	——	Black stuff, lined half white half red.		

NEDES COST.

(2nd S. v. 271. 337.)

I can assure your correspondent μ that I have no wish to derive from a foreign language any English term or phrase that is of "indigenous growth." By "nedes cost," or "nedis cost," I understand *ne discoste*. Was not "discost," as I have represented it, an *English* word in the days of Chaucer? At any rate, as a verb signifying "to part, to keep apart," *discost* is more than once used by Barrow (as cited by Dr. Richardson). "But then," it may be replied, "discost, whenever it came into the language, is from the *French* or the *Italian*." It is so; and for that reason I went at once to the source, Fr. discoste, It. discosto.

If my Italian is faulty, let it be corrected. In referring "nedes cost" to a French or an Italian source, it was not by any means my intention to intimate that "nè discosto" and "ne discoste" are phrases occurring in any particular "Italian or French writers." But as nè is often coupled with adverbs (nè ancora, nè forse, nè più, nè prima, nè mai, nè oltre), I considered, and still consider,

"nè discosto" good Italian, and the true source of Chaucer's "nedes cost."

This is not said from any wish to disparage the solution of "nedes cost" now offered by your correspondent; a solution well worthy of consideration. Time, which works wonders, may reconcile me to it in preference to my own. Your correspondent takes "nedes cost" as equivalent to "nedwayis;" and one can readily perceive that there are still many adverbs in our language which accord with the views propounded by him. But then they terminate in *-ways* and *-wise*. I know of none such terminating in *-cost*. We are greatly indebted to him for an interesting example of the word "nedyscost" occurring in a MS. Will he pardon me if I say it is an example which, I humbly conceive, makes rather for my view of the difficulty in Chaucer, than for his? "The first Apcy must *nedyscost* be wretten on to hym;" *i. e.* must be written on *nec procul, close, nè discosto, so that all may be got into one line;* "that ys to sey, v. sythys vii. lettyrs in a line."

One would wish to know — if such a question may be asked — on what authority your correspondent, in citing the lines in Chaucer (*Cant. Tales*), runs two words into one, and for "nedes cost" or "nedis cost" gives us "nedescost." Of course this is not a *petitio principii*. Yet is it the very point which your correspondent wishes to *establish;* — that the two words, "nedes cost," are one, "an English adverb." Then why does he begin by *assuming* it? All the editions that I have consulted (Caxton's, Godfray's, Speght's, Urry's, Tyrwhitt's, Chalmers's, Anderson's, Wright's, Bell's) give either "nedes cost," or "needes cost," or "nedis cost,"— two words, not one (*Cant. Tales*, l. 1479.). "Tyrwhitt," says your correspondent, assuming that which is to be proved (that Chaucer's two words, "nedes cost," are one), "does not mention *the word* in his *Glossary*, and Halliwell explains *it* 'a phrase equivalent to positively.'" Now the fact is that Halliwell (under *cost*) gives us *two* words, "nedes cost;" and it is these *two words*, not any single word, that "Halliwell *explains*." Of course he would not think of explaining one word as a "*phrase*." And Tyrwhitt also, in his list of *Words and Phrases not understood*, having previously in his Notes given "nedes cost" as *two* words, gives "cost" as a word by itself.

Perhaps, then, your correspondent will oblige us by stating on what authority, in opening the question, he has cited Chaucer's two words, "nedes cost," as one. It will also help to throw light on the subject, if he will be pleased to tell us in what sense, maintaining that "nedyscost" can only mean *necessarily, of necessity*, and apparently adopting Halliwell's definition, "equivalent to *positively*," he characterises the words in question as "*negative* adverbs." And if, for the line, "Or nedis coste, this thing mote have an end," he prefers "Or nedes this thing," &c., it would be satisfactory if he would further state how the line, thus abbreviated, is to be *scanned*.

THOMAS BOYS.

When we have *needs must* familiar to us as a household word, why should we look beyond our own language for an explanation of *nedes cost*, or, as Caxton has it, *nedis cost?* Richardson says, *needs* is *need is*. Why not *need is caused*, he must hide himself? Cause had a very different meaning once from that which it has at present. See *cause* and *case* in Richardson. Tyrwhitt does not notice *nediscost*, because he has not the word in his text, but he has "nedes, nede, *adv.*, necessarily. It is usually joined with *must*. — 1171. 11,475. 17,157." A. HOLT WHITE.

Replies to Minor Queries.

Bartolomo Bergami (2nd S. iii. 358.) — Bartolomo Bergami died on March 23, 1841, of a fall from his horse almost immediately after the accident. He was then living at his villa of Fossombrone, near the town of San Marino. His daughter, "la petite Victorine," so often mentioned in the trial of Queen Caroline, whose extreme fondness, indeed, for the child induced her to take the father into her service, was married to a count. E. C. B.

The Tollemaches (2nd S. v. 365.) — In thanking MR. D. COOPER for giving the names of those who accompanied William III. from Holland, I would ask if he be not mistaken in including the Tollemaches. In my preface to *Orosius*, I describe the Lauderdale MS. which belongs to John Tollemache, Esq., M.P., Helmingham Hall, Suffolk, and speak of this family as being amongst the first Engle, or Angles, that settled among the Súðfolk in East Anglia. I need not give my authorities, but merely refer to a couplet inscribed on their manor house at Bentley, near Ipswich.

"Before the Normans into England came,
Bentley was my seat, and Tollemache my name."

I should like to know if this inscription still remains, and the orthography of the words and the form of the letters.

My friend, Dr. Halbertsma, from Deventer in Holland, was with us when the name was mentioned. He said at once, "The name is Anglo-Saxon, and ought to be written tal-maca = tal, *a counting or reckoning*, and maca, *a consort, companion, fellow, as a fellow of a college, a manager of the accounts of the realm*. Hence tallies of the Exchequer." I asked if it might not rather be from toll, *a toll, tribute, tax*, and maca, *a regulator of the taxes of the realm?* I am anxious to know

if it is certain that Col. Tolmach came over with William, or whether he joined the army in England. J. Bosworth.

Islip, Oxford.

Mediæval Seals and Exchanges of Seals.—Mr. Doubleday's collection of matrices and casts of ancient seals, alluded to by Rusticus Mus in "N. & Q." (2nd S. v. 367.), was purchased by the British Museum after his death, a few years ago. The address of Mr. Ready*, also referred to by him, is, I understand, "High Street, Lowestoft, Suffolk." Mr. Redhead of Cambridge was named as having such things for sale in "N. & Q." (2nd S. v. 325.); and should there be any other collectors in England or Ireland, similar to him and Mr. Ready, their names and addresses would, I am satisfied, be very valuable to many, besides myself. Mr. Henry Laing, Elder Street, Edinburgh, is the only person in Scotland I am aware of who has casts of old seals for sale.

I regret that I have yet had no reply from any Irish collector to my communication to "N. & Q." (2nd S. v. 128.), as to an exchange of casts of ancient *Scottish* seals for similar ones connected with *Ireland*, as I am still very desirous of making such exchanges. Aliquis.

The person who makes and sells most excellent casts of these seals is Mr. R. Ready of Lowestoft, in Suffolk, not Redhead of Cambridge, as is stated (2nd S. v. 325.) in error. I can strongly recommend him to all who desire such casts. His collection is very large, and his productions are good in all respects. They are also sold at a reasonable price. C. C. Babington.

Cambridge.

Robertson's Sermons (2nd S. v. 147.) — The expression, "softens the eye of truth," is neither common-place nor a misprint, but beautifully illustrates the accuracy of the writer's knowledge of Scripture, and the well-known truthfulness of his own character. Just as we may employ the expression, "disease softens the brain," so we may also make use of the parallel, "disease softens the eye." By disease or old age the eye of the body naturally softens or degenerates; its tissues lose their tensity, and its fluids become absorbed. The eye flattens or loses its natural convexity. If, then, we take "truth" spoken of in the passage in question, as truth in character even more than truth in language, we may at once pronounce the expression, "eye of truth," to be drawn from St. Matthew vi. 22., "If thine eye be single or *sound*, [ἁπλοῦς], thy whole body shall be full of light." Reference to Parkhurst's *Lexicon* corroborates this interpretation of ἁπλοῦς: it means, applied to the eye, *clear*. "It is opposed to an eye overgrown with film, which would obstruct the sight." Doddridge: "*Sound*. Both Chrysostom and Theophylact represent the Greek word as synonymous here with ὑγιὴς, sanus."

But that this is Mr. Robertson's meaning of the expression he uses, is plain from p. 323. of the same vol. Vide Sermon "The Kingdom of the Truth." A Friend of Robertson.

Game of "One-and-Thirty" (2nd S. v. 276.) — *The Academy of Play* by the Abbé Belcour contains instructions for playing "The Game of La Belle, the Flux, and Thirty-one." A notice of the game, and of the above-named scarce book is in p. 356. of *The Doctor*, edit. 1847. Gilbert.

Gravity (2nd S. v. 312.) — Is it not Newton of whom it is told that he, "once on a time," declared that he had read Shakspeare through, but could not find that he (the said Shakspeare) *proved* anything? Probably; but I find a passage in his plays which *ought* to have been as suggestive to Sir Isaac as the much-talked-of "apple" itself: —

> "——— The strong base and building of my love
> Is as *the very centre of the earth*,
> *Drawing all things to it.*"
>
> *Troilus and Cressida*, Act IV. Sc. 2.

A Desultory Reader.

Jersey.

"*How do Oysters make their Shells?*" (2nd S. v. 267. 326.) — Shakspeare's fool asked King Lear a question that three centuries have not been able to answer, and which is not, I fear, very easy to solve. The geologists have been able to throw little light on the mysteries of the formation of chalk and flint. More than forty years since Bakewell thus wrote on the question: —

"It is, however, a curious but undoubted fact, that no inconsiderable portion of the earth's surface has been formed by organic secretion, and the process is still going on rapidly and extensively in the Southern Ocean. According to the observations of voyagers, islands and reefs of coral rocks are raised from vast depths in the course of a few years. Thus millions of minute marine polypi are preparing future abodes for other classes of animals of larger size, and living in another element. From whence do these innumerable zoophytes and shell-fish procure the lime that, mixt with a small portion of animal matter, forms the solid covering by which they are protected? Have they the power of separating it from other substances, or the still more extraordinary faculty of producing it from simple elements? The latter I consider more probable, for the polypi, which accumulate rocks of coral from unfathomable depths, have no power of locomotion; their growth is rapid, and the gravity of calcareous matter they produce in a short space of time can scarcely be supposed to exist in the waters of the ocean to which they have access, as the sea-water contains but a minute portion of lime."—*Introduction to Geology*, by Robert Bakewell, 2nd edition, 1815.

Thanking Mr. Byng and the other contributors

* [Mr. W. J. Bernhard Smith, in forwarding to us Mr. Ready's address, adds: "his impressions from ancient matrices are remarkable for their beauty, and his prices are very moderate."—Ed. "N. & Q."]

to "N. & Q.," let me ask what information may be now added to that which Bakewell gave in the above extract? A. Holt White.

Tapping of Melons (2nd S. v. 316. 347.)—I am thankful to Mr. W. J. Bernhard Smith for his obliging answer to my inquiry. It was made on behalf of a friend in Canada West, who cultivates the melon with great assiduity, and is always glad to receive new varieties. Southey, in the note indicated by your correspondent, refers to Niebuhr (the traveller). I have not been able to discover any statement which I can identify as Niebuhr's own; but as some of your readers may wish to know more about melon-tapping, I copy the following from a Swiss republication of Niebuhr's *Travels*:—

"On tire d'une espèce de ces melons une boisson fort agréable: quand ce fruit est près de sa maturité, on le perce en remuant la pulpe, et on bouche le trou avec de la cire, en laissant le fruit attaché à la tige. Quelques jours après, cette pulpe est convertie en une liqueur délicieuse." (*Voyage de M. Niebuhr en Arabie.* En Suisse. 1780, vol. ii. p. 367.)

It is not quite clear whether this is from Niebuhr's own statement, or from that of his friend and fellow-traveller, Forskal, who was charged with the department of Natural History. It should be remarked, however, that the above passage mentions one important circumstance omitted by Southey (at least in the ed. of *Thalaba* which I have consulted), namely, that when the ripening melon is pierced, its pulp should be stirred up. Thomas Boys.

Birds'-eye Views of Towns (2nd S. iv. 130. 343.)—In Bourne's *History of Newcastle-upon-Tyne* (1736), there is a vignette which occurs at least three times in the course of the work, representing a bird's-eye view of that town. There is also a much earlier view of the same place engraved in the third volume of the *Archæologia Æliana* (p. 124.) from a drawing preserved in the British Museum, which is supposed to have been executed about the year 1590. E. H. A.

Reeve's "History of the Holy Bible" (2nd S. v. 336.)—The Rev. Joseph Reeve, author of the above-mentioned work, was a Roman Catholic priest, and he was also a member of the Order of Jesuits, and was a person of considerable literary attainments. He was born in Warwickshire in 1733, and received his education in the well-known Jesuit Colleges of St. Omer and Liege. On being ordained priest in 1767, he returned to England, and proceeded to Ugbrooke in Devonshire, the seat of the noble family of Clifford, where he remained in the capacity of chaplain for nearly fifty-three years, until his death in 1820, much esteemed by all who knew him. The *History of the Bible* was published in 1780; whether any edition of it has been published of late years I know not; but twenty-five years ago it was to be found in most Catholic families.

Mr. Reeve was also the author of the following works:—A volume of Sermons published in 1788, entitled *Practical Discourses on the Perfections and wonderful Works of God.*—Another volume of Sermons, entitled *Practical Discourses upon the Divinity and wonderful Works of Jesus Christ*, 1793.—*A short View of the History of the Church*, 3 vols. 1802.—A volume of *Miscellaneous Poetry*, 1794.—A pamphlet entitled *A View of the Oath tendered by the Legislature to the Roman Catholics of England.* Considerable differences of opinion then existed among the English Roman Catholics as to the lawfulness of their taking the above-mentioned oath, and Mr. Reeve wrote this pamphlet with the amiable intention of endeavouring to allay the angry feelings arising from this dispute. For some few years before his death Mr. Reeve was afflicted with total blindness. I am indebted for these particulars to the Rev. Dr. Oliver's *Collections towards illustrating the Biography of the Scotch, English, and Irish Jesuits.* J. F. W.

Dean Dixie (2nd S. v. 215.)—Edward Dixie, M.A., was presented on April 6, 1654, to the deanery of Kilmore, instituted May 31, and installed June 27. He had been ordained priest, August 5, 1654. At a visitation holden in 1673, at Cavan, a faculty for holding this deanery, dated Nov. 17, 1645, was produced by Edward Orme, who, however, does not appear to have ever been in possession. (Cotton, *Fasti Ecc. Hib.*) Dr. Enoch Reader succeeded in 1691. This may give a clue to the time of Dean Dixie's death.

Nicholas Coddington, second son of Dixie Coddington of Holmpatrick, married Miss Dixie, and had issue (with one daughter) two sons: the elder of whom, Dixie, born in 1665, was ancestor of the family of Coddington of Oldbridge, co. Meath (see Burke's *Landed Gentry*).

From the coincidence of names I would infer that the two families were connected before the marriage above mentioned.

John Ribton Garstin.

Dublin.

Mottoes on Rings (2nd S. iv. 429.)—

"The betrothal of the young couple (Frederic and Sophia Charlotte, first King and Queen of Prussia) speedily followed. I believe it was during the festivities attendant upon this occasion that a ring worn by Frederic in memory of his deceased wife, with the device of clasped hands and the motto *A jamais*, suddenly broke, which was looked upon as an omen that this union likewise was to be of short duration."—*Memoirs of the Queens of Prussia*, by E. A. Atkinson, p. 37.

"In 1788 a gold ring was found on the field of battle (Flodden Hill) which had the following inscription in Norman French: *On est nul loiauls amans qui se poet garder des maux disans*,—'No lovers so faithful as to be able to guard themselves against evil speakers.' Between

every two words and at the beginning of each line is a boar's head. This being a crest of the Campbells, it is not improbable that the ring was that of the Earl of Argyle."—Weber's *Flodden Field*, 358. *n.*

E. H. A.

The Jew and the Miraculous Host (2nd S. v. 294.)—The legend of this miracle, which is said to have taken place in Paris, was published in a small 8vo. 1634, with superior copper-plates. It was handed down orally for 343 years, when the Jews' house became a Carmelite Monastery in 1631, and the narrative was published. Here the penknife with which the host was pierced, and some drops of the blood, were shown. A similar tradition is kept alive at Brussels, where, at the grand Kermass, a series of views in very beautiful tapestry are exhibited in St. Gudule. The only variation in the story is, that housebreakers were employed to enter the church in the night and steal the host in Brussels, while in Paris it was brought out in the mouth of a woman who received the sacrament. The host went through the same indignities in both cases. It was stabbed, the blood gushing out; flogged, and even boiled, but still retained its original shape. As this miracle is said to have taken place about the same period, and many of the minute circumstances are similar, it in all probability arose from one legend commemorated in various places. It ends in burning the Jew, and of course in the confiscation of his estate. I have a beautiful copy of the Paris account, 1634, and have seen the tapestry and its history at Brussels. In how many other cities is this legend observed? GEORGE OFFOR.

The work on this subject after which H. A. inquires, is *Histoire des Hosties Miraculeuses qu'on nomme le Très-Saint Sacrament de Miracle*, by Griffet, Bruxelles, 1770. LITURGICUS.

Seven generations witnessed by one Individual! (2nd S. v. 334.):—

"There is indeed a circumstance that makes me think myself an antediluvian. I have literally seen seven descents in one family. I do not believe Oglethorpe can boast of recollecting a longer genealogy. In short, I was schoolfellow of the two last Earls of Waldegrave, and used to go to play with them in the holidays when I was about twelve years old. They lived with their grandmother, natural daughter of James II. One evening while I was there came in her mother, Mrs. Godfrey, that King's mistress, ancient in truth, and so superannuated that she scarce seemed to know where she was. I saw her another time in her chair in St. James's Park, and have a perfect idea of her face, which was pale, round, and sleek. Begin with her; then count her daughter, Lady Waldegrave; then the latter's son, the ambassador; his daughter, Lady Harriet Beard; her daughter, the present Countess Dowager of Powis; and her daughter, Lady Clive; there are six, and the last now lies in of a son, and might have done so six or seven years ago, had she married at fourteen. When one has beheld such a pedigree, one may say, 'And yet I am not sixty-seven.'"—*Walpole to Mann, Letters*, viii. 548.

E. H. A.

"*The Plain Man's Pathway to Heaven*" (2nd S. v. 293.)—If my townsman, B. H. COWPER, will consult the introduction to the *Pilgrim's Progress* in Blackie's edition of Bunyan's Works (v. iii. p. 44.), he will find proof that Dent was the teacher calculated to excite the genius of Bunyan. The extract MR. C. gives is very striking, but not more so than the following:—

"How proud many, especially women, be of baubles. For when they have spent a good part of the day in tricking and trimming, picking and pinning, pranking and pouncing, girding and lacing, and braving up themselves in most exquisite manner, out they come into the streets with their pedlar's shop upon their backs, and take themselves to be little angels—they are one lump of pride—what will this profit them when their bodies are buried in the dust, and their souls in hell-fire? What then will they say of these doubled and re-doubled ruffs, strutting fardingales, long locks, fore-tufts, shag haire, and new fashions? They are pictures, puppets, and peacocks; they spend the day and good part of the night also in playing, prattling, babbling, cackling, prating, and gossipping. Fie on this idle life."

The whole volume abounds with food exactly suited to Bunyan's appetite. My copy (1635) bears his name on the title-page. It had a powerful effect upon him, but I have not been able to trace the least plagiarism in all his works.

"Manner and matter too was all mine own."
Holy War.

GEORGE OFFOR.

He is a wise Child, &c. (2nd S. v. 345.)—The verses referred to by MR. CARRINGTON,—

"Ἐστιν δὲ μήτηρ φιλότεκνος μᾶλλον πατρός·
Ἡ μὲν γὰρ αὐτῆς οἶδεν ὄνθ', ὁ δ' οἴεται,"—

are attributed to Euripides by Eustath., *Ad Hom.* p. 1412., but to Menander by Stob., *Anth.* lxxvi. 7. See Meineke, *Fragm. Com. Gr.*, vol. iv. p. 261. Meineke, in his recent edition of Stobæus, rightly considers them as Euripidean.

The verses of Menander are in *Fragm. Com. Gr.* ib. p. 145. They are from his comedy of the *Carthaginian.* L.

Dornicks and Hocking-women (2nd S. v. 315.)—The following may be useful to your correspondent. *Dornicks* were a species of linen cloth used at the table in Scotland, and, as DEO DUCE rightly conjectures, were derived from "Doernick," the Flemish Tournay, where they were first made. *Hocking-women:* Hoc day, Hoke day, and Hoke Tuesday, a festival celebrated by the English in commemoration of their having ignominiously driven out the Danes. Spelman thinks that it means deriding Tuesday, as "Hocken" in German means to attack, to seize, to bind, as the women do the men on this day, whence it is also called "binding Tuesday." The expression Hoke or Hoke-tyde comprises both Monday and Tuesday. Tuesday was the principal day. Hoke Monday was for the men, and Hoke Tuesday for the women. On both days the men and women

alternately, and with great merriment, intercepted the public roads with ropes, and pulled passengers to them, from whom they extracted money, to be laid out in pious purposes. Blount, in his *Law Dictionary*, says, that in the accounts of Magdalen College, Oxford, there is yearly an allowance "pro mulieribus hocantibus" of some manors of theirs in Hampshire, where the men "hoc" the women on Monday, and *contra* on Tuesday. BELLAISA.

Beacons (2nd S. v. 55.)—Additional illustration:

"He came upon the Jamnites also by night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem, two hundred and forty furlongs off."—2 *Maccabees*, chap. xii. v. 9. (Douai version).

W. B. M.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

It certainly does not seem as if the commercial crisis which so many persons still complain of had affected either the production or the sale of books. Amateurs find, even in these evil days, money enough to purchase a Vérard or an Elzevir; nay, they will give FIFTY pounds for a copy of one of M. Scribe's plays, because it contains on the margin *three* notes in Mademoiselle Rachel's handwriting! The dispersion of that celebrated lady's library must henceforward be numbered amongst the curiosities of bibliomania, and the few items which I quote from the printed list will serve as specimens of the extravagant sums given for comparative trifles:—

Racine's *Phèdre* - -	1200 fr. -	48*l.*
„ *Athalie* - -	220 fr. -	8*l.* 16*s.* 8*d.*
„ *Andromaque*	125 fr. -	5*l.*
Corneille's *Le Cid* -	575 fr. -	23*l.*
„ *Polyeute* -	110 fr. -	4*l.* 8*s.* 4*d.*

The above copies were those which Mademoiselle Rachel used for her studies, and most of them have MS. annotations by their late owner.

Our friend M. Auguste Aubry*, who superintended the sale of the collection just now alluded to, has lately added to the list of his own publications several curious and useful works. I shall enumerate them in succession.

"Récit des Funérailles d'Anne de Bretagne, précédé d'une Complainte sur la Mort de cette Princesse et de sa Généalogie. Le tout composé par Bretaigne, son Héraut d'Armes. Publié pour la première fois avec une introduction et des notes par L. Merlet et Max. de Gombert. Un vol. avec blasons gravés."

This elegant volume contains on Anne of Britanny a series of pieces both in prose and in poetry, which form the necessary appendix to all the biographies we possess of that princess. The introduction prefixed by the two editors is an excellent *resumé* of her life. The Duchess Anne, as most people know, was on the point of being married to the Prince of Wales, son of Edward IV., and therefore the *Récit des Funérailles*, if it were only from this circumstance, would commend itself to the notice of English readers. The MSS. used by Mess. Merlet and De Gombert may be found in the *Bibliothèque Impériale*, and the State-Paper Office at Paris.

"Le Livre de la Chasse du Grand Seneschal de Normandie et les Dits du bon Chien Soulliard, qui fut au Roy Louis de France XIe de ce nom. Publié par M. le Baron J. Pichon, Président de la Société des Bibliophiles François."

Fastidious critics may be inclined to exclaim *cui bono?* whilst reading the above title. But, in the first place, the piece named *La Chasse du Seneschal de Normandie* is a bibliographical rarity; and had it not been for the kindness of Baron Pichon, the unique copy known of it must have ever remained a sealed document to the majority of amateurs. In the second place, as there exists a piscatorial and a venatorial literature (I hope these epithets are correct), I do not know how the latter can better be enriched than with a monument showing the manner in which our ancestors understood field-sports. Baron Pichon's book will take its place by the side of Dame Juliana Berners' treatise and the *Complete Angler* of that honest old gentleman Izaak Walton.

"Ce qu'on apprenait aux Foires de Troyes et de la Champagne au XIIIe Siècle, suivi d'une Notice historique sur les Foires de la Champagne et de la Brie, par l'Auteur des Archives curieuses de la Champagne."

This singular little pamphlet is the first instalment of a new serial designed to reproduce various literary and historical *morceaux* relating to the province of Champagne. The *Bourse pleine de Sens* here printed from a MS. in the *Bibliothèque Impériale*, is a *fabliau* composed during the thirteenth century by a poet named Jehan li Galois. The object of the author in relating his tale is to prove that

"Fos est li hom qui croit musarde,
Qu'ar n'i a amor ou fiance."

Notwithstanding this couplet of questionable morality, we heartily recommend to our readers a speedy acquaintance with Jehan li Galois. M. Alexandre Assier's notes are valuable, and his disquisition on the fairs of Champagne and Brie supplies many details of real interest: a number of fac-similes from old woodcuts farther enhances the merit of the publication.

"Essai sur l'Art de restaurer les Estampes et les Livres, ou Traité sur les meilleurs Procédés pour blanchir, détacher, décolorier, réparer et conserver les Estampes, Livres et Dessins, par A. Bonnardot, seconde édition, refondue et augmentée, suivie d'un Exposé des divers Systèmes de Reproduction des anciennes Estampes et des Livres rares."

The different notes which this journal inserts from time to time on the best methods for preserving or restoring prints, books, and MSS., has induced me to believe that M. Bonnardot's volume would be a welcome friend in many a library. The first edition appeared twelve years ago, and the present one, almost entirely recast, embodies all the information brought to light by recent discoveries. The chapters on the various ways of reproducing old prints is particularly interesting.

"Petit Vocabulaire Latin-Français du XIIIe Siècle, Extrait d'un Manuscrit de la Bibliothèque d'Evreux, par L.-Alph. Chassant, Paléographe, et ancien Correspondant du Ministère de l'Instruction publique pour les Travaux Historiques."

The manuscript from which the above is derived belongs to the public library of Evreux, in Normandy (No. 23. square 4°.) Although containing nothing but a short vocabulary, Latin and French, I esteem it as one of the most important publications brought out by M. Aubry; it gives us a clue to the history of the French language during the thirteenth century, and, as M. Chassant truly remarks, "la philologie trouvera encore à glaner dans ce petit livre."

"Notice sur Pierre de Brach, Poète Bordelais du XVIe Siècle, par Reinhold Dezeimeris, ouvrage couronné par

* "Auguste Aubry, l'un des Libraires de la Société des Bibliophiles François. 16. Rue Dauphine, Paris."

l'Académie Impériale des Sciences, Belles-Lettres et Arts de Bordeaux."

Pierre de Brach, "poète Bordelais du XVIe. Siècle," was in his time a writer of some reputation; he belonged to the school of Ronsard, he enjoyed the friendship of Montaigne, and he had composed many works of which a few were *bona*, although more fell to the *mediocria*, and the great majority even as low as *mala*. He never anticipated, however, the honours bestowed upon him by an editor of the nineteenth century:—splendid paper, beautiful type, the combined resources of learning, art, and taste. M. Reinhold Dezeimeris very properly protests against the imputation of writing up a personage who was not even "un des bons poètes de la France;" but in relating the life of Pierre de Brach, he has given us an interesting chapter of the history of French literature during the Renaissance period, and the judicious criticism which accompanies the numerous extracts he transcribes from the great stars of *La Pleiade* does the highest credit to his taste. The *Notice sur Pierre de Brach* obtained lately a prize at the *Société des Belles-Lettres* of Bordeaux.

"Voyaige d'Oultremer en Jhérusalem, par le Seigneur de Caumont l'an MCCCCXVIII., publié pour la première fois d'après le manuscrit du Musée Britannique, par le Marquis de la Grange, Membre de l'Institut."

In days long gone by, Father Anselme had announced (*Histoire Généalogique et Chronologique des Pairs de France*, tome iv. p. 470.) the existence of two French works till then unknown. The first was a collection of moral precepts, in verse, addressed by a father to his children; the second, which the learned monk attributed to a separate author, was the journal of a voyage to the Holy Land. The *Dits et Enseignements du Seigneur de Caumont*, discovered at Périgueux, were published in 1845 by M. Galy, librarian in that city; about the same time, or very shortly after, M. Delpit found amongst the treasures of the Egerton Collection at the British Museum the other volume alluded to by Father Anselme. The *Voyage d'Oultremer en Jhérusalem* begins with the following *index rerum*:—

"C'est le livre que, je, le Seigneur de Caumont, ay fait du voyaige d'oultremer en Jhérusalem . . . .

"*Item*, Ung autre voyaige que je fis à Monseigneur Saint Jaques et à Nostre-Dame de finibus terre . . .

"*Item*, Ung autre romans que je fis d'enseignemens."

Now this *autre romans* is nothing else but the *Dits et Enseignemens* already printed under M. Galy's care, and which the Egerton MS. gives exactly as we find them in the Périgueux codex. We thus are able to assert that both productions are from the pen of the same author, Nompar II., Seigneur de Caumont, who lived during the fifteenth century.

M. le Marquis de la Grange, editor of the volume we are at present considering, has added to Caumont's journal all the supplemental documents expected in similar cases. The introductory preface, besides detailing the history of the Périgueux and Egerton MSS., contains various particulars regarding the author's family: two indices and a glossary are likewise appended, furnishing a clue to the geographical and grammatical difficulties which may occasionally puzzle the reader.

I have left myself no room to speak of a great many other books now lying on my table; so I must postpone to some future time intended notices of M. Jannet's new publications, M. de Resbecq's *Voyage Littéraire, &c.* In concluding this *feuilleton*, let me just say that in the last number of the *Bulletin du Bouquiniste*, M. Paul Lacroix has refuted M. Chassant's assertion respecting Jacques Saquespé, the alleged author of the *Châtelain De Coucy*. According to M. Lacroix the real Simon Pure is Jean Certain, a *trouvère* mentioned by the compilers of the *Histoire Littéraire de la France* (t. xxiii. p. 537.).

GUSTAVE MASSON.

Harrow-on-the-Hill.

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A. A. *is quite right. If he will turn to* "N. & Q." 2nd S. ii. 370. *he will find an article on the meaning of* Canard.

J. J. S. *The original entry in the Register of Bowes, Yorkshire, recording the deaths of the hero and heroine of Mallet's* Edwin and Emma, *will be found at* p. 230. *of Mr. Dimsdale's recently published and excellent edition of Mallet's* Ballads and Songs.

RECENT STEREOSCOPES. *We hope next week to call attention to this subject.*

JUVENIS. *The proper colour of a Griffin in Heraldry has, we believe, never been decided.*

CURTIS. *Crosby's* Gazetteer of England and Wales, *by T. H. Horne*, 8vo. 1815. *is the last edition. The other works are not to be found in the London Catalogue.*

S. R. *Your edition of Camden is of little value.*

WINTHROP MACKWORTH PRAED. *Our correspondent* OXONIENSIS *is referred to our* 1st S. ii. 238.; iv. 256. 453. *No complete edition of Praed's* Poems *has yet been published in England.*

F. M. *Respecting the copper coinage of William IV. see* "N. & Q." 1st S. iii. 136.

P. *The phrase* "*A Rowland for an Oliver*" *is noticed in* 1st S. i. 234.; ii. 132.; ix. 457.

A. B. *does not appear to have consulted the articles on Sir Balthazar Gerbier in our* 1st S. ii. 375.; iii. 304. 317. *In Mr. Bruce's recently published volume,* Calendar of State Papers, *are several notices of this remarkable personage.*

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LONDON, SATURDAY, MAY 22. 1858.

Notes.

ON THE AFRICAN CONFESSORS WHOSE TONGUES WERE MUTILATED BY ORDER OF HUNNERIC THE VANDAL, A. D. 484.

Dean Milman, in his *History of Latin Christianity*, has suggested what appears to be a satisfactory explanation of the power of speech attributed to the Athanasian Christians, whose tongues were mutilated at Tipasa in Africa by the command of Hunneric the Vandal. For the sake of compression in a history extending over such a long period of time, the documents which justify that explanation were not published at full length. It has, however, been deemed advisable that they should all remain separately on record in a connected form: and they will, accordingly, be set forth in the following observations.

In order to render them intelligible, it may be proper to remind or acquaint the reader that there is distinct evidence for the statement that the Athanasian Confessors were able to speak as well as they had done previously, after their tongues had been cut out or torn out by the roots. The evidence on this point is collected and published in Ruinart's edition of the *History of the Vandal Persecution*, written by Victor Vitensis, a contemporary African bishop. It is likewise fairly referred to, and the sources of information on the subject are indicated, by Gibbon in the thirty-seventh chapter of his History; and as direct testimony to the fact, he quotes in the text a striking passage from Victor Vitensis, and also one from Æneas Gaza, another contemporary of the persecution. Gibbon ends, however, with the following remarks: —

> "This supernatural gift of the African Confessors, who spoke without tongues, will command the assent of those, and of those only, who already believe that their language was pure and orthodox. But the stubborn mind of an infidel is guarded by secret incurable suspicion, and the Arian or Socinian who has seriously rejected the doctrine of the Trinity will not be shaken by the most plausible evidence of an Athanasian miracle."

On the other hand, the subject has been regarded from a different point of view by a long series of ecclesiastical writers; and, in particular, Dr. Newman, in his *Essay on Miracles recorded in the Ecclesiastical History of Early Ages*, published at Oxford in A. D. 1843, has devoted about twelve octavo pages to establishing the certainty, and insisting on the significance of the fact in question, which he assumes to be miraculous. In his remarks, he lays stress upon the variety of the witnesses, and on the consistency and unity of their testimony in all material points. And as striking features in the Miracle, he dwells on its completeness, on its permanence, on the number of persons on whom it was wrought, and on its carrying its full case with it to every beholder. It is the miracle with which he concludes his Essay; and the argument in its behalf is perhaps somewhat more elaborate than for any one of the others in which he expresses his belief.

It seems that no counter-explanation of the supposed facts had been offered, when Dean Milman in his *History of Latin Christianity* quoted in a Note the following passage from Colonel Churchill's *Lebanon*, vol. iii. p. 384., in reference to cruelties committed by Djezzar Pacha on certain Emirs: —

> "Each Emir was held down in a squatting position with his hands tied behind him, and his face turned upwards. The officiating tefeketehy now approached his victim, and standing over him, as if about to extract a tooth, forced open his mouth, and darting a hook through the top of the tongue, pulled it out until the root was exposed; one or two passes of a razor sufficed to cut it out. It is a curious fact, however, that the tongues grew again sufficiently for the purposes of speech."

It is to be observed that in this passage Colonel Churchill does not distinctly say that he himself heard the Emirs in question speak; nor does he mention his authority for the statement that their tongues grew. If, however, the Emirs were able to speak, Colonel Churchill, as a resident in the country, had the amplest opportunities for becoming acquainted with the fact, and with the current explanation of it.

Subsequently, the following passage was noticed in Sir John Malcolm's *Sketches of Persia*. Sir John Malcolm had been Ambassador of the East India Company on a special mission to Persia, and the book was published during his lifetime, though, from ideas of official propriety, without his name. (John Murray, Albemarle Street, London, 1828.) In the account of his stay at Teheran, speaking of Zâl Khan of Khisht, the writer says: —

> "This remarkable man had established a great name in his native mountains, between Abusheher and Shiraz; and he was long distinguished as one of the bravest and most attached followers of the Zend family. When the death of Lootf Ali Khan terminated its power, he, along with the other governors of provinces and districts in Fars, submitted to Aga Mahomed Khan. That cautious and cruel monarch, dreading the ability and doubtful of the allegiance of this chief, ordered his eyes to be put out; an appeal for the recall of this sentence being treated with disdain, Zâl Khan loaded the tyrant with curses. 'Cut out his tongue,' was the second order. This mandate was imperfectly executed; and the loss of half this member deprived him of speech. Being afterwards persuaded that its being cut close to the root would enable him to speak so as to be understood, he submitted to the operation, and the effect has been that his voice, though indistinct and thick, is yet intelligible to persons accustomed to converse with him. This I experienced from daily intercourse. He often spoke to me of his sufferings, and of the humanity of the present king, who had restored him to his situation, as head of his tribe and governor of Khisht.
>
> "I am not an anatomist, and cannot, therefore, give a reason why a man who could not articulate with half a tongue, should speak when he had none at all; but the

facts are as stated, and I had them from the very best authority, old Zâl Khan himself."

On considering the above passage, it was deemed advisable to write to Sir John M'Neill, late British Ambassador in Persia, to inquire if his experience in that country enabled him to give any information on the subject. The following letter was received in answer, bearing date Jan. 8, 1857:—

"In answer to your inquiries about the powers of speech retained by persons who have had their tongues cut out, I can state from personal observation that several persons whom I knew in Persia, and who had been subjected to that punishment, spoke so intelligibly as to be able to transact important business. More than one of them, finding that my curiosity and interest were excited, showed me the stump, and one of them stated that he owed the power of speech to the friendship of the executioner, who, instead of merely cutting off the tip as he was ordered, had cut off all that was loose in the mouth—that is, all that could be amputated by a single cut from below. The conviction in Persia is universal that the power of speech is destroyed by merely cutting off the tip of the tongue, and is to a useful extent restored by cutting off another portion as far back as a perpendicular section can be made of the portion that is free from attachment at the lower surface.

"Persons so circumstanced appeared to me to use the arched portion of the tongue which is behind the point of section, as a substitute for the whole tongue, or rather for the tip. This precluded the articulation of certain consonants, but guttural substitutes came to be used, which after a little intercourse, when one had found out the key—as in the case of persons with defective palates—became quite intelligible.

"I never happened to meet with a person who had suffered this punishment, who could not speak so as to be quite intelligible to his familiar associates. I have met with several of them.

"The mode in which the operation is performed as a punishment will pretty nearly determine how much of the tongue is removed in those cases in which it is said to be cut out by the root. It was described to me as follows, both by persons who had suffered and by others who had witnessed it. A hook was fixed in the tongue near the point, by means of which it was drawn out as far as possible, and then cut off on a line with the front teeth—one man said, within the mouth, just behind the front teeth."

The letter of Sir John M'Neill, with the statements of Sir John Malcolm and Colonel Churchill, was subsequently communicated to Sir Benjamin Brodie, who made the following observations on the subject in a letter dated Jan. 16, 1857:—

"There seems to me to be nothing very mysterious in the histories of the excision of the tongue.

"The modification of the voice forming articulate speech is effected especially by the motions of the soft palate, the tongue, and the lips; and partly by the teeth and cheeks. The mutilation of any one of these organs will affect the speech as far as that organ is concerned, but no farther: the effect being, therefore, to render the speech more or less imperfect, but not to destroy it altogether.

"There is no analogy in the higher orders of animals justifying the opinion that the tongue grows again after it has been removed. The facts which have been mentioned bearing upon this question are thus easily explained.

"The excision of the whole tongue, the base of which is nearly as low down as the windpipe, is an impossible operation. The Eastern executioner, however freely he may excise the tongue, always leaves a much larger portion of it than he takes away. In the healing of the wound, the tongue necessarily contracts from side to side, it being a rule that the cicatrix of any wound is always smaller than the wound itself. If the tongue be thus contracted in its transverse diameter, it must be elongated in the longitudinal diameter, and hence it would appear, when the healing is completed, to project farther forwards than it did immediately after the wound was inflicted."

The general result of the above documents is as follows:—1st. We have the direct evidence of Sir John Malcolm, Colonel Churchill, and Sir John M'Neill, as eye-witnesses and ear-witnesses, that the cutting out of all that part of the tongue which is loose in the mouth does not deprive the sufferer of the power of speech.

2ndly. We have the high authority of Sir Benjamin Brodie, not only for regarding such power of speech as in accordance with known laws, but likewise for the physical fact that the excision of the whole tongue is an impossible operation, and that however much may be cut out in a living person, a much larger portion will be left behind. Hence the statements made by a long series of writers, beginning with the eye-witnesses Victor Vitensis and Æneas of Gaza, that the tongues of the African Confessors were cut out or torn out by the roots, and the consequent expressions that the Confessors spoke without tongues, must be rejected as inaccurate. This inaccuracy, springing as it did from defective information respecting the structure and length of the tongue, inevitably introduced false ideas of the real phenomenon to be explained; and thus it now turns out that the precise fact concerning which Gibbon intimates his secret incurable suspicion, viz., that of the Confessors speaking without tongues, undoubtedly never occurred. Indeed, previous to Sir John M'Neill, no writer seems to have conceived rightly the result of this barbarous punishment, or to have distinctly apprehended that the sufferers still *possessed* tongues, however mutilated, after the executioner had done his worst. This is a remarkable instance that in matters of this kind even honest eye-witnesses cannot always be depended on, unless they have sound special knowledge, inasmuch as, without any intention to deceive, they may easily mislead, by importing into their statements their own preconceived ideas.

3rdly. There is some secondary evidence that the excision of the mere tip of the tongue disables the sufferer from speaking. That evidence, however, is not conclusive: and the effect of mutilating the tongue does not seem to have been observed by our countrymen, or by scrutinising Europeans, in a sufficient number of cases to justify the inferring any general laws as to the degree of clearness with which the power of speech may possibly be exercised, according to diversities

of individual skill in the sufferers, and different modes of inflicting the punishment. Still enough has been ascertained to bring the power of speech attributed to the African Confessors within the domain of natural science, and to show that there is no sufficient reason either to discredit the fact altogether, or to resort, for the explanation of it, to the supposition that it was miraculous. E. T.

OLD PROVERBIAL PHRASES.

On reading down Shacklock's *Hatchet of Heresies*, Antwerp, 1565, I have noted the following proverbial phrases, many of which are still in common use. The readers of "N. & Q." may think that "when found make a Note of" should be held to extend to them.

"Do not these thynges differ as muche as *Chalcke and Chese.*"

"Playne as a pyke staff."

"Will you nil you."

"Labored '*with tothe and nayle.*'"

"And instede of that whiche he saide, This is my body, *they haue made no bones at it* to say, this is my brede."

"Whilst they tell for truthe Luther his lowde lyes, so that they may make theyr blinde brotherhode and the ignorant sort beleue that the '*mone is made of grene chese.*'"

"Prowde as peckockes."

"It is but *a tale of a tub* which is reported."

"It is *not worthe a strawe.*"

"Flacius had this in the wynde, as one that hathe a nice nose of his owne."

"At the last, when he perceaued that nether by *fayre nor foule meanes* he coulde fraye them from theyr purpose, he gaue them all up to the dyuell."

"Which no man can deny that Luther made with these *choppynges and chaungynges.*"

"But it *is a world* to see howe the Lutherans do byte and scratche one another."

"As for Bernard, often tyme he '*turneth the cat in the pan.*'"

"You therefore, and none other, haue espyed *the pythe of the matter*, and haue lept lustely at my throte."

"They *toke the matter so in the snuffe* that they were not farr from raysing an uprore."

"As we see howe many tymes Melancthon hath *turned his cote.*"

"Now judge you for so muche as they do so bycker among themselues, *not aboute the mone shyne in the water* (as the common saying is)."

"Of them therefore speke I, that euen they, be they neuer so lapped in shepe skynnes, yet every one of them *hathe theyr hande on theyr haffepenye*, not regarding the thinges appartayning to Christ."

"Wherefore euē they, althoughe *chekens hatched in one nest* of Luther, yet all of them haue not one confession."

"Yet Brentius . . . . made such a styrr as thoughe *he woulde haue throwen the howse oute of the wyndowe.*"

"What then, shall kynges haue *theyr heades tyde under the people's gyrdell?*"

"If they set all theire mynde upon pleasure, *if they loke to the lycking of theire owne fyngers.*"

"Take not upon the O. Emperoure *to rule the roste* in Ecclesiasticall matters."

"Therefore were we so wone *with Courte holy water*, that is, fayre and flattring wordes."

"Now haue you such *a brazen face*, M. Brentius."

"Now how often dothe he beate into mennes heades to be obedient."

Add to which, from Sir T. More's "How a Sergeant would learn to Playe the Frere,"—

"Then on the grounde
Togyder rounde
With manye a sadde stroke,
They roll and rumble,
They turne and tumble,
As pigges do in a poke."

J. C. G.

Ledbury.

ANTIQUARIAN RELIC.

If the following extract from *The Daily Cleveland* (Ohio) *Herald* of the 13th March last be transferred to "N. & Q.," some light may be thrown on the history of the relic in question:—

"There is now on exhibition at the jewelry store of N. E. Crittenden, a valuable relic, worthy the attention of all who are interested in antiquarian pursuits. It is a vase or cup of solid silver, plated with gold, and inlaid with curious coins. The total height of the cup is ten inches, and at the base three and a half inches. Its interior depth is six and a quarter inches. Its weight is fifty ounces. The cup is much in shape like a common flower-pot, standing on three hollow silver knobs. The cover is slightly arched, and is surmounted by a globe encircled by two bands, one of which bears the inscription, 'Illa Tuetur,'—and the other, 'Romanum Imperium.' We are a little doubtful of the exact meaning of this sentence, but should translate it "The Roman Empire protects them"—probably referring to the emperors, dukes, &c., connected with the holy Roman Empire, whose coins are inlaid in the cup.

"There are thirty-one silver coins inserted in the cup in such a manner that the obverse is seen on the outside, and the reverse in the interior of the cup. The coins (crown pieces) are about the size of silver dollars. The reverses are gilded like the other parts of the inside of the cup: the obverse faces are untouched.—There are seven coins on the cover. In the centre is that of Charles Caspar, Archbishop of Treves, 1657. Around this are ranged the coins of six German Emperors, with a Latin inscription over each, signifying the character.—Charles V., 1544 ("The Victorious"); Rudolph II., 1603 ("The Peace-maker"); Matthias, 1613 ("The Zealous"); Ferdinand II., 1621, ("The Religious"); Ferdinand III., 1657 ("The Magnanimous"); Leopold I., 1671 ("The Pious").—With the exception of the omission of Ferdinand I. and Maximilian II., between Charles and Rudolph, the coins show a regular succession of Emperors of Germany, or the holy Roman Empire, as it was called. The body of the cup contains twenty-one coins, ranging in date from 1547 to 1679—mostly from 1620 to 1670—and bearing the effigies of three Archdukes of Austria, two Archdukes of Prussia, one Duke of Tuscany, two Dukes of Saxony, four Counts Palatine of the Rhine, two Archbishops of Mayence, two Archbishops of Cologne, two Archbishops of Treves, and three whose names or titles cannot be distinguished. On the bottom of the cup are three coins: one of Charles II. of Spain, 1668; one of Louis XIV. of France and Navarre, 1673; and one of Sigismund III. of Poland. There is no date on the last coin, but Sigismund began to reign in 1588, and died in 1632.

"From the shape of the vessel, and from a careful ex-

amination of the nature and dates of the coins, we are inclined to think that it was a "pix" or vessel for containing the consecrated *Host* on the altar of a Roman Catholic Church or Cathedral. Its shape suggests no other purpose, the inscriptions and the disposition of the coins signify an ecclesiastical use, and there are several "pixes" in existence of nearly similar shape. It also seems to have belonged to some church in the Archiepiscopal See of Treves.

"The present owner obtained it from a German peasant who has settled in the backwoods of Wisconsin, but how such a valuable curiosity found its way to that place is a question yet to be settled."

J. H. A. B.

MILTON'S BLINDNESS.

In referring to a *Life* of Milton by the Rev. R. A. Wilmott, which appears to have been compiled from sources within the reach of the most ordinary inquirer, and to the letter addressed by the poet to his friend Leonard Philaras, which is to be found translated, *in extenso*, in Todd's well-known edition of the poet's *Works*, your vigilant correspondent, Mr. Hopper, has thrown no new light on the question of the date of Milton's blindness. I look forward, however, with considerable interest to his further investigation of the Hartlib correspondence which he has had the good fortune to discover, and which he will, no doubt, turn to account. The first letter which he quotes from the Rev. Mr. Durie to Samuel Hartlib, dated November 18, 1654, refers to Milton and his blindness; but contains nothing which indicates that the calamity might not have overtaken him two or three years before: whilst the writer's omission to allude to it in the communication of June, 1652, affords no ground for the presumption that it might not have existed at that date.

Todd is of opinion that the poet became "utterly blind two or three years before his second marriage;" having "lost the use of his left eye in 1651, and, according to his biographers, that of the other eye in 1654." The reason he assigns for referring it to an earlier period is the following passage in a letter in Thurloe's *State Papers* from the Hague, dated June 20, 1653: "Vous avez en Angleterre *un aveugle* nommé Milton qui a le renom d'avoir bien escrit." If the inference which he deduces from this sentence be correct, the consummation of the poet's affliction must have occurred more than "two or three years" before his second marriage; as that did not take place until November, 1656. Sir Egerton Brydges (a careful and intelligent investigator), from whom Mr. Wilmott appears to have adopted the conclusion referred to by Mr. Hopper, declares that, in 1652, the poet's "eyesight was *entirely lost*," but produces no evidence in support of the assertion. His guess would seem, however, to have been pretty near the mark; and is scarcely discountenanced by the letter introducing Marvell to Bradshaw, of Feb. 1562, in which Milton describes himself as unfit to attend at conferences with ambassadors by reason of his *condition!* If this letter should turn out to be a holograph, which seems highly improbable, the *condition* to which it refers could not have been that of utter blindness.

It is true that in the interesting autobiographical letter addressed by Milton to the author of *Clamor Regii Sanguinis*, published by Sir Egerton Brydges, and referred to by Mr. Hopper, he says of his eyes, that "so little do they betray any external appearance of injury, that they are as unclouded and bright as the eyes of those who most distinctly see." But he might have been entirely blind notwithstanding; for I have heard of several instances of persons so circumstanced who carried no external marks of their deprivation in their countenances. He describes himself in the same letter as *more than forty years of age*, and as he was born in 1608, it would have been written about 1649–50; when it may be assumed that he had lost the sight of one eye at that time at the least.

Could we fix the precise date of his *second* Sonnet to Cyriac Skinner, the problem might be easily solved; for he tells us in that poem that he had been blind *for three years:* —

> "Cyriac, *this three years day* these eyes though clear
> To outward view, of blemish or of spot,
> Bereft of light their seeing have forgot,
> Nor to their idle orbs doth sight appear
> Of sun, or moon, or star," &c.

The Sonnet "On his Blindness," No. XIX., would seem to fix the date of his calamity at an earlier period than that suggested by Sir Egerton Brydges, or indeed by any of his biographers: —

> "When I consider how my light is spent,
> *Ere half my days*," &c.

If total blindness did not overtake him until 1654, he would at that date have attained the age of forty-six years; much more than half the allotted term of human existence. This Sonnet, therefore, appears to me to warrant the belief that the poet's total blindness could not have taken place later than 1652, at the very latest. As a sample of the sort of correctness that may be looked for in such editions of "standard" authors as are hurried through the press in monthly *livraisons*, I may notice the fact, that in Sir Egerton Brydges's edition of Milton the poet is made to marry his second wife in 1658, and bury her in 1657! This absurd blunder could hardly have been that of the editor, who resided at the time at Geneva; but arose, in all probability, from the foolish haste with which the book was driven through the press. A more modern editor of a cheap "standard" work makes Sheridan write his *School for Scandal* at *six* years of age! Of what use for purposes of reference, or indeed for any

other purpose, are such books, however low the price at which they may be published?

Warton pondered, for more than forty years, over his delightful edition of Milton's *Minor Poems*, and from eight to ten years over his notes on *Spenser's Fairy Queen*. We manage such matters differently in these days: for some modern editors think nothing of knocking off a poet a month, and thus confirming the perfect correctness of the adage, "The more haste, the worse speed." A. A. W.

Minor Notes.

Dudley North. — I have recently become the possessor of a very old Greek and Latin Lexicon, date 1629. On the title-page is the autograph "Dudley North His Booke, 1655." Is it probable that this is the Dudley Lord North, born in 1581, who espoused the Parliamentary cause? Should any of the descendants of the family care to possess the above, I should feel much pleasure in presenting it. W. P. L.

Liddell and Scott's smaller Greek-English Lexicon. — The following words are omitted, unintentionally without doubt, as the authorities subjoined will show they are needed, even in a Lexicon for school-boys.

Ἐγκολάπτω, to cut in, engrave, chisel; Herodotus, i. 187.; ii. 106. 136.; v. 59. The Rev. J. W. Blakesley (vol. ii. p. 329.) says on "ἐντάμνων ἐν τοῖσι λίθοισι γράμματα," —

"Elsewhere the word ἐγκολάπτω is used in the same sense, i. 93.: καὶ σφι γράμματα ἐνεκεκόλαπτο, 187.: ἐνεκόλαψε δὲ ἐς τὸν τάφον γράμματα λέγοντα τάδε. The latter word is found in the Septuagint (3 Maccab. ii. 27.) and elsewhere, but the former is peculiar to Herodotus."

Compare Lucian, Zeuxis, 11. *ad finem*, ἐλέφαντα δὲ μόνον ἐγκολάψαι. Dio Cass. lx. 6., ἐκείνῃ τῇ στήλῃ ἐνεκόλαψεν. Plutarch, *Pericles*, 21.

Πλῆγμα, a blow, stroke.

Sophocles, *Antigone*, 250. 1283.; *Track.*, 522.; Euripides, *Troades*, 789. (vol. i. p. 489. in Paley); *Iph. in Taur.*, 1366.

Πληκτός also, which occurs, I fancy, several times in the tragedians, is, with the other words, wanting in all the successive editions of the smaller Lexicon. F. J. Leachman.

20. Compton Terrace, Islington.

Birds doing good to Farmers. — There has been much controversy lately on this subject, and the truth seems to be this: — During the spring birds do great good by killing insects on which they feed themselves and their young; but when the corn is ripe in the ear, and ready to shed out, the crowds of birds which flutter about on the tops of the crops are said to beat out the grain in large quantities, which falls on the ground and is wasted. Young birds should be killed down before harvest; there will generally be enough left to breed in the spring. The difference between thinning too much, and being over-run, must be left to the discretion of the parties: in some parishes in the south of England sparrow-clubs are formed once in three years. Something analogous may be said as to rabbits. They do very little harm, if any, except when the corn begins to form its stalk, and when the green crops — as peas, tares, &c. — begin to start; then they do considerable damage. They should, therefore, be killed down during winter, a few only being left to breed. As they do this three or four times in a year, a considerate landlord will always have enough rabbits, without injury to his tenants. A. A.

Napoleon at Fault in the Red Sea! — The author of *Marvels and Mysteries of Instinct* illustrates the superior sagacity exhibited by the swallow in its migratory flight over new and unexplored regions, by an anecdote of the Emperor Napoleon, who, when in Egypt, had ridden out with some mounted troopers for the purpose of exploring an arm of the *Red Sea*, and while engaged in this operation narrowly escaped by a sagacious and well-timed manœuvre the fate of an ancient ruler. The reconnoitring party in the approaching darkness of night had lost their bearing; and but for the characteristic promptitude of their chief must have inevitably perished. At this critical moment, Napoleon decided that for once a hollow *circle* would serve him better than a hollow "*square*;" whereupon he ordered his troopers to form on him as their centre, with their horses' heads outwards, and in this manner to ride straight ahead, extending their circumference as far as the depth would allow, each man "halting" at the point of danger. The problem, which by no means promised to be a *dry* one, was, to the mathematical eye of the great military tactician, one easy of solution. The trooper that produced the *greatest radius* was to ride on, and lead the way out through the *shallows!* F. Phillott.

Sea Anemones. — Now that aquaria are all the rage, it may not be uninteresting to those who delight therein, to learn that a little more than a hundred years ago the order *Actinia* was considered a great natural curiosity, and called "a sensitive sea-plant." In the year 1754 a writer in the *Gentleman's Magazine* informs its readers that it is really an animal, describes its idiosyncracies, and says it ought to be called the "sea polype."

J. B. S.

Monsieur Verein. — A short statement as to the origin of this gentleman may perhaps save the present or future Editor of "N. & Q." from the fruitless inquiries of some reader anxious for information about foreign biography. In the last number of *The News of the Churches*, May 1, 1858 (p. 126.), a certain village in Bavaria is

mentioned, where a Protestant congregation has lately been formed; and the writer of the account is made by his translator to say that "this little congregation, consisting chiefly of poor people, is partly supported in maintaining a preacher and schoolmaster by M. Gustavus Adolphus Verein." Now, in the north of Germany a society was formed some years ago for aiding Protestant congregations scattered among the southern Roman Catholic districts; and it appeared natural for such a society to assume a title which would recal the memory of some ancient champion of Protestantism. The name of Gustavus Adolphus, "the Lion of the North," was very suitably chosen, and the society has ever since been known as the *Gustav Adolf Verein.* The translator I have quoted has mistaken the title of this society for the name of a person, and accordingly *Monsieur Verein* is announced to the world as a nursing-father of a Protestant church. Can any specimen of mistranslation surpass this? ANON.

Minor Queries.

The old Seal of the London Bridge Estate Wanted. — Howel, in his *Londinopolis*, says (p. 395.):—

"The Great Bridge hath such large revenues belonging unto it, with a particular stately seal, which of old had the effigies of Thomas of Becket (a Londoner born) upon it, with this inscription in the name of the city:—

'Me quæ te peperi, ne cesses, Thoma, tueri.'

But the seal was altered in Henry the Eight's reign."

On the leases of the Bridge Estate granted up to 1538, no doubt an impression of this seal may be found, and if any reader of "N. & Q." would kindly let me know where I might be able to see one, I should be very thankful. D. ROCK.

Brook Green, Hammersmith.

The Narrowing of the Choir. — In Canterbury Cathedral it is well known that the choir grows narrower towards the eastern end. I have an idea that there is something of the same sort, though not to the same extent, in other choirs. Judging by the eye, it struck me that there is a slight narrowing in the choir of Winchester Cathedral. I do not know of any published plans that are sufficiently accurate to decide the point. Can any of your correspondents furnish any information respecting it? MELETES.

Thames Frozen. — Can any of your readers state in what years, during the present century, the Thames was frozen over?* J. B.

The "St. James's Chronicle." — When was this paper first established? by whom was it originally conducted? and was George Steevens at any time the editor of it, or in any way mixed up with its management? W. J. T.

Life of S. Teresa. — The following work was purchased at the dispersion of the library at Haggerston Castle last month:—

"The Lyf of the Mother Teresa of Iejus, Foundresse of the Monasteries of the descalced, or barefooted Carmelite Nunnes and Fryeres of the first rule, Written by her self, at the commandement of her ghostly father, and was translated into English out of Spanish by W. M. of the Society of Iesus." Antwerp, 1612, small 8vo.

On the title-page occurs the autograph of "Anne Haggerston" written in an old hand. Is the name of the translator known, or is the work of common occurrence? The Haggerstons were a Roman Catholic family of antiquity and opulence in the county of Northumberland, and there seems to have been some very curious works in the library; but the catalogue having been prepared in the country was very unsatisfactory, numberless valuable articles having been sold in lots. The baronetcy has devolved upon the male representative of William Haggerston Constable, Esq. J. M.

Bishop and Divine. — The following is from a pamphlet entitled *Is the Pope Coming?* London, 1703, pp. 64.:—

"His grace of E——g now derides the Holy Scapulary and its miracles; but we must not forget that, not long before he was made a B——, he proposed to do reverence to the old garment of a late divine, who took his doctrines from the Rabbis and the Academicks, and thought little of Paul when he was not confirmed by them."—P. 17.

Who were the bishop and the divine? Any elucidation of the above will be a favour to M. (1.)

Logic. — Who was the writer of the lines ending with —

". . . . . it proves of course
That a horse-chestnut is a chestnut horse"?

Though well known, they are not known by J. U. N.

Effect of Salt on Stone.—The flagging of a dairy has become so impregnated with salt as to be constantly damp. Can any of your scientific correspondents inform me if there is any simple way of counteracting this and making the flags dry, the room being no longer used as a dairy. S. A. L.

Wills during the Commonwealth. — Will any one inform me what course was pursued during the Commonwealth as to registration or custody of wills? Were the old registries continued? and where are the wills of that period now to be searched for? R. G. S.

St. Francis of Assisium.—Where is to be found a good historical account in English of the Third Order of St. Francis of Assisium? H. H.

[* Booths were erected on the Thames in Jan. 1814. — ED.]

Dives.—Where is Dives mentioned by any old author? and who first introduced the term in connexion with the rich man mentioned in the parable of Lazarus? T. CROSFIELD.

Archbishops Francis and Narcissus Marsh.—The latter of these prelates succeeded the former in the see of Dublin, and was subsequently advanced to the primacy.

Narcissus Marsh is stated by D'Alton (*Memoirs of the Archbishops of Dublin*) to have been a native of Wiltshire, and of a family long settled in Kent. He was Provost of Trinity College, and, in 1682, was consecrated Bishop of Ferns by his namesake Francis, then Abp. of Dublin. He was subsequently advanced successively to the archbishopricks of Cashel, Dublin, and Armagh, and died in 1702, unmarried, having munificently founded the public library in Dublin which bears his name, and contains his MS. Diary.

There is a stately monument to his memory in St. Patrick's Cathedral, with a long inscription, which is given in Ware.

Dr. Francis Marsh was of a Gloucestershire family, and was the first who settled in Ireland. He married Mary, elder daughter of Jeremy Taylor, Bishop of Down and Connor, and was ancestor of the present Sir Henry Marsh, Bart. See *Baronetage* and *Burke's Landed Gentry.*

My Query is, Were they related to each other? I have not been able to discover any connexion, though I have heard that they were cousins.

JOHN RIBTON GARSTIN.

Dublin.

Elogium of Martin Luther.—

"*Elogium Martini Lutheri,*

"*Ex ipsius Nomine et Cognomine.*

"Depinget dignis te nemo coloribus unquam;
Nomen ego, ut potero, sic celebrabo tuum.

"Magnicrepus.	Mendax.	Morosus.	Morio.	Monstrum.
Ambitiosus.	Atrox.	Astutus.	Apostata.	Agaso.
Ridiculus.	Rhetor.	Rabiosus.	Rabula.	Raptor.
Tabificus.	Tumidus.	Tenebrosus.	Transfuga.	Turpis.
Impius.	Inconstans.	Impostor.	Iniquus.	Ineptus.
Nycticorax.	Nebulo.	Nugator.	Noxa.	Nefandus.
Ventosus.	Vanus.	Villis.	Vulpecula.	Vecors.
Schismaticus.	Stolidus.	Seductor.	Simia.	Scurra.
"Lascivus.	Leno.	Larvatus.	Latro.	Lanista.
Ventripotens.	Vultur.	Vinosus.	Vappa.	Volutus.
Tartareus.	Torris.	Tempestus.	Turbo.	Tyrannus.
Hæresiarcha.	Horrendus.	Hypocrita.	Hydra.	Hermaphroditus.
Erro.	Execrandus.	Effrons.	Effrenus.	Erinnys.
Retrogradus.	Reprobus.	Resupinus.	Rana.	Rebellis.
Vesanus.	Varius.	Veterator.	Vipera.	Virus.
Sacrilegus.	Satanus.	Sentina.	Sophista.	Scelestus."

Can any one furnish the name of the author of this curious specimen of morbid ingenuity? It is said to have been composed by a French Jesuit.

S. H. G.

Book of Common Prayer.—Can any of your readers inform me when this book was first published in French, and under what circumstances? I have a beautiful copy of *La Litvrgie Angloise*, small 4to., à Londres, par Jehan Bill, 1616, in a woodcut border, supported by *Fides et Humilitas*, with *Le Livre des Pseavmes de David* in the same border, but without the Psalms in Metre. Is there any work containing a bibliographical history of the Book of Common Prayer tracing its translation into other languages?

GEORGE OFFOR.

Children's Games, Time of Henry VIII.—Sir Thomas More represents a boy being sent to school, meeting with some lads at play, forgetteth all the "nurtur turtur" his parents had taught him, "falleth to wurke wyth them at some suche prety playes of lykelyhed as chyldrē be wont to playe, as chyrystone marybone, bokyll pyt, spurne poynt, cobnutte or quaytyng." None of these out-door games are mentioned in the Index to Strutt's *Sports.* I suppose that the last "quaytyng" means "quoiting." Can any of your antiquarian readers assist me with a description of the others? They occur in *The second Parte of the Cōfutacion of Tyndals Answere*, small fol. Rastell, 1533, p. ciii. GEORGE OFFOR.

English Liturgy, Latin Translation.—I have before me a Latin translation of the English Liturgy, in 8vo., with the following imprimatur:—

"Londini, Excudebat *E. Jones*, Impensis *A. Swall* and *T. Childe*, et Prostant apud *Jacobum Knapton* ad insigne Coronæ in Cæmiterio D. Pauli, MDCXCVI."

I am anxious to learn, 1. By whom this translation was made? 2. Whether it possesses *any* and *what* authority? and, lastly, when it first appeared? ENIVRI.

Sanscrit Elementary Books.—Apropos of *The Times'* article of January 16th last, on the study of Indian languages, will any Sanscrit scholar inform me which are the most approved elementary books (in English), such as may be used with profit by one *who has little time at his disposal?*

BRUNO.

Præ-Roman Civilisation in Britain.—Have any of the numerous readers of "N. & Q." ever heard or read of a præ-Roman civilisation in these islands? My reason for making the inquiry is, that I heard a person the other day expressing his belief that, prior to the invasion of Britain by the Romans—perhaps ages before the foundations of the seven-hilled city were laid—a state of civilisation existed in these islands approximating to, if not rivalling, that of some of the most famous nations of antiquity, such as the Phœnicians, &c. INQUIRER.

Visitation of Hertfordshire.—I wish to know in whose hands a MS. "Visitation of Hertfordshire" (lot 1019. of the Macartney library and MSS. sold in Jan. 1854) now is. R. W. HACKWOOD.

Pirates in Iceland.—In his *Letters from High Latitudes*, Lord Dufferin states that during the

eighteenth century "the southern coasts [of Iceland] were considerably depopulated by the incursions of English and even Algerine pirates." Can any of your readers furnish me with a short account of these incursions? I should like some information about them. VESPERTILIO.

Talking on Fingers.—To whom are we indebted for the invention of this useful and simple mode of expressing our thoughts to the deaf and dumb? Are the vowels and consonants similarly represented in the finger-alphabets of other nations?
A. H.

Minor Queries with Answers.

Passover Rum. — Passing, on Easter Monday last, through Whitechapel Road, my eye was attracted by a broadside in a tavern window (that of the "Earl of Effingham"). Can some correspondent inform me what the connexion is between the Rev. Dr. Alder, the Chief Rabbi, and rum of "unequalled strength and quality?"

"By permission of the Rev. Dr. Alder.
Sold here | Rum | and | Shrub | during | פסח | Passover | of unequalled strength and quality."

LETHREDIENSIS.

[Ever since Israel became a nation, the Jews have used great strictness with respect to all articles of human diet, some of which they account clean, and others unclean. From the time when Jacob received the name of Israel, the Jews ate not of the sinew which shrank (Gen. xxxii. 32.); and this, as Lightfoot acutely remarks, was their first distinguishing characteristic as a people. For "circumcision differenced them not from the other seed of Abraham, by Hagar and Keturah, but this *curiosity in meats first beginneth Judaism.*" (Lightfoot, *Works*, 1684, vol. i. p. 696.) The use of blood being subsequently prohibited by the Law of Moses, "beasts must be slaughtered by a Jew," not by a Gentile; and by a Jew "*that hath a licence from the Head-Priest.*" (*Book of the Religion, &c. of the Jews*, p. 88.) In particular, during the festival of the *Passover*, the strictness extends not only to eatables but to *drinkables*. At the celebration of the festival, "their drinkables is either fair water, or water boiled with sassafras and liquorice, or raisin-wine prepared by themselves" (*ib.* p. 45.); and at Jerusalem, even at the time when the Temple-Service was still maintained, "they were curious" with respect to the four cups of wine to be drunk at the feast, "about the measure and about the mixture." (Lightfoot, vol. i. p. 961.) But, in consequence of the obligation to abstain from leaven throughout the whole period of the Passover, the "curiosity" extended at that season to *all* drinks. During the festival, says Schudt, the Frankfort Jews *might drink no beer* (*Jüdische Merkwürdigkeiten*, part ii. p. *319.), because barley produces yeast or leaven; nay, a Rabbi, says the same writer, declined a glass of wine because beer had been drunk out of the same vessel, fearing that it might retain some "atomi fermentati," or something approaching to leaven ("oder etwas säuerliches," *ib.* part i. p. 312.). Hence may we understand why, during the Passover, the Jews have recourse to *rum* and *shrub*. Rum is the produce of the sugar-cane; shrub is a compound of rum, acid, and sugar or syrup; neither is concocted from grain, so that all risk of leaven is precluded. But even these permitted and canonical drinks cannot be vended, except under the sanction of the Rev. Chief Rabbi, on the same principle which, as we have already seen, renders his patriarchal licence requisite for the killing of meat. The Jews of London, like those of Frankfort, abstain from malt liquor during the Passover, for the reason already indicated. In order that the "shorter" beverage indulgently substituted may be above suspicion, the Chief Rabbi, at the Docks, sets his seal on certain casks of rum, *neat as imported*, which then become an authorised drink. This accounts for the *strength* of the rum, as expressed in the advertisement. It has passed through the hands of no dealer. The rum may be vended by Gentiles as well as Jews; but when sold retail, it must be drawn from the sealed cask (a very inadequate security after all). The practice may be witnessed during Passover in those parts of London which are most frequented by the Jews; for instance, in Houndsditch. The publicans take out a part of the front window of their tap-room, and the sealed cask stands ready on draught, so that the Jewish purchaser can drink *without entering*. This last circumstance curiously illustrates John xviii. 28., "They themselves *went not into* the judgment-hall, *lest they should be defiled*, but that they might eat the *Passover*." During the Passover a kind of white brandy is allowed, as well as rum.]

St. Olave's Day. — On what day was St. Olave (or more correctly Olaf) commemorated? I have examined two copies of the *Breviarium Romanum*, published at Sens and at Mechlin; and I cannot find his name in the calendar prefixed to either of them, any more than in that in the English Prayer-Book; yet there are many churches in the United Kingdom which bear his name. London, Southwark, York, Chester, Chichester, Waterford, and doubtless other places, possess such churches; and an *English* Breviary would probably contain an office for his day, or at any rate would indicate what that day was. E. H. D. D.

[The Danish monarch, St. Olave, is commemorated on July 29. His name is variously spelt Amlaf, Olaf, Olaus, Olavius, and was called in England St. Oley, or corruptly St. Tooley; hence Tooley Street in Southwark, in which stands St. Olave's Church. This saint is sometimes confounded in Ireland with St. Doolagh, as his name was certainly hardened into St. Ullock, or St. Tullock. Cf. Butler's *Lives of the Saints*; Newcourt's *Repertorium*, i. 509.; and *Obits and Martyrology of Christ Church*, p. lxxxiii.: Irish Archæological Society.]

Hogarth and Sir Isaac Shard. — The following story appears in some editions of the *Life of Hogarth*:

"In the picture of the Miser's Feast, Mr. Hogarth thought proper to pillory Sir Isaac Shard, a gentleman proverbially avaricious; hearing this, a son of Sir Isaac called upon the painter to see the picture, and upon asking whom that odd figure was intended to represent, the painter replied that it was thought very like one Sir Isaac Shard. Mr. Shard drew his sword and slashed the canvass, upon which Hogarth instantly appeared in great wrath; but Mr. Shard calmly justified what he had done, saying that he was the injured party's son, and was ready to defend any suit at law, which however was never instituted."

Can any of your readers inform me what became of that painting? and whether it was one of

note? and also what were the antecedents of Sir Isaac Shard? who he was, &c.? R. A. S.

[According to Walpole (*Anecdotes of Painters*, iii. 723., edit. 1849), the painting was totally destroyed. He says, "Hogarth early drew a noted miser, one of the sheriffs, trying a mastiff that had robbed his kitchen, but the magistrate's son went to his house, *and cut the picture to pieces*." Sir Isaac Shard, knighted in 1707, was one of the sheriffs of London in 1731; and died at Kennington, Dec. 22, 1739, aged eighty-six. His lady, by whom he had fourteen children, died Nov. 4, 1737. See Hogarth's *Works*, by Nichols, i. 412.]

Great Chancery Lawyer. — It is recorded of Lord Eldon that he once said to George IV. of a great Chancery lawyer, who was a cripple, wrote an illegible hand, and could rarely deliver himself of an intelligible proposition except on paper, "the greatest lawyer in your Majesty's dominions can neither walk, nor write, nor speak." (*North British Review*, May, 1858.) Who was he?

FRA. MEWBURN.

[John Bell, better known as Jockey Bell, a distinguished ornament of the Chancery Bar, ob. Feb. 6, 1836.]

Replies.

MEDAL OF THE PRETENDER.

[In "N. & Q." (1st S. xi. 84.) a question was asked on this subject, to which a reply was given to the effect that the medal was struck in Italy. A like answer would, we believe, have been given by every medallist in England; yet (2nd S. ii. 494.) its accuracy was questioned, and good reasons given to show that the medal, or a like medal, was struck in London, probably engraved in London. The facts stated were new and startling, and considerable curiosity was expressed to know more on the subject. At our request, our correspondent consented to submit, not only the documents to which he referred, but the medal and the die itself, to Mr. Hawkins of the British Museum; and we are now enabled by the courtesy of both these gentlemen to lay the very interesting and curious result before our readers. — ED. "N. & Q."]

There are several medals of Prince Charles, commonly called the Young Pretender; of four of these I now proceed to give a description: —

1. Bust of P. Charles. r. no drapery. *Leg.* CAROLUS WALLIÆ PRINCEPS, 1745. *Rev.* Britannia, holding spear, rests her hand upon her shield, which leans against the globe. She stands upon the sea-shore, watching the approach of a ship of war. *Leg.* AMOR ET SPES. *Ex.* BRITANNIA. Diam. $1\frac{5}{8}$, æ.

2. Exactly similar. Diam. $1\frac{1}{4}$, ar.

3. Bust similar, no legend. *Rev.* An old shattered, leafless oak, from the root of which springs a young vigorous tree in full foliage. *Leg.* REVIRESCIT. *Ex.* 1750. Diam. $1\frac{3}{4}$.

4. Bust similar. *Leg.* REDEAT MAGNUS ILLE GENIUS BRITANNIÆ. *Rev.* Similar to No. 1. *Leg.* O DIU DESIDERATA NAVIS. *Ex.* LÆTAMINI CIVES. SEPT. XXIII.; MDCCLII. Diam. $1\frac{3}{4}$, ar.

5. Bust similar, no legend or reverse. $\frac{7}{16} \times \frac{6}{16}$, au.

The portraits upon these four medals are all copied from the same original, and, according to numismatic tradition, the dies were executed in Italy or France. Such a report might probably be circulated industriously with a view to mislead the emissaries of the reigning family, and to put upon a wrong scent those who might be desirous of hunting out the artist and his employers. There is not the name, nor the initials of any artist upon these medals: if they had been executed in any foreign country there would not have been any strong reason for concealing the name, and, indeed, upon other medals commemorative of the Stuart family, the foreign artists have seldom withheld their names. If, however, the artist were residing in England, there would have been good reason why he should not display his name upon works which would have exposed him to the hostility of the existing government, perhaps to severe punishment. In this state of uncertainty respecting the artists who executed these medals, I had recourse to the medals themselves to obtain from them whatever evidence they might possess; I carefully examined their workmanship; and it was also most minutely examined by Mr. Taylor, a very eminent engraver of medals, and a very excellent judge of the style and peculiar manipulation of die engravers. From these examinations we are brought to the opinion that Nos. 1. and 2. were most probably executed by some foreign artist; that No. 3. was certainly executed by Thos. Pingo, and No. 4. by some inferior artist, probably an Englishman.

From papers which have been most liberally and kindly submitted to my inspection by M. O. P. (see "N. & Q.," 2nd S. ii. 494.), it appears that the medal No. 3. was called "The Medal of an Oak;" for with several receipts for payment of the medal, and with all the bills and accounts of receipts and disbursements connected with this medal, are preserved some of the medals and the die of the obverse. The seal affixed to the receipt is a rosette, and under the seal is written "GT." Mr. John Caryll, the grandson of Pope's friend, appears to have had the management of the distribution in the year 1750. It was executed for a "Society" who met, occasionally at least, "at the Crown-and-Anchor, opposite St. Clement's Church," and each member was entitled to a copper medal for each guinea subscribed. The silver medals were charged 1*l.* 4*s.* 9½*d.*, the average value of the metal having "been found to be 3*s.* 9½*d.*" The value of the gold was also added to the subscribed guinea for medals in that metal, and this value varied in each piece, as the blanks were not adjusted to a fixed weight. One medal cost 3*l.* 19*s.*, while another cost 4*l.* 4*s.* 9*d.* The numbers struck were: gold, 6; silver, 102; copper,

283; soft metal, 50. "The expence of cutting the dye" was 88*l.* 16*s.*; the amount was "paid by the hands of Mr. Stephen Dillon," but the accounts do not state to whom the money was paid. There are several bills paid to Mr. Pingo, and upon some he is expressly called Thomas Pingo; and the money is stated to have been paid for "striking medals" at ninepence each. By him, therefore, the medals were certainly struck; and it is probable that they would be executed by the same person who struck them, and this was Tho. Pingo, at that time an artist of good repute, and his contemporary medals go very far to confirm this conjecture.

No. 4., it will be seen, is an exact copy of the type of Nos. 1. and 2.; but the workmanship is inferior. The legends are very remarkable: they call upon the people to rejoice at the arrival, on Sept. 23, 1752, of a ship long expected, and which restores to Britain her presiding Genius. To what event this refers, I do not know; it is certainly very remarkable that the medal should so precisely express a date of a circumstance about which nobody seems to know anything.

No. 5. is not a medal, but a small medallic portrait of the prince, which was evidently intended to be inserted in a ring or locket, and to be worn probably secreted about the person.

EDW. HAWKINS.

SIMEON STYLITES.

(2nd S. v. 335.)

STATIUS inquires on what is grounded the assertion that this saint lived *on* the summits of pillars. It is grounded on history perfectly authentic; on the testimony of the historian Theodoret, an eye-witness, and frequent visitor of the saint; the life of the saint written by his disciple Anthony, which is also referred to by St. Jerom; another life in Chaldaic, written only fifteen years after the saint's death; Evagrius, Theodorus Lector, and other ancient authors. In fact, hardly any history is better attested and accredited. As to the expressions in old legendary books, they refer to stone cells in which the saint lived before he dwelt on pillars, or they mean that the top of the pillar was to him as a cell. But that he actually lived on pillars for thirty-seven years, and died on one built for him by the people, of the height of forty cubits, cannot be doubted, unless we question the best authenticated facts of history. Neither is this saint the only one who lived in this extraordinary way. Another St. Simeon Stylites, called the Younger, lived on pillars sixty-eight years; and a third, St. Daniel Stylites, lived on pillars upwards of thirty years, and died on a pillar about the year 494. If STATIUS will read the lives of these holy servants of God in Bollandus, Tillemont, Fleury, or our own Alban Butler, he will no longer doubt the truth of the *pillars*.

F. C. H.

STATIUS has asked, What is the foundation of the assertion that Simeon Stylites lived for years on pillars, and not rather in "celles" or "cloystres of stones," as stated in our "black-letter tomes?" Not knowing the precise date of his "black-letter tomes," I cannot say with certainty whether STATIUS may go back to authorities exactly a thousand years older than they; but Evagrius Scholasticus wrote the first book of his *Ecclesiastical History* very nearly nine hundred years before any black-letter book was printed; and he cites a still earlier writer, Theodoret, at the close of the chapter in which he has given the history of this Simeon's living on shorter pillars for seven years, and on one forty cubits high, with a circumference of scarcely two cubits, for the last thirty years of his life (Evagr. *Hist. Eccles.* lib. i. cap. 13.). I have before me a black-letter copy of the *Catalogus Sanctorum* of Petr. de Natalibus, Bishop of Aquileia, printed at Strasburgh in 1513, which, though more brief than Evagrius, adds some miracles, as might be expected; affirming that when one thigh had rotted away, he lived for a whole year motionless on one foot. As this collection of legendary tales was once held in great esteem by devout members of the church of Rome, it may have been "the original basis of the assertion" that Stylites "lived in a celle foure cubytes of heyghte," "and at last in another of fourty cubytes;" for it begins with saying, "xl. annis apud Antiochiam in columna quadam concava stetit inclusus." But Evagrius has divided the periods, and distinguished the modes of this singular ascetic's course; making the whole of it to extend over fifty-six years. "In the first *φροντιστηρίῳ*" (place for reflection, and hence a monastery), "where he was instructed in divine things, he passed nine years; then forty-seven years in what is called a mandra." On this Valois observes that the name originally meant a sheep-fold and afterwards a monastery. There Evagrius says he passed the first ten years, *ἔν τινι στενωπῷ*; which Petrus de Natalibus translated or changed into "In puteo sicco pluribus annis miram pœnitentiam egit." Then, *ἐν δὲ κίοσι βραχυτέροις ἑπτὰ, καὶ ἐπὶ τεσσαράκοντα πῆχυν ἔτη τριάκοντα.* Here we have *ἐπί*, which cannot mean *in;* and the language of Evagrius' narrative makes repeated references to the height at which he stood. Thus he tells how the Emperor Theodosius requested the "All-holy and Aerial Martyr" to pray for him. Upon which Valois remarks that the Emperor addressed him as a *martyr*, because of the torments he inflicted on his own body, "aerium vero, quod sublimis staret in columna." Evagrius describes the man's supposed motive in the following terms:—

"Being in the flesh, yet emulating the position of the

heavenly powers, he raised himself above the things of the world; and, putting a force on the nature which weighs down to things below, he dwelt in the upper air; and holding a middle station between heaven and earth, he conversed with God, and glorified him with the angels. From earth he offered to God the regards of men; but from heaven he brought down the good will of those above to men."

But Evagrius descends from these heights, to tell a matter of fact. He had himself seen the preserved head of Simeon Stylites at Antioch, and an iron-collar, which was so affectionately attached to the man that it would not quit him though dead, but shared his honours. He calls it ἐκ σιδήρου κλοιός. The expression does not exclude the idea of having a chain connected with it, and is translated by Valois, "catena ferrea." Perhaps less reverential eyes would have seen in this closely adhering collar and chain, the means by which Stylites had been preserved from falling off his pillar when he slept. H. Walter.

THE WALLS OF TROY.

(2nd S. v. 211.)

It is always a disagreeable task to be compelled to aid in breaking in rudely upon an individual when he is indulging in a reverie of an agreeable character, however false the imagery his brain has conjured up may be; what, then, must be the position of that daring man who presumes to thrust himself between a Principality and an illusion which the said Principality has fondly grasped, and believed to be a reality for many centuries? Nevertheless, truth will ever be a grand *cheval de bataille* on such occasions, and is certain to present us with the palm eventually, although we may be temporarily sadly mauled in the *mêlée* with fiction and her innumerable followers.

Drych y Prif Oesoedd is once more in the press, but the editor is sorely puzzled what he is to say under the head of "Caerdroia," or figures of Troy-town cut in Welsh turf! The people of Wales is an ancient people; but as it yet remains to be proved that the Cymri were the first immigrants of Britain, it is quite possible some other of the many tribes or portions of tribes that gradually overspread this island through successive continental pressures of a disagreeable character, may have done us and themselves the honour of arriving upon the British shore before. I much fear, however, that none can boast with truth of any connexion with Troy, so we need scarcely fall out on that point; and the touching allusion of W. H. M. to the habit of cutting plans of the deeply-regretted city of Asia on the turf of the remote European asylum that alone remained open to some of the refugees from that long-beleaguered city, must vanish at once into thin air, as Venus and Creusa, &c. were accustomed to do.

Moreover it is sad to find that Wales is not peculiar in possessing turf mazes, termed "Troy-towns," nor even are such works confined to the modern counties said to have been peopled by the Cymri. There are examples of these in the counties of North Hants, Rutland, Lincoln, and Essex; also in the memory of man, in those of York and Notts; and as Cumberland and Devon have also been found to possess similar works, we must conclude that they were pretty evenly distributed over the surface of England, but I believe they are not found in Bretagne; at least I have made inquiries in France of several of the best French authorities upon this subject, and have not been able to find any grass mazes there, although architectural ones are rather numerous, both in France and in Italy. These works, upon which W. H. M. begs for information, were first called "Troy-towns" in the Tudor days, when "subtelties" of all kinds were in vogue, and was a term simply indicative of the difficulties required to be overcome before the centre of such labyrinths could be reached; previously they had been termed "Jerusalem ways" and "Paths of Heaven." Still I do not mean to claim a marvellously early origin on the part of my peculiar *protégés*, turf-mazes, in common with Dr. Stukeley and others, who dubbs them "Roman," because they are decidedly of Mediæval date; the earliest I know of anywhere being one of the twelfth century, and because they were cut for penitential purposes, by ecclesiastics, not by Greeks, Romans, or Cymri.

Many a weary knee has traced out the sinuous windings of these *al fresco* mazes, and many an Ave-Maria and Pater has fallen from the lips of panting friars and other penitents at the turnings of their winding paths, previous to the Reformation. In the time of Elizabeth, however, they were dedicated to distinctly lay purposes; and dancing feet, instead of reverential knees, pursued their winding paths, as alluded to by Shakspeare in the *Midsummer Night's Dream*, Act II. Sc. 2.:—

> "The nine men's morris is filled up with mud,
> And the quaint mazes in the wanton green,
> For lack of tread, are undistinguishable."

Shepherds never made such clever designs, but we are deeply grateful to them for having employed their leisure in recutting them from time to time. Neither are we indebted to fairies (as some believe) for these curious relics of the past. Having arrived at the conclusion of my answer to W. H. M., which is, I fear, somewhat lengthy, I feel compelled to exclaim with Gonzalo (*Tempest*, Act III. Sc. 3.):—

> "My old bones ache: here's a maze trod, indeed,
> Through forth-rights, and meanders! by your patience,
> I must needs rest me."

P.S.—If your correspondent, in return for this

reply, would favour me with tracings of the designs of any of the turf-mazes he alludes to, I should be most grateful to him for such an act of courtesy. EDWARD THOLLOPE.

Leasingham, Sleaford.

BACON'S ESSAYS.

(2nd S. v. 181., &c.)

The importance of the Latin version of the *Essays* appears to have been overlooked both by MR. SINGER and EIRIONNACH.

The Latin version, though not made by Bacon himself, was executed by competent persons under his superintendence. In a letter to Tobie Matthew without date, but supposed to have been written in 1623, he says his labours were then most set to have some of his works, naming the *Essays* as one, "made more perfect," and "*well translated* into Latin by the help of some good pens" which forsook him not, for he was afraid that the modern languages would "at one time or other play the bankrupts with books." (*Works*, vol. iii. p. 643. ed. 1765.) In the Dedication to Buckingham, of the 1625 edition of the *Essays*, we find him expressing his hope "that the Latin volume of them, being in the universal language, might last as long as books last." And from the letter to Father Fulgentio it appears that the Latin title, *Sermones Fideles sive Interiora Rerum*, was chosen by Bacon himself. (*Works*, vol. v. p. 531.) Bacon was by no means indifferent to fame, and it is very evident that he attached great importance to a Latin version of his works as the only means whereby they could be known to foreign nations, and that upon which he mainly rested his hopes of their being remembered by posterity. Such being the case there cannot, I think, be any reasonable doubt that he revised the translation of the *Essays*, and that we may accept it as an accurate rendering of the original English, and a true reflection of the author's meaning. I am therefore surprised that MR. SINGER should set so little value on it. "The Latin version," he says, "as it may be *supposed* to have had Bacon's approbation is, of course, to a *certain degree*, useful in *confirming* the sense in which some passages were understood" (*antè*, p. 239.). This no doubt would be a judicious estimate of its value, in the absence of the decisive evidence we have of the author's superintendence and approval. To me it appears to be the primary authority in all cases of obscurity in the English text. As the matter is important, perhaps I may be allowed to run over some of the passages in question, and I think it will be seen that a reference to the Latin will generally enable us to discover Bacon's meaning.

"Such men are fitter for *practice* than for *counsel*" (*Ess.* 22.). MR. SINGER says, "*practice* here means *intrigue*, *confederacy*." EIRIONNACH doubts the accuracy of this interpretation, and the Latin seems to confirm his doubt. "Tales magis in *pragmaticis* adhiberi debent, quam in consiliis; et non aliter fere usum sui præbent, quam *in viis, quas sæpe contriverunt*." The distinction seems to be derived from legal business; in which it is not uncommon to say that a person has sufficient knowledge to conduct the ordinary operations of *practice*, but is incompetent to give *counsel* on difficult questions of law. The word *pragmaticis* seems to point directly to this distinction. If *intrigue* or *confederacy* had been meant, some other word, such as *conjurationibus*, would have been used.

"In beauty, that of *favour* is more than that of colour; and that of decent and gracious motion more than that of *favour*" (*Ess.* 43.). MR. SINGER says, "*favour* is *general appearance*;" EIRIONNACH says it "rather means *feature*, *countenance*." The Latin, it must be confessed, does not help us much here; for the word used is "venustas," and there may of course be as much difference of opinion as to what was really meant by "venustas" as by "favour." As to "venustas," see *Cic. Off.* i. 36.

"The Spartans were a *nice* people in point of naturalisation" (*Ess.* 29.). MR. SINGER says, "My note is, *Nice* here means *carefully cautious*. The Shawism which he [EIRIONNACH] prefers is, 'The Spartans were reserved and difficult in receiving foreigners among them,' &c., which *certainly does not express Bacon's meaning*" (*antè*, p. 239.). The Latin, I fear, is directly against MR. SINGER: "Spartani *parci* fuerunt et *difficiles* in cooptandis novis civibus."

"In Evil the best condition is not to will; the second, not to *can*" (*Ess.* 11.). The Latin is perfectly plain: "In malis enim, optima conditio est, nolle: proxima, *non posse*."

The word "*Advoutresses*," which occurs in the nineteenth *Essay*, and which EIRIONNACH supposes to mean "*Votaresses*, *fanatic Devotees*," is merely the plural of an old form used in law books of the word *adulteress* (see *Termes de la Ley*, tit. *Avouterer*, 2 Inst. 433.). The Latin version has the words "aut *in adulterio degunt*."

"Some there are that know the *resorts* and *falls* of business, that cannot sink into the *main* of it . . . . Therefore you shall see them find out *pretty looses* in the conclusion" (*Ess.* 22.). Much of the obscurity complained of in this passage disappears by reference to the Latin, "Illud pro certo habendum, nonnullos, negotiorum *periodos* et *pausas*, nosse, qui in ipsorum *viscera*, *et interiora*, penetrare nequeunt . . . . Itaque tales videbis in conclusionibus deliberationum *commodos quosdam exitus* reperire."

"They will ever live like rogues . . . . , and then *certify over* to their country to the discredit

of the plantation" (*Ess.* 33.). Eirionnach asks, "what is to *certify over?*" The Latin version answers the question. "Instar erronum degent . . . . ac tum demum, *nuncios et literas in patriam mittent*, in plantationis præjudicium et dedecus."

"Too near them [great cities] which *lurcheth* all provisions, and maketh everything dear" (*Ess.* 45.). "Aut etiam propinquior, quod victui necessaria *absorbet*, et omnia cara reddit."

"That is the *fume* of those that conceive the celestial bodies," &c. (*Ess.* 58.) "Id enim *fumus* et vanitas eorum est," &c.

"Talkers and *futile* persons" (*Ess.* 6.). "One *futile* person that maketh it his glory to tell, will do more hurt than many that know it their duty to conceal" (*Ess.* 20.). The Latin word is "futilis," one meaning of which is *blabbing, unable to keep a secret.* "Quis non odit varios, leves, *futiles*" (*Cic. de Fin.* iii. 11., cited in Ainsworth's *Dictionary*). But, as Eirionnach observes, we do not now use the English word in this sense: the passages in Bacon therefore require explanation.

"To teach dangers to come on by over early *buckling towards* them" (*Ess.* 21.). "Pericula *præmature obviando* accersere."

I will add a few other instances which I have selected myself.

"There is no passion in the mind of man so weak but it *mates* and masters the fear of death" (*Ess.* 2.). "*Superet* et in ordinem redigat." See also *Ess.* 15., where the word "*mate*" occurs again, and is rendered by "*frangunt.*"

"A servant or a favourite if he be *inward*, and no other apparent cause of esteem, is commonly thought but a byway to close corruption" (*Ess.* 11.). "Servus gratiosus *et apud dominum potens.*"

"But then it must be a prudent king, such as is *able to grind with a hand-mill*" (*Ess.* 20.). "Si rex prudens sit, et *proprio marte validus.*"

"Believe not much them that seem to despise riches; for they despise them that despair of them, and *none worse when they come to them*" (*Ess.* 34.). The last sentence here is equivocal, but in the Latin it is clear enough: "neque invenies *usquam tenaciores*, ubi incipient ditescere."

"Measure not thine *advancements* by quantity" (*Ess.* 34.). "*Dona* tua magnitudine," &c.

"Let princes and states choose such ministers as . . . . love business rather upon conscience than upon *bravery*" (*Ess.* 36.). "Potius ex conscientia bona quam *ex ostentatione.*"

These instances are sufficient to show the utility of the Latin version, and to prove that it is quite idle to indulge in conjectures until we find that this, the author's expression of the same thing in another language, will not help us. I do not mean to affirm that it will certainly clear up every obscure passage, but I think I may say that the Latin version will generally be found the safest guide to a right interpretation. David Gam.

The meaning of Bacon, when he interprets the passage in Virgil's Seventh Eclogue, by the words, "It never troubles a wolf how many the sheep be," is, as Eirionnach states, "sun-clear." The question, however, is whether Mr. Singer made "a downright blunder" in denying that this interpretation of Virgil is correct. I affirm that Mr. Singer is quite right. The meaning of the passage is, that, in a well-warmed hut, the shepherds care no more for the cold north wind, than the wolf cares about deranging the shepherd's reckoning of his sheep, or than the torrent cares about tearing down its banks. Servius explains the words by saying, "quia solam considerat lupus prædam." Heyne says, "ut numerato pecori parcat." The original of the passage is in the Ninth Idyl of *Theocritus*, v. 20. L.

I asked a friend, who, unlike me, is surrounded with books, to look up in Johnson and the old versions of the Bible, &c. some of the words I queried about, and I send you the result.

"Advoutresses"=*Adulteresses.* Adultery in ancient law books is called *Advowtry.* In Wicklif's version (1380), we find *Avoutresse* and *Avoutrie.* In Tyndale's (1534), we have *Advoutrie.* So also in Cranmer, Geneva, and Rheims; in the last we find *Advouteresse* in Rom. vii. 3. See also 1st Bk. King Edw. VI.

"'Lurcheth'=*Devoureth.* To Lurch (Lurcer; *Latin*) means to devour, to swallow up greedily. An old Latin word, *Lurco*, means a glutton, a gormandiser. *Lurco* is obsolete."—*Johnson.*

"'Newel.' *Newel*, in architecture, the upright post which stairs turn about; being that part of the staircase which sustains the steps. The *Newel* is, properly, a cylinder of stone which bears on the ground, and is formed by the ends of the steps of the winding stairs. There are also *Newels* of wood, which are pieces of timber placed perpendicularly, receiving the tenons of the steps of wooden stairs into their mortices," &c.—*Chambers' Cycl.*, London, 1786.

"Like the dust of a Bent." *Bent*, which I fancied was, perhaps, *Herb Bennet*, is a kind of grass, it seems; and grass flowers are covered with a fine dust. We find it mentioned by Peacham.

"June is drawn in a mantle of dark grass-green; upon his head a garland of *Bent*, Kingcups, and Maidenhair."

"Bent" seems to be not altogether obsolete, as the poet of the *Christian Year* employs it in his poem for the 20th Sunday after Trinity:—

" . . . The fitful sweep
Of winds across the steep,
Thro' nithered *Bents*—romantic note, and clear,
Meet for a Hermit's ear."

Is "Ure" to be found in the dictionaries in Bacon's sense, viz. = *Ore?* Thus "Iron Ure."—*Ess.* 33. Eirionnach.

GENERAL HAVELOCK.

(2nd S. v. 334.)

On looking over some of the MS. papers of Alfred Johnstone Hollingsworth, I came across the following passage in a small note-book. I send it you because it will probably furnish an answer to MR. CHARNOCK's Query respecting the derivation of the name of our great general. The author having given the origin of several English names continues: —

"I knew at school a lad named Havelock — a seldom name in England. It may have come from modern English. Why not? It is the great fault of all antiquaries to look to bygone times for everything. Were our learned philologists asked for the derivation of Humbug, they would instinctively turn to their Latin, Greek, and Icelandic . . . . . But there are names here (in Denmark) which remind me of my old schoolfellows. If of Danish origin, its derivation might be — 1st. From *Have*, a garden, and *Lókke*, an enclosed piece of meadow for feeding cattle or deer; 2nd. From *Hav*, sea, and *Lég*, a leek. But the most likely derivation is — 3rd. From the verb *Have*, to have, and *Lýkke*, luck, fortune. The last syllable *ke* is in provincial Danish frequently mute. The Jutland peasant says, '*A' veed ik*' for '*Jeg veed ikke*' (I know not). By a similar contraction, Danish *Lýkke* has become English luck. Thus *Have-lýkke* would have been pronounced *Have-lýk*, the *ý* being sounded as French *u*, which, being so difficult to Englishmen, would soon have become English *u*. Hence we should have Haveluck, which corrupted has become Havelock and Hasluck. Of the latter name there are not a few in England. So much for my schoolfellow Tom Havelock's name. It might thus have come from an old Danish surname which in heroic times graced some invincible *Viking*. *Harald Have-lýkke* (Harold the Lucky) would not have been stranger than *Harald Tveeskjaeg* (Harold the Forkbearded), or *Valdimar Atterdag* (Valdimar Another-day). A curious book might be written on derivations of English names. Some day I think I shall try it."

This philological poet little knew when penning these remarks in his note-book, that he was scribbling down the derivation of a name which in a few years was to become so famous — a name to be immortalised, though not by a *Viking*, yet by a warrior whose deeds of daring might well entitle him to be called *The Invincible* or *The Lucky*. Somewhat farfetched as this latter derivation may appear, it would doubtless be preferred to that suggested by MR. CHARNOCK. Had the great general known that his name betokened *Have Luck*, *Have Fortune*, might it not have strengthened, if not *his* confidence of success, at least that of his men, for soldiers and sailors see much in a name, being generally superstitious?

GEORGE SEXTON, M.D.

THE ONE HUNDRED AND FIFTY-FIRST PSALM.

(2nd S. v. 376.)

The answer to the question, "Why was not this Psalm received as genuine?" is, that it never formed a part of the Jewish canon; it does not exist in Hebrew, and there is no trace of it in the historical authorities, nor in the New Testament. On the contrary, it appears that after the canon of the Old Testament was closed, this Psalm was found attached with other *additamenta* to the Greek version; probably the locality of the imposture was Alexandria, and the time about that of Antiochus Epiphanes. (Eichborn, *Apok. Schrift.* 9.)* It never formed part of the authorised Latin Vulgate. The Council of Trent (April 8, 1546) were careful to declare as canonical only *one hundred and fifty* psalms.

The answer to the question, "Why was not this Psalm, at any rate, printed with the Apocrypha?" is, that it did not form one of the books or fragments comprehended in the sixth article of our church, as suitable for moral, although not for dogmatic use. There are various books excluded by our church, as well as by Luther, from the printed Apocrypha, which are nevertheless apocryphal *additamenta* to the Old Testament; such as the Third Book of Maccabees, the Book of Enoch, the Testament of the Twelve Patriarchs, the Assumption of Moses, the Ascension of the Prophet Isaiah, &c. Consult Fabricius, *Pseudepigraphus Veteris Testamenti*.

T. J. BUCKTON.

All that Calmet says on this subject is, —

"The number of canonical Psalms has always been fixed at one hundred and fifty; for the one hundred and fifty-first (in the Greek) has never been received as canonical."

Some time ago a friend of mine sent me a translation of this Psalm, which I shall be happy to forward to you, if you desire it.

J. CLARKE.

KILDARE LANDOWNERS.

(2nd S. v. 316.)

E. D. inquires for the names of families possessing property in Kildare. The county histories of Ireland (except D'Alton's, Co. Dublin) are worthless. I send him what I know from having resided in the county.

Present Proprietors.—Duke of Leinster; Marquis of Drogheda; Marquis of Downshire; Earl Fitzwilliam; Earl of Carysfort; Earl of Aldborough; Earl of Leitrim; Viscount Harberton; Lord Downes; Lord Cloncurry; Baron de Robeck; Sir Gerard Aylmer, Bt.; Sir Wm. Hort, Bt.; Sir Capel Molyneux, Bt.; John Latouche; R. Borrowes; Mrs. Mansfield; G. P. Lattin Mansfield; Henry.

The families of — De Burgh; Digby; Bryan;

* The addition or supplement to Job, found in the Septuagint, belongs to the same time, but its locality was probably Palestine.

More O'Ferrall; Nangle; Wolfe; Nevill; Wogan Browne; Annesley; Conolly; Archbold; Powell; Southwell; Eustace; Barton; O'Kelly; Grattan; Colthurst; Dobbs; Wolstenholme, &c.

I shall give E. D. some particulars respecting the more ancient proprietors of the soil.

1st. The Duke of Leinster. The castles of Maynooth and Kilteel belonged to the Earls of Kildare at a remote period, and the family estates are very extensive and valuable.

2nd. Earl Fitzwilliam possesses the estate which was *acquired* [?] by the Earl of Strafford during his government of Ireland. The ruins of his unfinished palace are close to the town of Naas, near which this property is situated.

3rd. Lord Cloncurry. This estate was purchased from the family of Aylmer of Lyons in this county, who resided there, and is one of great antiquity.

4th. Baron de Robeck acquired the estate through an intermarriage with one of the Fitz-Patrick family. (See Earls of Upper Ossory.)

5th. Sir Gerald Aylmer, of Donadea Castle. This family is the same as that of Aylmer of Lyons, though I understand that it is the younger branch.

6th. Sir Capel Molyneux inherits the estate of the Viscounts Allen, now extinct. The property is situated in the Barony of Cornwall, and near Newbridge.

7th. Sir Wm. Hort. An estate and residence near the town of Kilcock. There are *ruins* of some antiquity.

8th. The family of Latouche possess large estates. They are of French Huguenot extraction. Their fine estates were part of the great Eustace property, and are a comparatively recent purchase.

9th. Mrs. Mansfield is daughter of the late P. Lattin, Esq., of Morristown Lattin in this county, and the family Lattin estates have been held in unbroken succession from the days of King John. Mrs. Mansfield is the only surviving representative of the Lattin family.

10th. G. L. Mansfield, eldest son of Mrs. Mansfield, is the owner of a portion of the Eustace estates by descent, his direct ancestor having intermarried into this family. Mr. Mansfield is also heir to the Lattin estates before mentioned.

11. Archbold is an old Kildare family residing near Ballitore. I do not know the date of their first settlement.

12. Colthurst represents the Vesey property, which he inherits from his mother.

13. De Burgh is of the family of Lord Downes. They are of some antiquity in this county.

14. Eustace. This family is of the greatest antiquity in this county. Their estates, which had not passed into other county families by marriage, were forfeited 1586. They were Viscounts Baltinglas. (See Peerages Claimed.) The town of Ballymore-Eustace derives its name from this family. Harristown and Castlemartin were their principal residences. LIFFEY.

Consult Thomas Irving Rawson's *Statistical Survey of the County of Clare*. Dublin, 1807. ANON.

PHOTOGRAPHIC CORRESPONDENCE.

Important Discovery in Photography.—The great attention paid in "N. & Q." to all that regards Photography induces me to bring before you what I think must be regarded as the crowning discovery in the printing process, viz. Direct Printing in Carbon. This has just been achieved by Mr. Pouncey of Dorchester, to the complete satisfaction of that distinguished amateur Mr. Sutton of Guernsey, Editor of *Photographic Notes*, who has, I believe, brought the matter under the notice of the Prince Consort, through the medium of Dr. Becker, his Royal Highness's Librarian. And indeed Mr. Pollock (son of the Chief Justice), a leading member of the Photographic Society of London, and one of "the Printing Committee" of that body, whose report has been so long suspended for want of this very desideratum, happening to be in Dorchester lately on circuit, induced Mr. Pouncey to go up to London; and whilst there he attended a meeting of the Society, where his secret was very unceremoniously handled in discussion, although the Vice-Chairman (Mr. Roger Fenton), who presided, Professor Hardwich, and others, were constrained to admit that they saw the effect to be as Mr. Pouncey had declared; and some of the members at once pronounced it to be the very thing that was wanted to render photographic impressions durable. That this is really the case, and that the discovery is undoubtedly a valuable one, may readily be guessed when it is mentioned that Mr. Pouncey let out, in course of the discussion, that his results were obtained by printing upon a *black* instead of a white surface, by such agency (chemical of course) that the whites were brought out, even whiter than the paper, and in all the minutest gradations of tone. In fact the Society's learned professor at the meeting above referred to did not know one of Mr. Pouncey's (for he can produce them in any colour) from a silver plate. He proposed subjecting them to tests such as would be endured by any ordinary engraving; but on Mr. Pouncey's assurance that they would certainly stand any such tests, he then proposed one which it was admitted an engraving would not stand, and whilst this was declared in the meeting to be unfair, the conviction prevalent was, that as the prints were really done in pure carbon, there could be no doubt of their permanency. You are well aware that in six months the best photographs we now have lose their most delicate shadings; in two years comparatively fade altogether. In fact, no step whatever has been successfully adopted for *permanently* arresting these most interesting traces of art and ingenuity in the style and beauty of their original production since the earliest experiments of Mr. Fox Talbot! At all events, I have in my possession, covered over with a thin film of tissue-paper, through which, until about eighteen months ago, the outlines were yet discernible, a "sun picture" of "Orleans and the Loire," issued with *The Athenæum* in 1835 or 1836; and I only question if any of our silver plates would endure twenty years from the present day in as great vivacity. Mr. Pouncey has, therefore, in my opinion, made a most essential discovery for the permanency of photography as an artistic pur-

suit; and ought to be rewarded either by the Society or by the profession (it is large enough, and might acquire the secret with surely as much propriety from Mr. Pouncey, although of course upon more reasonable terms, as the aristocracy acquire that of horse-taming from Mr. Rarey). I have just learnt that he actually offered the right to his secret to the Society for the ridiculous sum of 150 guineas, and that they are trying to get it out of him for nothing! In that expectation they will be defeated, as I find from the notices of patents that Mr. Pouncey has taken out a provisional protection. But some such offer he must have made them, for I perceive that Mr. Sutton, who is very probably in his secrets, suggests, in his *Photographic Notes*, a subscription for some such amount, which he thinks might purchase it! Now I have no interest in the matter one way or another; but I feel disgusted at the idea of injustice being done to ANOTHER DISCOVERER, and at the attempts (such as anonymous pencil-notes in feigned names, asking him to publish *a shilling book of instructions*,) to get a hold of his discovery "for an old song." Mr. Pouncey seems to have legitimately enough arrived at his discovery. He is engaged in issuing a large work in parts, *Dorsetshire Photographically Illustrated*; and to secure permanency for his pictures, he at first had recourse to the stone, in a most ingenious way combined with photography; but still the results bore evidence of the lithographer's touch, and his subscribers (although he certainly gave value for their money, twenty large plates with letter-press descriptions in each guinea part,) grumbled about getting strict photographs. Necessity is the mother of invention,—hence Mr. Pouncey's discovery of a mode of printing in pure carbon, at present known only to himself, and which he says he will give the photographic gentlemen who are now prying into it seven full years to discover.

SHOLTO MACDUFF.

Replies to Minor Queries.

Smith of Northamptonshire (2nd S. iv. 250.)—At Weald Hall, co. Essex, there is a large picture, supposed to be of the city of Tangier. Weald Hall was bought by my ancestor of the Smith family, of which there were two brothers, one only of whom left two daughters co-heiresses, who married into the families of Earl Derby and Lord Barrymore; the latter represented, I believe, by Mr. Smith Barry, who has property in Ireland, and may know something about a Sir Eustace Smith of Gough Hall. The arms described as borne by Col. W. Smith—chevron sable between three griffins' heads erased—are the same as those on some old japanned tables the property of my father at Weald Hall. E. T.

Mist's and Fog's Journal (2nd S. iii. 387.); *Nathaniel Mist, what took him to Boulogne?* (2nd S. iv. 9.)—I believe no answer has yet been given to either of the above Queries, and therefore I submit the following, which will probably dispose of both.

In "Select Letters taken from Fog's *Weekly Journal*," "Printed and sold by the Booksellers of London and Westminster, 1732," 2 vols. 8vo., the first letter is dated Saturday, Sept. 28, 1728, and purports to be from the shade of N. Mist in Elysium to his "Dear Cousin Fog." It begins thus:—

"The Occasion of my present Address to you, is to acquaint you that I was lately seiz'd with an apoplectick Fit, of which I instantly died: However, you need not be startled at receiving a Letter from the other World, for you may perceive it does not smell of Brimstone; by which you will conjecture, that it comes from the temperate side of Elysium.—I was so suddenly snatch'd off, that I had not Time to make my Will, therefore I have been obliged to do it since my Decease.—Amongst all my Relations, I have cast my Eyes on you to be my Heir, and the Executor of my last Will and Testament; and I was determined in this Choice, as well in Regard to your personal Merit, and superior Parts, as in consideration of your being the nearest to me in Blood; for the *Fogs* are the younger Branch of the Family of the *Mists*." &c. &c.

The bulk of the letter, which occupies four pages, and is but a tame specimen of "Letters from the Dead to the Living," is composed of dull jokes on Fogs, Mists, Will o' the Wisps, and Jack o' Lanterns, and it winds up as follows:—

"Adieu! the little Spirit which is to carry this is just upon the Wing: I have not Time to say more; but to recommend to you to take up my Pen, and begin your Lucubrations immediately. *I am, dear Cousin* Fog, *your sincere Friend and Humble Servant, Till the Resurrection*, N. MIST."

A record of Mist's *bodily* death is found in the obituary of the *London Magazine* for September, 1737, p. 517., as follows:—

"Of an Asthma, at *Boloign* in *France* (whither he had lately retired for his Health), Mr. Nathaniel Mist, Printer, very well known for the Weekly Paper published under his Name, afterwards called *Fog's Journal*."

S. H. H.

Heralds of Scotland (2nd S. v. 377.)—There is *no* work published having special reference to the "College of Scottish Heralds;" but some interesting particulars respecting "the present state of Lyon Office" will be found in the *Saltfort Controversy* (relative to the family history of the Stewarts of Allanton) by John Reddell, the well-known authority in Scottish Peerage matters, which was published in 1818. T. G. S.

Gormagons, Gregorians, Antigallics, Bucks, &c. (2nd S. v. 316.)—Some of these clubs or societies are included, I believe, in a proclamation of which the following is the commencement:—

"At the Court of St. James's, the 28th day of April, 1721. Present, the King's most excellent Majesty in Council.

"His Majesty having received information which gives great reason to suspect that there have been lately, and still are, in and about the Cities of London and Westminster, certain scandalous Clubs or Societies of young persons who meet together, and in the most impious and blasphemous manner insult the most sacred principles of our Holy Religion, affront Almighty God himself, and corrupt the minds and morals of one another; and being resolved to make use of all the authority committed to him by Almighty God to punish such enormous offenders, and to crush such shocking impieties, before they increase, and draw down the vengeance of God upon this nation:

His Majesty has thought fit to command the Lord Chancellor, and his Lordship is hereby required to call together his Majesty's Justices of the Peace of Middlesex and Westminster, and strictly to enjoin them in the most effectual manner, that they and every of them do make the most diligent and careful inquiry and search for the discovery of anything of this and the like sort, tending in any wise to the corruption of the principles and manners of men, and to lay before his Lordship such discoveries as from time to time may be made, to the end that all proper methods may be taken for the utter suppression of all such detestable practices," &c.

EDWARD F. RIMBAULT.

Paintings of Christ bearing the Cross (2nd S. v. 378.) — In your editorial Note in reply to this question you have omitted to mention the celebrated altar-piece in Magdalen College, Oxford. I believe the master is not known; but it has been engraved by Sherwin, and also by Freeman for Hewlett's Family Bible, 1811. P. H. F.

There is a painting of this subject in the chapel of Magdalen College, Oxford. To whom this picture is to be ascribed has been a matter of dispute, but Sir Edmund Head and Mr. Ford agree in attributing it to Ribalta, the great painter of the Valencian school. Vide Sir E. Head's *Handbook of Painting*, vol. ii. p. 99., and Ford's *Handbook*, p. 445. W. H. BLISS.

The name probably of Cima da Conegliano may be added to the painters enumerated from Smith's *Catalogue Raisonné* and Mrs. Jameson, in answer to the Query, "What other masters besides Raphael have painted the subject of Christ bearing the cross?" A picture of this subject, with only the half-length of the single figure of our Saviour introduced, but remarkably impressive in treatment and sweet in colour, was in the Manchester Exhibition (No. 121.). It was attributed by Mr. Brett, the proprietor, to Raphael; but Mr. Scharf, with apparent reason, thinks it should be ascribed to Cima da Conegliano, the friend and follower of Bellini. Dr. Waagen, however, says, "I do not venture to give a name to this picture, but it is a work of noble and fine sentiment."

THOMAS F. GULLICK.

Dinna you hear it? (2nd S. v. 147.)—In reference to the story of Jessie Brown, to which I formerly directed attention, I find the following paragraph going the round of the papers: —

"The Calcutta correspondent of the *Nonconformist* says: —'We have read with some surprise and amusement that wonderful story published in the English papers about Jessie Brown and the slogan of the Highlanders, in Havelock's relief of Lucknow. I have been assured by one of the garrison that it is a pure invention. 1. No letter of the date mentioned could have reached Calcutta when the story is said to have arrived. 2. There was no Jessie Brown in Lucknow. 3. The 78th neither played their pipes nor howled out the slogan as they came in; they had something else to do. 4. They never marched round the dinner-table with their pipes the same evening at all.'"

Even without the "articulate" contradiction (to use a Scotch law phrase) the story bears upon the face of it the stamp of fiction. I may add that one of the most curious circumstances connected with it was the appearance of songs and ballads by Scotch writers who adopted the stupid confusion of *Slogan* and *Pibrach*. The "war-note" of the bagpipes was described as the *slogan* of Lucknow. R. S. F.

Quotations Wanted (2nd S. v. 358.) —

"Battlements whose restless fronts bore stars."

The quotation referred to is from the Second Book of Wordsworth's *Excursion*, but it is not quite correctly given by T. Q. C. It should be—

" . . . . There, towers begirt
With battlements that on their restless fronts
Bore stars."

Neither is this the *beginning* of the passage quoted by DE QUINCEY. The whole passage is too long, I fear, for insertion in "N. & Q."

ROBT. BARKER.

"*Blen*," *in Local Names* (2nd S. v. 358.) — It may help MR. LOWER in his research after the meaning of this prefix, to know that the ancient name of the mountain Saddleback is *Blen* Cathara. In that fanciful book, *The Circles of Gomer*, by Row. Jones (Lond. 1771), are these definitions (p. 25.): —

"*Blaen* Leveny, N. Wales, the enclosing spring-water place. *Blend*, the spring-water place in the side. *Blencarn*, *Blencow*, and *Blenkensop*, W. Mor. and Cumb., on the inclosing spring-water place confines, bank or hill, and south part."

Also p. 35., Appendix: —

"A way or road; a ford or water way; a bridge or ferry; a river bank or lane"

is said to have been in the dialect of the Durotrigæ, "Ford; rhyd; *blan*, lan or lang."

I have an impression that in one of the Guides to the lake district (though not in Black's) the meaning of *Blen*-Cathara is given. J. EASTWOOD.

P.S. *Blen-corn*=a mixture of wheat and rye, *blended* corn. (Yorks.) — Grose.

Blaen, in Welsh, signifies head, top; and is a frequent component of many words, signifying priority, preeminence. It occurs in names of several places in Wales, to denote their situation at the head of a river, pass, &c., as *Blaencaron*, at the head of River Caron; *Blaengwrach*, of the Gwrach; *Blaensawddey*, of the Sawddwy.

EDEN WARWICK.

This syllable in the Cumberland names of *Blencogo*, *Blen*, or *Blincrake*, *Blencowe*, *Blenerhasset*, &c., is supposed by some local historians and etymologists to be derived from and compounded of the two Celtic words *Bala* and *ain* (or the Icelandic and Gothic *Bal*), the former signifying

town or village, the latter wood, woody, shortened and corrupted into *Blen*. In accordance also with what Mr. Lower suggests, it seems to be considered identical with *Blayn*, *Blan*, *Blane*, as "*Dumblayn*, *Blantyire*, family name of *Blane*," &c. Local circumstances, past or present, seem also to confirm the above. F. B. D.

Bacon's Advancement of Learning (2nd S. v. 356.) — The editor's mistake in altering "Osorius" into "Orosius" was pointed out five years ago in "N. & Q.," 1st S. vii. 493., and was acknowledged by the editor, *ib.* p. 555. L.

Lady Pakington (2nd S. v. 334.) —

"The most accomplished person of her sex for learning, and the brightest example of her age for wisdom and piety. Her letters, and other discourses still remaining in the family and the hands of her friends, are an admirable proof of her excellent genius, and vast capacity; and as she has the reputation of being thought the author of *The Whole Duty of Man*, so none that knew her well, and were competent judges of her abilities, could in the least doubt of her being equal to such an undertaking, though her modesty would not suffer her to claim the honour of it; but as the manuscript, under her own hand, now remains with the family, there is hardly room to doubt it.

"By her great virtues and eminent attainments in knowledge, she acquired the esteem of all our learned divines, particularly Dr. Hammond, Bishop Morley, Bishop Fell, Bishop Pearson, Bishop Henchman, and Bishop Gunning, who were ever ready to confess they were always edified by her conversation, and instructed by her writings."—From Kimber's *Baronetage, sub nomine*.

John Husband.

Berwick.

Cock a Hoop (1st S. x. 56.) — The following paragraph is from a letter of Archdeacon Philpots in his *Remains* : —

"God's predestination and election ought to be with simple eye considered, to make us more warily to walk in good and godly conversation, according to God's word; and not *to* sit *cock* in *the hoop*, and put all on God's back to *do wickedly at large*."

Moore, in his *Diary*, suggests its derivation from "taking the cork out of a barrel of ale and setting it on *a hoop* to let the ale flow merrily;" and Talbot from a "game cock put on its mettle with his *houppe* erect." Both these would justify the use of the phrase as expressive of a high, boastful, excited feeling, and probably also of the reckless conduct glanced at by Philpots; as that of some high calvinistic holders of the doctrines referred to by him.

But Philpots's phrase, *sit cock in a hoop*, seems to me to point to some other and a very different derivation. Is not its real origin yet to be sought for? P. H. F.

Ocean Telegraph (2nd S. iv. 296.) — In "N. & Q." it is stated by Wm. Winthrop that Samuel F. B. Morse, in a letter to the Hon. John C. Spencer, Secretary of the Treasury, United States, dated Aug. 10, 1843, has first made mention of an ocean telegraph. The Americans have not preceded us in this matter. In the year 1842, three or four telegraphs were offered to the Admiralty of this country. One of these proposed to carry out a line from Whitehall to a floating station at Spithead, or beyond. The plans in detail were presented to the Admiralty in July, 1842. The lords were Lord Haddington, Sir George Cockburn, Sir George Seymour, and others. The only difference between submarine telegraphs is in their length. These facts are known at the Admiralty. E.

Bath.

Mock Litanies in Children's Games (2nd S. v. 333.) — A lady-friend of mine has furnished me with two of these "*ramasses*" (as they are called in Pembrokeshire, query *re-mass*) which were in vogue in her childhood. The first runs thus : —

"Onethery, twothery, ackery an,
Bibtail, bobtail, kiddling jan;
Harum scarum, *Virgin Marum*
Chiddo!"

The second is as follows : —

"Onethery, twothery, ubery seven,
Haul a bone, crack a bone, ten or eleven;
Pin pon, must go on,
Haul a bone, crack a bone, twenty-one."

Each of these versicles would seem to contain a covert sneer at the Roman Catholics and their doings. John Pavin Phillips.

Haverfordwest.

Return of Sight in Old Age (2nd S. v. 366.) — To the example given by M. E. Berry, I can add that of my own father. When he had passed about his seventy-fifth year he recovered his sight, so as to read and write without spectacles, which he had previously worn for about thirty years; and his sight continued good till his death, in his eighty-third year. I was surprised on visiting him to see him read without spectacles, and he told me that he had suddenly found that he could read quite well without them. I consulted some friends in the medical profession as to this unusual effort of nature, whether it would not probably be followed by a proportionate decay of some other faculties. They had no such apprehension, and they were right: for his health was good to the last, and he died of pure old age, without any disease. The machine had done its work, it was worn out, and simply stopped. F. C. H.

Recumbent Figures (2nd S. v. 275.) — In reply to the Query on the recumbent figures of founders of churches, the following example will prove that they are not in every instance an indication of the person being buried at the place where the effigy was erected. In the wall of the church of Ax-

minster, co. Devon, is an altar-tomb with the recumbent figure of Alice de Mohun, holding an image of the Virgin and child between her uplifted hands; and in the wall of the north aisle of the dependent church of Membury is a facsimile of the same figure. This lady was a munificent benefactor to the church at Axminster, and probably the rebuilder of it in the thirteenth century. She also erected the aisle at Membury. I cannot find where she was buried, whether with her father at Dunkeswell, with her first husband the Lord of Bampton, or with her second husband at Breaton; but one, at least, of the monuments above-mentioned must have been without an interment.

J. D.

Missal in Latin and English (2nd S. v. 323, 324.)—Mr. Offor may consult the well-known hymn, "Pange lingua gloriosi." He will find it in the Breviary, under Sept. 14. The following lines will satisfy his doubts:—

"Quando pomi noxialis
In necem morsu ruit;
Ipse lignum tunc notavit
Damna ligni ut solveret.
Hoc opus nostræ salutis
Ordo depoposcerat,
Multiformis proditoris
Ars ut artem falleret;
Et medelam ferret inde
Hostis unde læserat."

P. P. P.

Mrs. Fyson (2nd S. v. 315.)—The late Mrs. Fyson of Holme Hale, who died about fifty years since, was considered to possess the power of witchcraft. I never heard of any person having felt the effects of her power in that "black art." Persons having lost articles by being stolen went to her, considering she had the power of restoring them, compelling the thief to return them secretly. I have heard speak of two persons going on such an occasion, and just before they arrived at her house, one said to his companion, "I wonder if we shall find the old w—— at home." He knocked at the door, was told to come in, as "the old w—— was at home," and informed him he might return immediately, as she would not give him any information on the business he came about.

Mrs. Fyson was a doctress, and I well remember taking a female cousin to her who had a very sore ankle, which had been under a surgeon's care a considerable time, without deriving any benefit from his attendance. When we came to Mrs. Fyson and told her the purport of my cousin's coming, she asked permission to see her ankle, which was then much inflamed; asked if it was natural, or if caused by hurt. She applied a plaster to the sore, and gave her others to take home, with directions to apply a fresh one about every two days, and to drink a decoction from stinging-nettles, or, as she expressed it, "You must drink half a teacup of stinging-nettle tea twice a-day," and let me see you again next week. My cousin attended strictly to her prescription, and in about six weeks her ankle became well, and remained whole to the day of her death.

Young females were frequent visitors to the old woman to have their fortunes told, and to consult her on love affairs, for which she made them pay smartly.

Mrs. Fyson by her mean habits saved a considerable sum, from 500*l.* to 1000*l.*, for which a young fellow of the name of Parfray married her. He built a windmill, and attempted a watermill; soon made away with all the money, and Mrs. Fyson died in penury and want. I well remember her coming to a village shop, where she bought some shoe oil and oiled her shoes as they were upon her feet. Having the character of a *witch*, she attracted a deal of attention wherever she went.

Anon.

Old French Argot (2nd S. v. 387., &c.)—The correct title is—

"Voyage Merveilleux du Prince Fan-Férédin dans la Romancie, contenant plusieurs Observations, Historiques, Géographiques, Physiques, Critiques, et Morales." Paris, 1735, pp. 275.

The book is in the British Museum. A note in the Catalogue says: "A satire on the work of A. L. Du Fresnoy, entitled *De l'Usage des Romans*, by G. H. Bougeant." It is an amusing satire, but I think it throws no light on the obscure word "Fanfreddonnair."

H. B. C.

Dock (2nd S. v. 359.)—If the *dock* in courts of justice be, as seems most likely, so called from being a place in which the prisoner is shut up like a ship in a naval dock, then it is hardly fair to say that no English dictionary defines the term; *e. g.* Bailey's *Dictionary:* 'Dock (some derive it from δοχεῖν from δέχομαι, Gr. to receive, *q. d.* a reception for ships; others of *duyken*, Belg. to lie hid), a place for shipping, dry or wet." Richardson says, the meaning of *duyken* is *depress*, and prefers to define *dock* as "a place *sunk* for the reception, for building or repairing ships, and *for other purposes*." He also quotes passages from Warner's *Albion's England*, and B. Jonson, which show that the *legal* application of the term is by no means modern.

J. Eastwood.

Interments in Churches (2nd S. v. 274.)—There is no general law forbidding interments *within* churches; but the Home Secretary by an Order in Council can peremptorily close both church and churchyard on the representation of a visiting commissioner; and power to do this is given in a Burial Act passed in the sixteenth and seventeenth year of her Majesty's reign.

Alfred Gatty.

St. Patrick's Crosier (2nd S. v. 375.)—There is no legend alluded to in the representation of St. Patrick bearing a cross with two bars, nor is there

the least authority for such a representation. St. Patrick is not likely to have ever carried either cross or crosier, such insignia having come into use after his time. This is merely a conventional mode of representing an archbishop. If C. O. J. will consult Dr. Rock's valuable work, *The Church of our Fathers* (vol. ii. p. 217. *et seq.*), he will be satisfied that there is no real authority for the double-barred cross, so often given by painters to an archbishop. F. C. H.

The Apostles' Mass at St. Paul's (2nd S. v. 213. 296.) — I have to express my obligations to the REV. DR. ROCK and the REV. W. DENTON for their replies to my inquiry on this subject. I beg, however, to say that I totally disagree with the suggestion of the latter, that this mass had anything especially to do with those feasts upon which two saints were commemorated. It is ascertained that the Apostles' mass in St. Paul's was a daily service, performed at the very early hour of five o'clock in the morning; that it was performed in weekly succession by the nine minor canons (novem minores præbendæ — darie?) at the altar of the apostles — at which altar was also celebrated the mass for the soul of Martin de Pateshulle, formerly Dean; but I have not discovered, on cursorily turning over the pages of Dugdale's *St. Paul's*, in what part of the church that altar was situated, nor to what particular apostles it was dedicated — whether to the whole twelve, or to St. Peter and St. Paul, who, as DR. ROCK states, were commemorated together on the 29th of June. I find, in addition to my former notes, that Machyn tells us that "after the accession of Elizabeth, on the XXX. day of September (1559), begane the mornyng [prayer] at Poulles at that owr (*i. e.* at the same early hour) as the postylles mass." Any notice, therefore, of the chapel in which morning prayer was read after the Reformation until the destruction of the old church might tell where the Apostles' altar had previously stood.

JOHN GOUGH NICHOLS.

Echo Song (2nd S. v. 234. 306.) — At p. 17. of *New Court Songs and Poems*, by R[ichard] V[eale], 12mo., London, 1672, may be found a "Dialogue" between Philander and Echo, which seems to have escaped notice. I will send VARLOY AP HARRY a copy, should he desire one.

EDWARD F. RIMBAULT.

There is a bit of *Echo* poetry in Sir John Harington's *Epigrams*, No. 39. E. H. K.

Diurnals of Charles I. (2nd S. v. 295.) — I beg to inform OXONIENSIS that we have in the Cathedral Library the Diurnals from July 14, 1645, to May 24, 1658 (some numbers missing). If he will communicate with me, I shall be glad to give him any information I can on the subject.

C. Y. CRAWLEY, Librarian.

Gloucester, May 4.

Miscellaneous.

BOOKS AND ODD VOLUMES WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

HEWITT'S STUDENT LIFE OF GERMANY.

NOTES ON SOME OF THE PRINCIPAL PICTURES IN THE ROYAL ACADEMY; &c. By Ruskin. No. 1. 1855.

Wanted by *Messrs. S. & T. Gilbert*, 4. Copthall Buildings, E.C.

GRIFFITH'S PLATES AND MAPS to accompany the Report of the Mining Coal District of Leinster. 4to. 1814.

THE MONTGOMERY MANUSCRIPTS. 12mo. Belfast. 1830.

Wanted by *Rev. B. H. Blacker*, Rokeby, South Hill Avenue, Blackrock, Dublin.

COLLIER'S SHAKESPEARE. Vol. III. 8vo. ed.

Wanted by *Mr. Slater*, Bookseller, Manchester.

THE MODERN PART OF AN UNIVERSAL HISTORY. Vol. XLII. London. 1784.

Wanted by *Rev. J. B. Selwood*, Woodhayne, Honiton.

Manuscript Wanted. — ANTIPHONARIUM on Vellum. 4to., eleven lines of Music to the page. It has been divided into parts, and stitched into vellum wrappers, with the title written in blackletter on the outside, *e. g.* R. Tempalie. Any parts still in existence.

Wanted by *Rev. J. C. Jackson*, Hackney.

Notices to Correspondents.

We are this week compelled, by the number of Replies *waiting for insertion, to omit our usual* Notes on Books.

A. B. C. *who inquires respecting* Crashaw's *Epigram*,

"Lympha pudica Deum vidit et erubuit,"

is referred to "N. & Q." 1st S. vii. 365., and viii. 242., *for much curious information on the poetry of the Miracle at Cana.*

OMEGA. *Kempes is an old English word for* knights *or* champions. *In the celebrated collection of Danish songs, like Percy's, entitled* Danske Viser, *the first division is that of the* Kjœmpeviser, CHAMPION'S SONGS.

J. P. Monsieur de la Palisse *is the subject of the well-known old French song which Goldsmith has parodied in his* Elegy on MRS. Mary Blaise.

F. Z. O. *Copies of the German edition of Meinhold's* Amber Witch *may be obtained of any of the foreign booksellers.*

J. B. (Canterbury.) Corporation Insignia. *Yes.*

T. M. *The service by which* Baldwin le Pettour *held lands in the Manor of Hemingston, Suffolk, "quia indecens servitium," was rented at* 26s. 8d. *a-year at the King's Exchequer, 14 Edw. I. See Blount's* Fragmenta Antiquitatis (*Beckwith's ed.*), 4to. 1815, p. 79.

R. W. HACKWOOD. *Whitehall Chapel is a royal peculiar. See Burn's* Eccles. LAW, *articles* CHAPEL *and* PECULIAR.

F. LAMB *will find twelve articles on the Eton Montem in the first six volumes of our* 1st Series. *See General Index.*

NICÆNSIS. *A* perfect *medal struck by Queen Elizabeth to commemorate the defeat of the Armada would not be very valuable, but a* mutilated *one is of little worth. They are not scarce.*

A LOCAL BOOKWORM. *The volume is a portion of* Magna Britannia et Hibernia Antiqua et Nova, 4to. 1720—1731, *with a separate title-page. The work is anonymous, but was compiled by the Rev. Thomas Cox, Vicar of Bromfield, Essex. Some of the maps were engraved by Robert Morden.*

ERRATA. — 2nd S. v. 377. col. i. l. 6., for "ιδιογραφος" *read* "ιδιόγραφος," and line 8., for "εναγμαχησε" *read* "εμονομάχησε."

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LONDON, SATURDAY, MAY 29. 1858.

Notes.

THE SACRED ISLANDS OF THE NORTH.

The idea of a sacred island, rising amidst the waves, removed from all contentions and wars, the abode of quiet and purity, the secure refuge of men buffeted by the storms of the world, seems naturally to suggest itself to the human mind. By an easy transition this residence of a pious and holy race becomes an Elysian field; it is endowed with perpetual spring; the ground produces its fruits without labour; there are no serpents or wild beasts within its hallowed precinct; its inhabitants are no longer a sacred colony of living men, but the souls of the departed, translated to a region of bliss.

The notion of holy islands first occurs in Hesiod. He describes the race of heroes, who form the fourth age of mankind, as residing after death, apart from the world, in the islands of the blest, near the ocean, free from care, and enjoying three harvests in the year (*Op.* 166—171.). Pindar, in like manner, conceives the islands of the blest as the abode of the just and virtuous after death (*Olymp.* ii. 68.). On the other hand, Horace supposes his countrymen to seek an escape from the horrors of the civil war in the Happy Islands, where peace and plenty will be their permanent lot (*Epod.* xvi.).

The Canary Islands became known to the Romans after the war of Sertorius, and were identified with the happy region at the extremity of the world, described in the *Odyssey* (Plut., *Sert.* 8.; Plin., *N. H.* vi. 37.; Smith's *Dict. of Geog.*, art. "Fortunatæ Insulæ"). Mela accordingly describes the Fortunate Islands as really existing in the Atlantic (iii. 10.); and Strabo identifies them with some islands not far from the promontory of Maurusia, opposite Cadiz (iii. 2. 13.); while Philostratus places them at the extremity of Libya, near the uninhabited promontory (*Vit. Apollon.* v. 3.).

The marvellous islands in the *Odyssey* — the island of Ogygia inhabited by Calypso, Ææa the island of Circe, and the Æolian Island — furnish other examples of the tendency to invest islands with supernatural attributes.

There was a constant disposition in the Greek mind to realise the ideals of their ancient mythology and poetry, and therefore to identify imaginary with actually existing places. But as the horizon of their geographical knowledge extended, and as positive science expelled fiction, the province of fable receded, and the marvels of fiction were banished into distant regions of the earth, unknown by name to the generations with which the stories originated. (See Ukert, i. 2. p. 345.)

In remote antiquity the countries and waters of Northern Europe were wholly unknown to the dwellers upon the shores of the Mediterranean; and even in later times, after Cæsar had invaded Britain, their acquaintance with these regions was limited. When therefore the western parts of the Mediterranean had been explored, and became familiar to the Greeks, the north of Europe afforded a convenient field for supernatural and marvellous stories.

The first trace of this tendency occurs in the account of Hecatæus of Abdera, a contemporary of Alexander the Great, who wrote a work concerning the Hyperboreans. This fabulous nation were originally conceived to be under the immediate care of Apollo, and to pass their time in uninterrupted enjoyment, inhabiting a region beyond the origin of the north wind, and therefore exempt from the cold of winter. (See Müller, *Dor.* b. ii. c. 4.). By Hecatæus they were represented as dwelling in an island, as large as Sicily, in the ocean opposite Celtica, which was endowed with a mild climate, and yielded two harvests in the year (*Fragm. Hist. Gr.*, vol. ii. p. 286.).

It was, however, in the writers of the first five centuries after Christ that the transposition of imaginary islands and countries to this part of the world chiefly occurs.

Plutarch, in his treatise *De Facie in Orbe Lunæ*, c. 26., describes the Homeric island of Ogygia as situated five days' sail to the west of Britain, together with three other islands in the same direction, at equal distances from each other. In one of these islands, he proceeds to say, Saturn is related to be imprisoned by Jupiter; whence the neighbouring sea is called the Cronian or Saturnian. The great external continent, lying beyond the circumfluous ocean, is at a distance of 5000 stadia (or 625 miles) from Ogygia, which is the farthest from it of the four islands. The intermediate sea is difficult to navigate, on account of its muddy properties; whence it has been believed to be frozen. On the shore of the external continent there are Greeks, dwelling round a gulf equal in size to the Palus Mæotis, the mouth of which lies directly opposite to the mouth of the Caspian Sea. The inhabitants of this continent consider our earth as an island, because it is surrounded by the ocean. They believe that this Hellenic population is composed of the original subjects of Saturn, subsequently reinforced by some of the companions of Hercules: hence they pay the principal honours to Saturn, and after him to Hercules. When the planet Saturn is in the sign of Taurus — a coincidence which occurs every thirtieth year — they send out a body of men, selected by lot, to seek their fortunes across the sea. A band of this description, having escaped from the dangers of the sea, landed on one of the above-mentioned islands, which are inhabited by Greeks, the descendants of former colonists, from

the same continent: after a residence of ninety days, during which they were entertained with honour and hospitality, and regarded and called sacred, they sailed onwards in their course. It is permitted to dwellers in these islands to return to their original country after a series of years: but the majority prefer to remain, either from habit, or because the climate is mild and the soil produces everything in abundance without toil. They pass their time in sacrifices and choral solemnities, or in literature and philosophy. To some the deity has appeared in a visible form, not in dreams or signs; and, addressing them as friends, has prevented their departure from the island. Saturn himself is confined in a deep cavern, sleeping on a golden-coloured rock, sleep being contrived by Jupiter as his chain. From the top of the rock birds fly down, and bring him ambrosia, which fills the whole island with fragrance. There are likewise genii, the companions of Saturn when he reigned over men and gods, who minister to him; these divine beings are endued with prophetic powers, and their most important predictions are communicated to Jupiter as the dreams of Saturn, and they become the foreknowledge of Jupiter.

In the Treatise *de Defectu Oraculorum* (c. 18.), by the same writer, one of the interlocutors says that among the many desert isles near Britain some are believed to be the seats of genii and heroes. That he had himself, being on a mission from the Emperor, sailed to one which was next to them, from motives of curiosity; it had few inhabitants, but they were deemed holy by the Britons, and their persons and property were respected as inviolable. When he lately visited the island, the air was shaken, and there were many portents, with hurricanes and lightning. When quiet was restored, the islanders said that one of the supernatural beings had passed away — an event which caused a disturbance in nature. Plutarch adds, similarly to the other passage, that in one of the islands Saturn is confined; that he sleeps under the custody of Briareus; that sleep is his chain, and that he is attended by ministering genii. (Compare Hesiod, *Theog.* 734–5.)

These passages involve the idea of a great open sea encircling the north of Europe, and connected with the Caspian. Other writers had relegated Saturn into these distant regions: for Pliny mentions that the frozen sea, one day's sail beyond Thule, was called Cronian (iv. 30.). An island in the Western Sea, sacred to Saturn, is likewise mentioned by Avienus, in his *Ora Maritima*, v. 165. Saturn is the king of the Golden Age, and Pindar connects him with the islands of the Blest (παρὰ Κρόνου τύρσιν, *Olymp.* ii. 70.).

Other sacred islands were likewise found in the western and northern seas. According to Pliny, six islands, called the islands of the gods, or the Happy Islands, lay off the promontory of the Arrotribæ, or Cape Finisterre (iv. 36.). Dionysius places the Western Islands, which produced tin, near the Sacred Promontory which was the extremity of Europe (v. 561.). This Sacred Promontory, at the western point of Europe, is also mentioned by Strabo (ii. 5. 14., iii. 1, 2.). The sacred promontory of Bacchus, on the coast of the Atlantic, occurs in the Orphic Argonautics, as well as the wooded island of Ceres in the Western Ocean (v. 1172. 1192. 1250.).

According to Artemidorus, who lived about 100 B.C., there was an island near Britain, in which rites were celebrated in honour of Ceres and Proserpine, similar to those celebrated in the island of Samothrace (ap. Strab., iv. 4. 6.). An island off the mouth of the Loire, where orgies and initiations were performed to Bacchus by the Samnite women, is described by Strabo (*ib.*). In Dionysius certain islands near Britain are the seat of these Bacchic rites, and the nation is designated as that of the Amnitæ (v. 570.).

Mela describes an island named Sena, in the Britannic sea, opposite the country of the Osismii (Bretagne), as renowned for the oracle of a Gallic deity; its priestesses were nine virgins, who were endued with the power of raising storms by their incantations; of changing themselves into the shapes of animals; of curing diseases incurable by human art; and of predicting the future (iii. 6.).

According to Avienus (*Or. Marit.* 108.) the island of the Hibernians was called the Sacred Island. Ptolemy states that the southern promontory of Ireland was called Sacred (ii. 2. 6.).

Procopius, in his *History of the Gothic War* (iv. 20.), describes Brittia as an island opposite the mouths of the Rhine, at a distance of 200 stadia (25 miles); situated between the islands of Thule and Brettania, and inhabited by the three nations of Angili, Frissones, and Britons. For the position of Thule he refers to a former passage (ii. 15.), where he identifies it with Scandinavia. With respect to Brettania, he represents it as lying to the west, opposite the extremity of Spain, and divided from the Continent by an interval of 4000 stadia (500 miles); whereas Brittia lies opposite the coasts of Gaul, to the north of Spain and Brettania. Grimm, in his *Deutsche Mythologie* (p. 482., edit. 1.), thinks that the Brettania of Procopius is the extremity of Gaul, the modern Brittany; but Procopius conceives it as an island; and there seems no doubt that by Brittia he means Britain, and by Brettania Ireland, which are the two Britannic islands.

After recounting some marvels respecting the natural history of Brittia, Procopius proceeds to say that he is unwilling to pass over in silence a story related of this island; for although it has a fabulous appearance, it is repeated by numerous persons, who affirm that they have both seen and

heard the circumstances described. He declares himself to have frequently heard it from natives of the place, who believed its reality; though he himself conceives it to be a phenomenon of dreams. The story is as follows: —

Along the shore of the ocean, opposite the island of Brittia, there are numerous villages inhabited by fishermen, cultivators, and seafaring men, who carry on the trade with this island. They are subject to the Franks, but are exempt from tribute, in consideration of a service which they render. This service is the duty of ferrying over the souls of the dead. Those whose turn it is to be on duty for the ensuing night come back to their homes at the hour of darkness, and betake themselves to sleep, awaiting the visit of the superintendent. In the dead of the night they hear a knocking at their door, and a voice calling them to their work. Without a moment's delay, they rise from their beds, and walk to the seashore, impelled by an irresistible necessity. Here they find empty boats, different from their own, ready for their reception, which they enter, and proceed to row. These boats are so weighed down by the number of passengers, that the water rises to an inch of the edge; no one, however, is perceptible to the sight. In an hour they effect the passage to Brittia; and yet, when they make the same passage in their own barks, it takes a day and a night. When they have reached the island, and discharged their cargo, they return with boats so lightened that the keel alone sinks in the water. They see no one either remaining in the boat or leaving it, but they hear a voice calling over the names of the passengers, and repeating the dignities and patronymic of each. In the case of women, the names of their husbands are mentioned.

This story is repeated by Tzetzes on *Lyc.* 1204., and on *Hesiod. Op.*, 169. Compare Plutarch, *Mor.*, tom. v. p. 764., edit. Wyttenbach. In the text of Procopius, vol. ii. p. 567., edit. Bonn, the words near the beginning of the passage, descriptive of the shore in question, are: "παρὰ τὴν ἀκτὴν τῆς κατὰ τὴν Βριττίαν τοῦ ὠκεανοῦ νήσου." In Tzetzes on *Lycophron*, the corresponding words are: "περὶ τὴν ἀκτὴν τοῦ ὠκεανοῦ τοῦ περὶ τὴν Βρεττανίαν ταύτην νῆσον." In the Commentary to Hesiod, they are: "περὶ τὴν ἀκτὴν τοῦ περὶ τὴν Βρεττανν[illegible]αν νῆσον ὠκεανοῦ." There is a various reading νῆσον in Procopius. The text of Procopius seems to be corrupt, and the sense requires the reading preserved by Tzetzes. According to Procopius the shore would be that of an island opposite to Britain.

Claudian, who preceded Procopius by a century and a half, describes necromantic rites performed by Ulysses on the coast of Gaul: —

> "Est locus, extremum pandit qua Gallia litus,
> Oceani prætentus aquis, ubi fertur Ulysses
> Sanguine libato populum movisse silentem.
> Illic umbrarum tenui stridore volantum
> Flebilis auditur questus. Simulacra coloni
> Pallida, defunctasque vident migrare figuras.
> Hinc dea prosiluit, Phœbique egressa serenos
> Infecit radios, ululatuque æthera rupit
> Terrifico. Sensit ferale Britannia murmur,
> Et Senonum quatit arva fragor, revolutaque Tethys
> Substitit, et Rhenus projectâ torpuit urnâ."
>
> *In Ruf.*, i. 123.

The passage occurs in the poem against Rufinus. Megæra is described as ascending from the infernal regions to the light of day at the seat of these necromantic rites, in order to visit Rufinus, whose native place was Elusa, in Aquitania. Necromancy was conceived by the ancients as connected with hades (Nitzsch on the *Odyssey*, vol. iii. pp. 152. 355.)*; and the place where Ulysses evoked the souls of the dead was a natural outlet for a Stygian deity, as the mephitic cavern of Amsanctus in Italy was, for a different reason, a proper channel for Alecto to return to hell in the *Æneid* (vii. 568.). Cumæ, where there was a mephitic cavern by which Æneas descended to hell, was one of the localities at which the necromancy of Ulysses was fixed (Strab. v. 4, 5.; Serv. *Æn.* vi. 106.).

Homer describes the land of the Cimmerians, where Ulysses evoked the souls of the dead, as being on the furthest limits of the ocean (*Od.* xi. 13.); and when the localities of fiction receded, and Ogygia was placed five days' sail to the west of Britain, it was natural that Claudian, seeking for a subterranean communication with hades, by which Megæra might emerge in order to visit Rufinus at Elusa, should suppose Ulysses to have performed his necromantic ceremonies at the extremity of Gaul in the far west (Nitzsch, *ib.* p. 187.).

Ulysses is related by Strabo to have penetrated beyond the Pillars of Hercules (iii. 44.): Ulysipo, the modern Lisbon, was considered his foundation. Tacitus carries him to Germany, where there were monuments and inscriptions testifying his presence (*Germ.* 3.), and Solinus, c. 22., as far as Caledonia.

Grimm (*ib.*) connects the passage of Claudian with the singular story in Procopius; but the latter appears to be derived from some local legend; whereas the former is nothing but an application of the classical ideas respecting the wanderings of Ulysses, and the connexion of necromantic evocation with the subterranean passages to hades.

L.

* Compare the description of the cave of the witch Erichtho in Lucan, vi. 642., where she performs her necromantic rites.

SIR WALTER SCOTT AND LORD CAMPBELL.

It is a pleasure to redeem a great man's memory from reproach, and we have fortunately the power of vindicating Sir W. Scott from a somewhat ill-natured remark passed upon him by his country-

man, John Lord Campbell. The latter tells us that —

"When Sir Walter Scott, *with a view to profit rather than fame*, published *Paul's Letters to his Kinsfolk*, with some very indifferent verses to celebrate the battle of Waterloo, Erskine, sitting at table, came out with the following *impromptu* : —

"'On Waterloo's ensanguined plain
Lie tens of thousands of the slain'*;
But none, by sabre or by shot,
Fell half so flat as Walter Scott.'"

Lives of the Lord Chancellors, vol. ix. p. 87. 4th edit.

We might suppose from the above extract that the lines were incorporated with the *Letters*; but the two publications were distinct.

When republishing this poem ("The Field of Waterloo") in the collected edition of his *Works*, Sir Walter observes : —

"It may be some apology for the imperfections of this poem, that it was composed hastily, and during a short tour upon the Continent, when the author's labours were liable to frequent interruption; but its best apology is, that it was written *for the purpose of assisting the Waterloo Subscription.*

"Abbotsford, 1815."

The first edition was dedicated to the Chairman of the Committee of the Waterloo Fund, and Lockhart repeats what Sir Walter has told us, "that the profits of this edition (one hundred pounds or guineas) was the author's contribution to the fund raised for the relief of the widows and children slain in the battle." Lord C. is, therefore, correct in stating that the poem was written for *profit*; but whom did it benefit? There are some redeeming passages in the poem, but it unquestionably disappointed the public.

Lord Campbell, in his preface to the fourth edition of his work, says that "despairing of farther improvements, the work is now stereotyped." Was not this somewhat premature? What work is perfect? J. H. M.

GOD SAVE KING JAMES.

The following curious "God save the King" song is copied from a broadside lately discovered in the binding of an old book. It is "Printed for H. Gosson, 1606," and subscribed "John Rhodes," the person, I imagine, who wrote *A Briefe Summe of the Treason intended against the King and State, &c.*, published in the same year : —

"*A Song of Praise and Thanksgiving to God for the King's Majesty's Happy Reigne.*

"With cheerfull voice we sing to thee,
O Lord accept our melodie;
For thou in mercy, as we see,
Hast dealt with us most lovingly,
In giving us a royall King,
Whose fame in all the world doth ring.
God save King James, and still pull downe
All those that would annoy his crowne.

"In wisdome like to Solomon
His grace doth sit in princely seate,
With sworde of justice in his hand,
And maintaines truth for small and great:
He doeth succeede our Hester, shee
Who never will forgotten bee.
God save King James, &c.

"Like Constantine the emperour,
He dooth begin his royall raigne,
Whereat his foes are daunted much,
And seeke to him for grace amaine.
Lord make their peace to be in thee,
And then thrice happy shall we be.
God save King James, &c.

"The Gospell pure he dooth maintaine,
Among us preached as before:
Blind ignorance it shall not raigne,
As some did hope and threaten sore.
Our realm God hath established,
And former feares from us are fled.
God save King James, &c.

"Lift up your hearts to God on hie,
And sing with one consent of minde,
Laud and prayse to the Trinitie,
For our good King that is so kinde.
Let us rejoyce in God alway
That we have seen this happie day.
God save King James, &c.

"All countries joyne with us in love,
To beat down Turke and Pope apace;
The King and counsel's acts approve,
Let vertue now all vice deface.
Amidst all joyes prepare to dye,
That we may live eternally.
God save King James, &c."

EDWARD F. RIMBAULT.

* "How prostrate lie the heaps of slain" — another reading.

THE DIFFICULTIES OF CHAUCER. — NO. XII.

Spiced Conscience. —

"He waited after no pompe ne reverence,
Ne maked him no *spiced conscience*."
Cant. Tales, 527-8.

We all know what is meant by *salving* the conscience. The difficulty felt with respect to Chaucer's phrase, *spiced conscience*, arises solely from our not taking note that *spicing* the conscience is equivalent to *salving* it. What we now signify by "salving the conscience" was formerly expressed by "spicing the conscience."

The reason is, that *spices* were formerly a choice ingredient in the composition of salves.

As this is our solution of the present "difficulty," it is requisite to add a few words in explanation. Spices once formed a chief part of the *materia medica*, not only for doses, but for ointments. Hence the *Pharmacopola*, and the *Unguentarius* too, bore the name of *Aromatarius* (Du Cange, edit. Henschel). Hence "species" (spices)

once signified "res ad *medicinam* spectantes;" and "speciator," or "specialis," a chemist and druggist. "Quoniam necessarium est quod medicinalia a *spetialibus* et *aromatariis* administrentur." "*Speciatores* operent secundum quod eis præcepit Antidotarius, vel secundum quod visum fuerit medico competenti." In short, a knowledge of spicery was a knowledge of pharmaceutics. "*Speciebus* quoque et antidotis et prognosticis Hippocratis singulariter erat instructus."

Hence, to come to particulars, for a *dose:* "When you haue sliced your Rhabarb . . . . seeth . . . . and when it is cold put thereto . . . . *cinamom* and *cloues*" (*New Counsell against the Pestilence*).

For *pills:* "*Cinamom* one dram, *Ginger* halfe a scruple."

For an *oil* (to be dropped into the ear), with other ingredients, "*Cloues*, and a lytle *muske*."

For a *suffumigaciō:* "*Frankensense*, Cinaber, Antimonie, *Cloues*, and such lyke."

And in like manner, which is still more to our present purpose, for external applications, such as ointments, plasters, and *salves:*—

For an *oyntment*, wherewith to "anoynt the region of the heart," "*Cinnamom*, *Cloues*, Lauender flowers," &c. And again: "*Nutmegges* one ounce, *Cloues* and *Cinamom*, of eche halfe an ounce. . . . . With the same oyle you may anoynt your tēples and nostrels."

For a *plaster*, in Hollerius, amongst other ingredients, "*piper niger* et *albus* [!] *amomum*, *xylobalsamum*, *myrrha*." Well may he add, "*sufficit* ad emplastrum."

And again, for a *plaster* or *salve*, *myrrh*, *pepper*, "ac *condita aromatibus*."

Spices, then ("species, aromata, Gallis espices"), and spices not only administered in doses, but applied externally in *oyntments*, *plasters*, and *salves*, were a chosen weapon with which the leech of mediæval times combated the dart of Death. Be it observed, too, that spices were the *choice* and *more costly* medicaments, those which were administered to patients who paid the best. Hence the sarcastic couplet:—

> "Pro solis verbis montanis utimur herbis;
> Pro caris rebus, *pigmentis* et *speciebus*."

("*Pigmentum*, Gallicè *épice*." Pigmentum, which afterwards became pimentum, seems to have been originally *picumentum:*—

> "Et de *picumens* y ot assez."

The *pigmentarius* was the ἀρωματοπώλης, or *pharmacopola*).

Hence it is that Chaucer employs the word *spiced*, where we should say *salved*. The word *salved*, indeed, is used by Chaucer himself, but in a different sense. To "salue" is with him to salute; "saluings" are salutations. For a *conscience* medicated but not purged, he says not, as we should say, a *salved* conscience, but a *spiced* conscience. The good "personne" made himself "no *spiced* conscience." He did not spice (*i. e.* salve) his conscience with feigned excuses and evasive pleas, but did his duty faithfully, without fear or favour.

Cankedort.—

> "But now to you, ye lovirs that bin here,
> Was Troilus not in a *cankedort*,
> That lay, and might the whispring of 'hem here?"
> *Troil. and Cres.* ii. 1751-3.

Troilus in a *cankedort* was probably Troilus in a *kinkèd ort;* that is, in an *entangled* or *embarrassed situation*, in a *fix*.

Ort is a very old German word, signifying a place, situation, or position. Conf. in Sc., *airt*.

To kink, as pointed out in Bell's *Annotated Edition of Chaucer*, signifies *to entangle*. The first syllable of *kinkèd* acquiring the French pronunciation, not at all an unlikely thing in Chaucer's days, *kinkèd* would become *kankèd* or *cankèd*. Hence *cankèd ort*, or *cankedort*.

It should also be mentioned, by way of illustration, that *kink* is the spontaneous complication of a rope, when it twists upon itself. The term is nautical (in Fr. "*coque* dans les cordages," *Falconer*, edit. Burney). *Kink* occurs in the Danish language, and also in the Swedish. A rope thus screwed is said to be *kinked*. If a kinked rope is running through a pulley, when the kink reaches the pulley the rope will run no farther,—it is *in a fix*. So was Troilus. THOMAS BOYS.

Minor Notes.

Forms of Civility.—In the fourth of the dialogues which form the second part of Mandeville's *Fable of the Bees*, the following passage occurs, as an explanation of the rationale of forms of civility:—

"All those postures and flexions of body and limbs had, in all probability, their rise from the adulation that was paid to conquerors and tyrants, who, having everybody to fear, were always alarmed at the least shadow of opposition, and never better pleased than with submissive and defenceless postures: and you see that they have all a tendency that way; they promise security, and are silent endeavours to ease and rid them, not only of their fears, but likewise every suspicion of harm approaching them; such as lying prostrate on our faces, touching the ground with our heads, kneeling, bowing low, laying our hands upon our breasts, or holding them behind us, folding our arms together, and all the cringing that can be made to demonstrate that we neither indulge our ease, nor stand upon our guard. These are evident signs, and convincing proofs to a superior that we have a mean opinion of ourselves in respect to him, that we are at his mercy, and have no thought to resist, much less to attack him; and, therefore, it is highly probable that saying, your servant, and pulling off the hat, were at first demonstrations of obedience to those that claimed it."

There can be no doubt that the forms of civility,

connected with bodily gestures, whether in the exaggerated Oriental shapes, or in the more moderate attitudes of European politeness, had the origin described in the preceding passage. Some peculiar customs might be cited in confirmation of that view. Thus in Spain, where large cloaks are worn by men in cold weather, it is the rule when a royal carriage passes to throw open the cloak, and so to hold it while the carriage is near. The object of this custom doubtless was, in its origin, to show that the wearer had no dangerous weapon concealed about his person under the folds of his cloak. L.

John Doe and Richard Roe. — In the trial (on appeal) of Louis Houssart for the murder of his wife, anno 1724, as usual the names of John Doe and Richard Roe were entered in the common form as pledges to prosecute. Among other pleas in bar to and abatement of the proceedings he pleaded, "that there were no such persons as John Doe and Richard Roe who were mentioned as pledges in the appeal." To this it was replied, not that it was the usual form, but "that *there were* two such persons in Middlesex as John Doe and Richard Roe; the one a weaver, and the other a soldier, and this fact was sworn to." This form seems, then, to have been considered something more than a mere legal fiction, or there would not have been such a replication. Can any reader of "N. & Q." furnish us with a parallel instance, or throw any light on this curious subject? A A.

John Perry, the First English Engineer. — I beg to enclose for insertion in "N. & Q." a copy of the inscription upon the tomb of John Perry, the first English engineer, thinking it may interest some of your readers. Besides the facts mentioned upon the stone, it is well known that he was engaged by the Adventurers in the drainage of Deeping Fen in Lincolnshire, and was also one of the original members of the Spalding Gentleman's Society; and in the parish church of that town, in the south-west corner, he is buried, and his tombstone stands against the tower wall.

"To the Memory of John Perry, Esq^r^, in 1693, Commander of his Majesty King Will^m^'s Ship the Cignet; second son of Sam^l^ Perry of Rodborough, in Gloucestershire, Gent., and of Sarah his Wife; Daughter of Sir Tho^s^ Nott, Kt. He was several Years Comptroller of the Maritime Works to Czar Peter in Russia, and, on his Return home, was Employed by y^e^ Parliament to stop Dagenham Breach, which he Effected, and thereby Preserved the Navigation of the River of Thames, and Rescued many Private Familys from Ruin. He after departed this Life in this Town, and was here Interr'd, February 13, 1732; Aged 63 years.

"This stone was placed over him by the Order of William Perry of Penthurst in Kent, Esq^r^., his Kindsman and Heir Male."

W. M.

Burial in Linen: Profane Swearing: Ale sold in Mugs. — In the churchwardens' books for the parish of St. Peter, Chester, I recently noticed the following entry relative to "burials in linen," a subject discussed in several early volumes of "N. & Q.," 1st Series: —

"Feb. 2, 1686. Received fifty shillings from Mr. Richard Minshull, being a forfeiture for burying his Mother in linnen, and distributed among the poor."

Mr. Minshull was Mayor of Chester in 1657, and was nearly related to Elizabeth Minshull, the last wife, and afterwards widow, of the poet Milton.

In the same parish books the following entries also occur, under date 1705: —

"Received for profane swearing, 9*s.*, and gave it to the poor; and likewise 5*s.* for a person whoe was informed against for selling ale in a mugg, and gave it to the poor."

T. Hughes.

Chester.

Can a Man be his own Grandfather? — The Query answered in the affirmative: —

"There was a widow and her daughter-in-law, and a man and his son. The widow married the son, and the daughter the old man; the widow was therefore mother to her husband's father, consequently grandfather to her own husband. They had a son, to whom she was great-grandmother: now as the son of a great-grandmother must be either a grandfather or great uncle, this boy was therefore his own grandfather. — N.B. This was actually the case with a boy at a school at Norwich."

W. J. F.

Nell Gwyn. — Many communications have been made to "N. & Q." relative to this celebrated woman. Her character is drawn with singular panegyrics by Robert Whitcombe in his *History of the Heathen Gods*, which he dedicated to the illustrious Madam Ellen Guin, London, 8vo., 1678. It is illustrated with twenty-five of the coarsest cuts that were ever scratched upon copper.

George Offor.

Taming of Horses. — In an old book, called "*Markham's Master Peece;* containing all Knowledge belonging to Smith, Farrier, or Horse Leech, touching the Curing of all Diseases in Horses," I came upon the following passage, which, though coarse, is curious: —

"*How to make a Horse to follow his Master, and find him out, and challenge him amongst never so many people.*

"If you will have your horse to have such a violent love towards you, that he shall not only follow you up and down, but also labour to find you out, and own you as soon as he hath found you: you shall then take a pound of oatmeal and put thereto a quarter of a pound of honey, and half a pound of lunane, and then make a cake thereof, and put it in your bosome next unto your naked skin; then run or labour yourself up and down untill you sweat, then rub all your sweat upon your cake: this done, keep your horse fasting a day and a night, and then give him the cake to eat, which as soon as he hath eaten you shall turn him loose, and he will not only most eagerly follow you, but also hunt and seek you out when he hath lost or doth miss you; and though you be environed with

never so many, yet he will find you out, and know you; and you shall not fail, but every time that he commeth unto you, you shall spit in his mouth and anoint his tongue with your spittle. And thus doing, he will never forsake you."

R. W. B.

Queries.

ISABELLE DE DOUVRE.

Beziers (*Histoire de Bayeux*, à Caen, 1773, p. 54.), describing the cathedral, writes: —

"Il y a au dehors de la Tour méridionale une épitaphe bien singulière: elle est gravée en grand caractères sur les pierres qui forment l'un des piliers d'appui du côté de la grande Place à 7 ou 8 pieds du rez-de-chaussée; voici ce qu'on y lit: —

"Quarta dies Pasche fuerat cùm Clerus ad hujus
Que jacet hìc vetule venimus exequias,
Letitieque diem magis amisisse dolemus
Quam centum tales si caderent vetule.'

Cette inscription, dont les lettres sont anciennes et telles qu'on s'en servoit avant les diphtongues, ne porte ni date ni nom apellatif. Quelques-uns prétendent qu'elle regarde la Maîtresse d'un Duc de Normandie, qui, au lieu d'être enterrée dans l'Eglise, comme elle l'avoit désiré, fut enclavée, pour parler ainsi, dans l'épaisseur du mur de la Tour, par ordre du chapitre. Ne seroit-ce point plutôt Isabelle de Douvre, Maîtresse de Robert Comte de Glocestre, batard de Henri I., Roi d'Angleterre, dont naquit Richard, qui, malgré le défaut de sa naissance, fut nommé l'an 1133 à l'Evêché de Bayeux? la date de son obit au 24 d'Avril insinue que ce fut le jour de son décès. La femme désignée dans l'épitaphe mourut âgée et aux Fêtes de Paques: or Paques en l'année 1166 tomba au 24 d'Avril. Ces époques paroissent assez s'accorder entr'elles, et l'inscription est assurément du même tems."

At p. 220., Beziers gives some account of this Isabelle de Douvre, who appears to have been a daughter of "Samson, Baron de Douvre" (the same who is mentioned in the Domesday Survey as Radulfus de Sancto Sansone, and Sanson Clericus, and Capellanus). This lady was sister of Thomas II., Archbishop of York, and also of Richard, Bishop of Bayeux; and, besides her *son* Richard, who succeeded his uncle in the see of Bayeux, she would seem to have had another son, Roger, who became Bishop of Worcester, and who is described as a son of Robert of Kent, Caen, or Glo'ster, — *furtivo concubitu*, — consequently not by Mabel Fitz-Hæmon, but no doubt by Isabelle de Douvre. What I wish to ask is, whether Beziers is right in his conjecture that Isabelle is the person here alluded to in this epitaph or inscription? and, also, whether the inscription is still known to exist? J. S. B.

Minor Queries.

Jews. — Are any of the descendants of the blood of Judah known to be in existence? And can one or more be named as indisputable?

Are there any claimants, at the periodical callings-over, of descent from any of the other eleven patriarchs? And are there many of each? and which?

Are any of the Goldsmidts, Rothschilds, or Salomons connected by blood or affinity with any of the twelve tribes? and which? N. N.

Chap Books.—This term has jumped up of late, and is so frequently met with now that it would be desirable if some one would inform us in "N. & Q." what is precisely meant by a *Chap Book.*

F. C. H.

Tyndale: 1 *Cor.* vi. 9, 10.— Sir Thomas More, in his *Confutation of Tyndale*, instances an extraordinary perversion of 1 Cor. vi. 9.: —

"For haue not some of Tyndals holy elected sorte chaunged the laten texte of saynt Poule in the fyrste pystle to the Corinthians? For where the olde translacyon hathe thys word fornicarii and the newe translacyon scortatores, which sygnyfyeth in englysshe whore hunters, they haue put in thys worde SACERDOTES, that is to say prestes."

By the old translation Sir Thomas means the Vulgate, with which Erasmus, in the *first* edition of his Latin version, agrees; but in his second and subsequent editions he changed the word "fornicarii" to "scortatores." Can any of your readers refer me to the source from whence Sir Thomas More obtained the third term "sacerdotes" in this passage? He must have been a daring writer who, however he might have been shocked at the licentiousness of the priesthood in those fiery times, would even hint at "fornicarii" and "sacerdotes" being terms of similar import. (More's *Confutation*, pt. ii. p. 287., Rastell, 1533, or *Works*, folio, 1557, p. 666.) GEORGE OFFOR.

Family of Fitz-James. — By a brief, dated Rome, September 20, 1755, Benedict XIV. conferred the titular grand priory of England of the Order of Malta on the commander Giovanni Battista Altieri, as the brief expresses it, "at the recommendation of His Most Sacred Majesty, James, King of Great Britain," in the same manner as he had before conferred it on the noble Bonaventura Fitz-James, who had resigned it on quitting the habit of the Order, and entering into a secular life, for the sake of continuing his family, &c. The immediate predecessor in this titular dignity of Bonaventura, Fitz-James (nominated in 1734) was a Peter Fitz-James. Were these Fitz-Jameses of the ducal families of France and Spain? or were they connected with the unfortunate prince named in the brief by a nearer and more tender tie? JOHN JAMES WATTS.

Malta.

Trying Prisoners in the Dark.—At what court was it, whether in Rome, or Greece, or elsewhere, that the prisoners were tried in the dark, so that

their countenances were not seen, lest the judges should be influenced thereby? FOSSOR.

The Mowbray Family. — I shall be glad to be informed whether Geoffrey, the warrior-bishop of Coutances, who took so active a part in the military operations of William the Conqueror, and whose large possessions in England passed (according to *Ord. Vital.*) into the hands of his nephew Robert de Mowbray, was a member and bore (previous to his consecration) the name of this family? T. NORTH.

Leicester.

Roman Swords and Size of the Romans. — While on a visit in Northamptonshire a short time ago an ancient sword was shown me, dug up near Peterborough, in excellent preservation, and described by the possessor as Roman. Its length is about two feet four, and on the handle is a ring for buckling it on. What I wish, however, to call attention to is the length of the grasp of the hilt. Mine is not a large hand, but the length of the grasp was too short for me by at least an inch; and I trouble you with this letter to ask some of your numerous readers, far better qualified than myself to throw light upon the subject, whether this does not seem to lead us to infer that the Romans were a *smaller* race of men than ourselves? or whether the statues, &c. at Rome, and the skeletons discovered at Pompeii and Herculaneum, have been of such a size as to negative the opinion, which I certainly *have* heard advanced, that such was the case with these conquerors of the world? INQUIRER.

Roman Catholic Geography. —

"St. Mary's College, Blairs, near Aberdeen, founded in 1829, as the representative of the Elder Colleges *Meupel, Samalaman, Scalan,* and *Lismore.*"

Where are these four places respectively situated? TARA.

The One Hundred and Forty-fifth Psalm. — This Psalm, or rather the 144th according to the Septuagint, contains in *that* version a longer thirteenth verse than the Hebrew or English. It is called an alphabetical or acrostical Psalm, and yet it contains only twenty-one verses. This longer verse would seem to make up the deficient (fourteenth) verse of the Hebrew; that which in alphabetical arrangement should begin with נ (N). The meaning of the verse is, "The Lord is faithful in His words, and holy in all His works."

In Paragraph Bibles, this Psalm is divided into four portions; the first consists of seven verses, the second of six—of *seven* with the missing one, making the number even with the first portion, and the next two portions of four verses each. In the first seven verses God is praised for his fame and glory; in the next seven, including the lost verse, for his goodness and greatness; in the following four for his providence; and in the last four for his saving mercy.

How was this verse lost? I shall be glad if you or some of your correspondents can throw any light upon it. J. CLARKE.

The Name William. —

"This name was not anciently given unto children in youth, but a name of dignity imposed upon men in regard of merit; but being since grown into a very ordinary proper name, I thought good here among these proper names to place it. For the etymology hereof, the reader will please to understand that the ancient Germans, when they had wars with the Romans, were not armed as they were, but in a far more slight manner, having ordinary swords, spears, shields of wood, halbards, and the like, supplying the rest with their strength and valour. Now, when it so happened that a German soldier was observed to kill in the field some captain or chargebearer among the Romans (such being well armed, and their helmets and head-pieces commonly gilded), the golden helmet of the slain Roman was (after the fight) taken, and set upon the head of the soldier that hath slain him, and then honoured with the name and title of Gildhelme; which should, according to our new orthography, be Gilden or Golden-helmet, which growing afterwards into an ordinary name, because divers names began with Will (as before some are noted), this was easily, by wrong pronunciation, brought unto the like, howbeit among the Franks it kept the name of Gildhelme, and with the French (of their offspring) it got the name of Guilhaume, and since came to be Guilleaume, and with the Latinists, Gulielmus." — *Verstegan* [*Restitution of Decayed Intelligence*, p. 214., edit. 1655].

Is this, which I have cut from a newspaper, the true derivation of the name William, or is there any other more probable one?

WILLIAM FRASER, B.C.L.

Alton, Staffordshire.

French Bible. — I enclose description of a rather interesting volume I bought lately. It may interest some of your readers, and I trust elicit some information regarding it: —

"La Bible translatée de Latin en Frãcois au vray sens, pour les simple gens qui n'entendent pas Latĩ, corrigée et imprimée nouvellement. A Paris, par Renault, 1543."

It contains digest of the historical books; then Jonah, Ruth, Tobit, Daniel, Susannah, and Job; concluding with a summary of the history of the world from Adam to Christ divided into seven ages, and an exhortation to the reader to study the book. There are about 150 engravings (wood, very fine for the time), and in two or three instances the same picture is made to illustrate two different passages. A MS. note mentions that they are by Pierre Rochienne, and several have P. R. in the corner. J. D. C.

Glasgow.

Capel Lofft. — Among the "Neglected Biographies" of Suffolk is that of Capel Lofft, the critical student of Milton, the patron of Bloomfield, the warm advocate of the slave, — a man of

eccentric manners and of extreme politics, but of refined taste, — talented, learned, and communicative. Multitudes of his original letters must be in existence, scattered through many hands. He is at present unnoticed by the writer in the *Suffolk Chronicle*, who signs "Silverpen," and who is doing something to wipe out the unfortunate alliterative prefix "Silly" from the name of this county, by furnishing sketches of "Suffolk Worthies and Persons of Note." In truth, Capel Lofft deserves a more honourable niche than is to be found in the ephemeral "supplement" to a provincial newspaper. Who will collect Mr. Lofft's correspondence, and write his life, before all these remains are destroyed, and all who knew him personally are gone off the stage? S. W. Rix.

Beccles.

The Straloch MS. — In the sale catalogue of George Chalmers's library, part iii. (sold by Evans in 1842), occurs the following lot (No. 1642.): —

"An Playing Booke for the Lute. Wher in ar contained Many Currents and other Musical Things. At Aberdin Notted and Collected by Robert Gordon, in the year of our Lord 1627 In Februarie. On the reverse of the title is a drawing of a person playing on a lute."

This interesting MS. belonged to Dr. Burney, the musical historian, to whom it was presented in 1781 by Dr. Skene, Professor of Humanity at Aberdeen. The collector, and probably the writer, of the MS., was R. Gordon of Straloch, the first person who received the degree of M.A. at the College of Aberdeen. It contains many curious tunes, a detailed account of which is given in the late Mr. Dauney's *Ancient Scotish Melodies*, p. 368. *et seq.*

Dr. Burney's musical library was sold by auction in August, 1814, when Triphook became the purchaser of the Straloch MS. for *two shillings!* At Chalmers's sale an *incognito* collector carried off the prize for *three shillings!* I am very anxious to make the acquaintance of the present possessor of the MS., and hope this notice may meet his eye. Edward F. Rimbault.

Deaf and Dumb; Method of Teaching. — In my National School is a boy who labours under this affliction. He is very intelligent, and has learned to write very quickly. But we experience much difficulty in making him understand that the word he writes is the sign of the object which has been shown to him. When pictures are used, the difficulty seems to arise from the name of the object depicted being in Roman type instead of in the written character. As neither of his parents can read, his only instruction must be from the village school. I should therefore be much obliged to any one who would give me instruction how to overcome this difficulty; or, indeed, for any information as to the best way of instructing deaf-mutes, the various books to be used, with their prices, &c. At present I have no farther knowledge than is derived from a very interesting article on the subject in the *Penny Cyclopædia*.

E. G. R.

Neapolitan Earthquake, Dec. 16, 1857. — I have not seen recorded in any journal that this terrible convulsion was felt, though providentially very slightly, in England: but it certainly was at the Hartford Bridge Limekilns, near Norwich. The workmen there, when they find a vein of chalk which suits their purpose, excavate galleries or caves through the surrounding marl to obtain it. On the evening in question they experienced such a rocking of their cottages that they rose up in alarm (they had just retired early to bed), fearing that their works had fallen in. But they found them just as they had left them. I believe that the great earthquake of Lisbon was felt more on the chalk than any other part of England. Earthquakes in South America are usually attended by a wet season, and we had much rain after the Dublin shock four or five years ago. Has there been much rain this year in Naples? Here, I need scarcely say, we have had very little. E. G. R.

Sir John Wolley, Knt. — I wish very much to obtain information respecting Sir John Wolley, Knt., of Pirford, Surrey, Chancellor of the Order of the Garter, and Secretary to Queen Elizabeth. He is buried in St. Paul's Cathedral. His only son, Sir Francis, bequeathed a part of his property to his cousins William and Elizabeth Mintern. From this I am led to think that Sir John must have been of the family of Wolley settled at Leigh, Dorset, one of whom (Margaret) married John Mintern of Newland. C. J. Robinson.

Pair of Curols; Pitancie. — One of the former holders of my living is said to have been rated in 1595 to send one *pike furnished;* and also, to raise one *pair of curols.** So, in 1427, a house is declared to pertain to the *pitancie* of St. Katerine. Would some one of your learned readers be kind enough to explain what is meant? C.

Quotation by Sir James Graham. — In the course of his speech in the House of Commons, May 20, 1858, Sir James Graham said: "Although he could not pretend to give the words themselves, he would remind the House of what was said by one of the wisest of mankind, that it is not safe to confiscate a man's property unless you are also prepared to deprive him of his life — *a son could bear with great complacency the death* of his father, *while the loss of his inheritance might drive him to despair.*" I would be glad to know the name of the author from whom Sir James quotes this aphorism; the more especially as it seems to be the original whence the thought has been derived which Mr. Taylor has placed in the mouth of one

[* See also "N. & Q." 1st S. iv. 101.]

of the councillors of the Earl of Flanders, in his dramatic poem of *Philip Van Artevelde*: —

. . . "Lives, lives, my Lord, take freely,
But spare the lands, the burgages, and moneys.
The father dead, may sleep and be forgotten;
The patrimony gone, that leaves a wound
That is more slow to heal — *heirs are above-ground always.*"

J. E. T.

Minor Queries with Answers.

Book Inscription. — At the end of a MS. "Newe Testament" (*apparently* Wickliffe's translation) in Bp. Cosin's Library, Durham, is the following note in an old handwriting: —

"Verse founde upon an olde abby wall.

'Christ was the worde y^{t} spake it,
Hee gave the breade and brake it,
Looke what that worde did make it,
That I believe and take it.'"

The words seem familiar to me, but I cannot recall where it is that I have seen them. Can you assist me?

The book belonged to one who signs himself thus:—"Thos. de Virgineo Fonte, Maidenwell or Maidwell." C. J. R.

The Castle, Durham.

[We cannot discover with certainty who is the author of these lines. They are usually attributed to Queen Elizabeth, who, says Miss Strickland (*Queens of England*, iv. 106.), "being pressed to declare her opinion as to the real presence of the Saviour in the Sacrament of the Lord's Supper, replied in the following extempore lines:

'Christ was the Word that spake it,
He took the bread and brake it;
And what his Word did make it,
That I believe and take it.'

This is given on the alleged authority of Camden, but in which of his works is not stated. The same idea, clothed in almost the same words, is found in a conversation of the Lady Jane Grey, which she held with Feckingham, a Roman Catholic priest, a few days before her execution: —"What took he but bread? and what broke he but bread? and what gave he but bread? Look what he took he brake; and look what he brake he gave; and look what he gave that did they eat." (Vide Appendix to her *Life and Remains*, by Sir H. Nicolas.) To increase the difficulty, these lines are attributed to Dr. Donne in his *Poems*, 18mo. edit. 1654, p. 352.; but as we find in the same volume two other pieces attributed to him which are by Sir John Roe (see pp. 62. 197.), much reliance cannot be placed on this edition.]

John Fox on Time and the End of Time. — Messrs. G. & R. King, of Aberdeen, published in 12mo., 1855, a little work, entitled *Time and the End of Time*, in two discourses, the first on redemption of time, the second on the consideration of our latter end. They attributed the authorship to John Fox the martyrologist, of whom a brief memoir is prefixed. This edition is reprinted from one at Glasgow, by John Robertson and Mr. Maclean, booksellers, in the Saltmarket, 1746. An edition (London, 1683) is in Sion College library, Q. iv. 56. From a note by Mr. Baker, in Wood's *Athen. Oxon.* (ed. Bliss, i. 533.) we were induced to suppose the real author to have been John Fox, B. D., sometime of S. John's College, Cambridge, afterwards Fellow of Catharine Hall, and ultimately prebendary of S. Paul's, rector of Hanwell, Middlesex, and canon of Westminster, who died about Oct. 1623; but we find it attributed by Palmer (*Nonconformist Memorial*, ii. 253.) to John Fox, ejected from the vicarage of Pucklechurch, Gloucestershire, 1662, and who took the degree of B.A. at Clare Hall, Cambridge, 1624. The work is not mentioned by Watt or Lowndes, and any farther particulars respecting it or its author will be acceptable to

C. H. and Thompson Cooper.

Cambridge.

[The date of the earliest edition of *Time and the End of Time* is that of 1670. In 1676, the same author published the following work, *The Door of Heaven Opened and Shut: Opened to the Ready and Prepared; Shut against the Unready and Unprepared.* By John Fox, Minister of the Gospel, and author of the Discourse concerning *Time and the End of Time.* London, printed for Sam. Sprint, at the Blue Bell in Little Britain. 1676. 12mo. From these dates we think the authorship must be attributed to John Fox, the ejected minister of Pucklechurch, and afterwards pastor of a congregation at Nailsworth. In *The Life and Errors of John Dunton*, i. 209., edit. 1818, we read that "Mr. Samuel Sprint, sen., thrives much in trade, and has printed Mr. Fox of *Time*, and Mr. Doolittle on the *Sacraments.*"]

Rhemish New Testament. — Will Mr. Offor have the kindness to give me a short collation of the Rhemish New Testament, 1600, and inform me if there were *two* editions of the Rhemish New Testament, 1582; as I have a copy, but without title-page, closely resembling the latter, and should like to know the date of it. J. S. M.

[We subjoin Mr. Offor's reply: —"I have never heard of two editions of 1582. My copy was the property of Sir John Evelyn: large margins, clean and crackling as when it came from the press. That of 1600 is a reprint of every leaf, except that it has added, after the Preface, a table of places corruptly translated in the English editions, &c. When placed in juxtaposition, the difference is seen in every page; but without this, J. S. M. may satisfy himself by examining pp. 238-9. One of the marginal notes in 1582, is 'As Iudas of al vnbeleeuing heretikes, so Peter beareth the person of al beleeuing Catholikes, namely, in the B. Sacrament.' This is altered in the second edition [1600] to 'As S. Peter beareth the person of al beleeuing Catholikes; so Iudas of al vnbeleeuing Heretikes. He being the first arch-heretike; and this, against the B. Sacrament, the first heresie.' The head-line of p. 543, is 'To the Cnlossians;' from p. 745. they differ; in 1600, a table, &c., begins on that page, but in 1582, it has a very handsome large ornament — 'A table' beginning on the reverse. The last page (1582) has 'The faultes correcte thus;' the list contains 16. That of 1600, 'The faultes escaped in printing, we trust the gentle reader wil of his curtesie easily amend and pardon.' The edition of 1582 is noted for the frequent use of an indelicate initial letter A, supported by two naked satyrs. See Matt. xxvi., &c. George Offor."]

Early Parisian Press. — Will you kindly inform me in what year printing was first introduced into France, and at what place?

I picked up the other day, on an old-book-stall, a small 8vo. book of which the following is a transcript of title-page: —

"ΕΚ ΤΩΝ ΠΛΟΥΤΑΡΧΟΥ ΠΑΡΑΛΛΗΛΩΝ, ΑΓΗΣΙΛΑΟΣ ΤΕ ΚΑΙ ΠΟΜΠΗΙΟΣ. Ex Plutarchi parallelis, Agesilai et Pompei Vita. Parisiis. Apud Antonium Augerellum, sub Signo D. Iacobi, via ad S. Iacobum. 1534."

It is beautifully printed in Greek type throughout. Is it a scarce book? L. A. N.

[Paris was the first city of France which received the Art of Printing. In the year 1470, the tenth of the reign of Louis XI., this noble art was begun there by Ulric Gering, a German, and a native of Constance, and his two associates, Martin Crantz and Michael Friburger. These Germans, at the instance of Guillaume Fichet and Jean de la Pierre, came to settle at Paris; and had an establishment assigned them in the College of the Sarbonne, of which society their two patrons were distinguished members. Chevillier enumerates eleven distinct books printed by Gering, Crantz, and Friburger, in the Sorbonne, annis 1470, 1471, and 1472. The list is increased by Panzer to eighteen. These constitute what is called the first series of Gering's impressions; of which bibliographers give the precedency to Gasparini *Pergamensis Epistolarum Opus.* See *L'Origine de l'Imprimerie de Paris*, par le Sieur André Chevillier, 4° Par. 1694; and Greswell's *Annals of Parisian Typography*, edit. 1818, p. 4. Greswell (*Early Parisian Greek Press*, i. 126.) farther informs us that "Antoine Augereau (Augurellus) is occasionally found in connection with Jean Petit, Simon de Colines, and others. That he printed with very handsome types both Greek and Latin, Mattaire says his impression of Hesiod is a proof. La Caille ranks him amongst the improvers of the Roman characters."]

"*Journey through Scotland.*" — Who is the author of the following work in my possession: *A Journey through Scotland;* in familiar Letters from a Gentleman here to his Friend abroad. Being the third volume, which compleats Great Britain. By the Author of the *Journey thro' England.* 8vo. 1723? A CELT.

[By John Macky, author of *Memoirs of his Secret Services, with Characters of the Courtiers of Great Britain*, 8vo., 1733. See "N. & Q." 1st S. i. 205.]

George III. as an Author. — George III. is said, under the *Pseudonyme* of Ralph Robinson, to have published some "Observations on Farming, either in Arthur Young's (monthly) *Annals of Agriculture*, or separately. I shall be thankful to any correspondent of "N. & Q." who will give me a distinct reference on this point. See *Quarterly Review*, li. 232. VILLARIS.

[Huish, in his *Memoirs of George the Third*, p. 562., states that "The King's letters were seven in number, all of considerable length, and displaying a most profound knowledge of the subject." The first letter is printed in Young's *Annals of Agriculture*, vol. vii. p. 65., entitled "On Mr. Duckett's Mode of Cultivation," and dated Jan. 1, 1787. The second letter occurs at p. 332. of the same volume, and is entitled "Further Remarks on Mr. Duckett's Mode of Cultivation," dated "Windsor, March 5, 1787." The other letters will probably be found in the subsequent volumes.]

Replies.

LORD RAGLAN AND BAD WRITING.

(2nd S. v. 376.)

There are different versions of the anecdote respecting the far-famed letter deciphered by Lord Raglan when he was Lord Fitzroy Somerset. The following is from an interesting *Memoir of Lord Raglan*: —

"The strong fortress of Pampeluna was the bulwark of the Pyrenees; but Soult, though sensible of its paramount importance, relied on its strength and resources for a protracted defence. Wellington and Fitzroy Somerset were riding unattended through one of the mountain passes, when they were met by a muleteer, dispatched by the French governor with a secret communication to Soult. Struck by the appearance of Wellington, he instantly set him down as the French Marshal, who was supposed to be in the neighbourhood; and, as he came up, he took a scrap of paper from his mouth and presented it to him: it was inscribed with ciphers. 'If we could unravel this, we might gain some intelligence,' said Wellington, handing the paper to his companion. Lord Fitzroy scanned it attentively, and, detecting two or three vowels, quickly deciphered the whole: whence it was discovered that *if Pampeluna were not relieved by a certain day, the governor would be obliged to surrender.* Wellington took his measures accordingly, and the renowned stronghold fell into his hands. With this key of Spain he unlocked the gate of France," &c. — "Memoir of Lord Raglan," *United Service Mag.*, Aug. 1855.

The words which I have Italicised may serve as a reply to your correspondent's Query respecting the *contents* of the letter in question. It may be doubted whether the letter itself is to be found, *in extenso*, "in any life of the Duke of Wellington or of Lord Raglan." Very possibly, however, it is still in existence.

Not very long after the fall of Pampeluna, I joined headquarters with treasure at Aire on the Adour, to which point our army could hardly have advanced, but for Lord Fitzroy's felicitous discovery and its important consequences. Either there or elsewhere (on this point my memory is a blank) I learnt the following particulars: — The cipher was one which expressed the letters of the alphabet, either by arbitrary signs, as in shorthand; or else by the substitution of letters for letters, as in those mystic communications once so common in *The Times.* The quick eye of Lord Fitzroy promptly detecting the *principle* of the device adopted, he at once turned his attention to the heading of the letter, which would probably (in French) be to this effect: "At Pampeluna, this —th ——, 181–." He thus, without difficulty, got several characters of the French governor's cipher; and when so much is effected, as any one at all accustomed to deciphering will readily un-

derstand, the remaining work is comparatively easy.

It seems to be implied, in the narrative cited above, that his lordship succeeded by "detecting two or three *vowels*." This would not have helped him much. But by the method I have related he would get not only three or four vowels, but seven or eight consonants; in which case the rest of his task would be only a question of time.

THOMAS BOYS.

EREYNE.

(2nd S. v. 258. 341.)

Is not this the common shrew-mouse, *Sorex araneus* (anciently *Mus araneus*), still known only by the name of *ranny* in Capgrave's native county, Norfolk? No book on natural history that I have consulted gives the name *ranny*, yet it occurs in Walker's *Pronouncing Dictionary*. Of course in the passage cited from Capgrave a "spider" would suit the sense; as in comparing the Sacrament of the Auter to "a tode or a ereyne" the intention was to make use for comparison of some animal commonly regarded with disgust. But the shrew was formerly regarded with more horror than even a toad or spider. Singularly enough, too, the toad and shrew are both placed together in Archbishop Alfric's *Vocabulary* (*vide* Messrs. Mayer and Wright's interesting *Volume of Vocabularies*, p. 24. col. a.), and with the frog, eft, and hedgehog are classed under the head of insects! and, the learned editor remarks, "this odd classification was preserved to rather a late period." In the *Pictorial Vocabulary* (date fifteenth century), p. 231., occur "Hic rato, a ratun," "Hic sorex, idem est," "Hic mus, a mowse;" and then after ten or twelve other animals, "Hic gurrex, a water-mowse;" "Hic *roonideus*, a red-mowse." This last was probably our ranny.

The ancient name for spider was *attercop* or *eddircop*. Mr. Wright says that "in an A.-S. MS. in the Cottonian Library, Vitel. C. III., we have drawings of the *attercoppa* of that period, which by no means agree with the notion of its being a spider." Had the artist confounded *araneus*, the shrew, and *aranea*, the spider, together?

In the *Promptorium Parvulorum* occurs "eranye or spyder, or spynnare (a small kind of spider is still called spinner in Norfolk), *aranea*;" and in the note the editor says, "the Medulla gives 'muscaraneus, a litelle beste that sleethe the flye, the erayne.'" Here the *erayne* is clearly the shrew, called *Mus araneus* by Pliny, and still in France *Mus araigne;* in Italy, *toporango*, i. e. *talpa aranea*. The *Penny Cyclopædia* says, that "the etymon of shrew may be found in *schreadan*, to cut, or *schrif*, to censure bitterly; or rather *scheorfian*, to bite or gnaw (all A.-S.), though Todd prefers deriving it from the German *schreien*, to clamour, or from the Saxon *schryvan*, to beguile. In the word erd-shrew, the prefix is clearly the Anglo-Saxon eorth, earth, designed to express the animal's habitation." The Staffordshire name for it, nursrow, is clearly a corruption of erdshrew. Have *aranea*, the spider, *araneus*, the ranny, and *erinaceus*, the hedgehog, some common etymon, perhaps one referring to their common insectivorous nature? E. G. R.

SIR WILLIAM WESTON, KNT.

(2nd S. v. 359.)

The following notes may assist C. J. R. in discovering whether Sir Wm. Weston, Knt., Chief Justice of the Common Pleas in Ireland (1593–4), was related to Dr. (*not Sir*) Robert Weston, the Irish Lord Chancellor.

I find that the latter was the "third son of John Weston, of Litchfield, by Ciceley Neville, and younger brother to Richard Weston, of Roxwell in Essex, a Justice of the Common Pleas (in England), whose grandson Richard (Weston) was afterwards Lord High Treasurer of England, and Earl of Portland." (*Fasti Oxon.*, Bliss's edition.)

He was educated at All Souls' College, Oxford, of which he was chosen Fellow in 1536; and, applying himself solely to the study of civil law, commenced Batchelor in that faculty, Feb. 17, 1537, and LL.D. in 1556. In 1559 he was appointed Dean of the Court of Arches.

Hugh Curwen, the Archbishop of Dublin and Chancellor under Queens Mary and Elizabeth, being advanced in years, relinquished these preferments in 1567 for the less laborious See of Oxford, and was succeeded in his bishoprick by Adam Loftus the Primate, who thereupon resigned the deanery of St. Patrick's, Dublin, which he had held *in commendam* with the primacy.

The deanery was then united to the chancellorship; and Robert Weston, LL.D., Dean of Arches, was appointed to both offices by patent dated June 10, 1567 (which see in Smyth's *Law Officers of Ireland*, pp. 23–5.).

Archdeacon Cotton, in his valuable *Fasti Ecclesiæ Hiberniæ*, remarks that, though thus holding ecclesiastical preferment, he was not in Holy Orders. In 1570 he was also made Dean of Wells.

On May 20, 1573, Lord Chancellor Weston, Dean of St. Patrick's, died; and he was buried in his own cathedral, under the altar, in the vault where his grand-daughter, the Countess of Cork, was afterwards entombed. His recumbent effigy occupies the upper stage or story of that huge and unsightly pile—the Earl of Cork's monument. The inscriptions, and a detailed description, are given in Mason's *History of St. Patrick's* (Notes, p. liv., &c.), from which I quote.

He left an only son John, LL.D. of Oxford in 1590, and afterwards treasurer of Christ Church

there, who died in 1662, aged eighty, and was interred in the north wing of that cathedral.

The Chancellor's daughter, Alice, married, first, Hugh Brady, the first Protestant Bishop of Meath (ancestor of the Rt. Hon. Maziere Brady, late Lord Chancellor of Ireland); and secondly, the Rt. Hon. Sir Geoffry Fenton, Knt., principal Secretary of State, by whom she had (with a son William) a daughter Catherine, who was the second wife of Richard Boyle, the "great" Earl of Cork, above mentioned. JOHN RIBTON GARSTIN.

Dublin.

OLIVER: ARTHUR.

(2nd S. v. 315.)

From the familiar way in which the story of Oliver and Arthur is referred to, I suppose that it circulated in Ireland in 1772. I know it only in a Spanish version, without date or printer's name, the title of which is, —

"Historia de los muy Nobles y Valientes Cavalleros Oliveros de Castilla y Artus de Algarve, y de sus maravillosas y grandes hazañas. Compuesta por el Bachiller Pedro de la Floresta. En Madrid, pp. 219."*

In the time of Charlemagne, the King of Castile being left a widower with one son, Oliveros, married the Queen of Algarve, a widow with one son, Artus. The boys were alike in person and disposition, and grew up friends. The Queen formed an unlawful desire for Oliveros, who to avoid her importunities fled secretly, leaving a bottle for Artus, the liquid in which would be troubled should Oliveros be in danger. Oliveros was shipwrecked on the coast of England, and after various adventures won the prize of a tournament, and the hand of Elena, the King's only child, who, the author carefully observes, was not Elena the wife of Menelaus, though not her inferior in beauty. The tournament was unusually bloody, and among those slain was one of the Kings of Ireland. The marriage was to take place at the end of a year, and Oliveros, to be near Elena, obtained the office of her grand carver, which he executed so as to excite universal admiration. One day, being more attentive to her charms than his duties, he cut off one of his fingers, but concealed the hurt, and kept up the conversation. The five kings of Ireland, to avenge the death of their fellow, invaded England. Oliveros defeated and followed them to Ireland, which he conquered, and made the kings vassals to England. One of these coming to do homage found Oliveros alone, having lost his way in pursuit of a boar. He treacherously seized Oliveros, bound him hand and foot, and shut him up in a tower. Artus finding the liquid in his bottle disturbed, knew that Oliveros was in difficulties, and set out to seek him. While passing through a valley in Ireland, he was attacked by the monster: —

"Y quiriendo ya salirse de aquel regno, entró en un valle muy grande, y de muy altos robles, y halló en él muchos animales, y en especial uno mayor que todos, que su vista era muy espantable, y tenia las narices, los dientes, y la boca, como un Leon. Sus ojos parecian dos antorchas encendidas, y el cuello tenia tres varas de largo; y á veces, le encogia tanto que juntaba la cabeza con sus hombros, y sacaba dos palmos de lengua, mas negra que el carbon, y por la boca hechaba tanto humo, que le cubria todo, y despues tendia el cuello quanto podia, y salia otro vez tanto humo, y daba grandes chillidos, y tenia los brazos gruesos y disformes; los pies tenia como de aguilla, tenia las alas muy grandes, á manera de alas de morcielago, y el otro medio cuerpo tenia como de sierpe; y la cola era tan grande como una lanza de armas; su cuerpo era como de corteza de roble, y duro como punta de diamante."—P. 144.

Artus killed the monster, and rescued Oliveros. Oliveros and Elena had a son and daughter. Artus being seized by a horrible disease, dreamed that Oliveros could cure him, and Oliveros dreamed that the medicine was the life-blood of his children; so he cut off their heads, and restored Artus's health; and on going full of horror to Elena to confess what he had done, found them alive and well. This miracle was proclaimed through London. The son Henry grew up a valiant prince, but fell into the hands of the Turks and died in prison. Artus married Clarissa, the daughter, and on the death of Oliveros and Elena succeeded to the thrones of Castile, England, and Ireland.

By the usual rules of interpreting prophecies—keeping all that is like, leaving out all that is unlike, and twisting all that is doubtful—the monster is a very fair prefigure of a locomotive.

H. B. C.

U. U. Club.

[* A copy of *Oliveros y Artus*, Barcelona, 1841, is in the British Museum. It is a mere reprint, without note or preface.]

SIMNEL CAKES.

(2nd S. v. 234.)

Dr. Cowel, in his *Law Dictionary, or Interpreter* (folio, 1727), derives *simnell* (Lat. *siminellus*) from the Lat. *simila*, the finest part of the flour: "panis similageneus," *simnel bread*, — "still in use, especially in Lent." The English *simnel* was the purest white bread, as in the Book of Battle Abbey: "Panem regiæ mensæ aptum, qui *simenel* vulgo vocatur." Dr. Cowel farther says that it was sometimes called *simnellus*, as in the *Annals of the Church of Winchester* under the year 1042: —

"Rex Edwardus instituit et carta confirmavit, ut quoties ipse vel aliquis Successorum suorum Regum Angliæ diadema portaret Wintoniæ vel Wigorniæ vel Westmonasterii, Precentor loci recipiet de fisco ipsa die dimidiam marcam, et Conventus centum *Simnellos* et unum modium vini."

Dr. Cowel also quotes the statute 51 Henry III.

[1266–67], which enacts that "bread made into a *simnel* shall weigh two shillings less than Wastell-bread;" and also an old MS. (Consuetud. domus de Farendon), which is to the same effect: —

"Quando quarterium frumenti venditur pro xii. denariis, tunc panes quadrantes de wastello ponderabunt vi. libras et xvi. sol. . . . . Panis de *Symenel* ponderabit minus wastello ii. sol."

Wastell-bread was the finest sort of bread. See under the words "*Cocket*," "*Cocket-bread*," "*Simnell*," and "*Wastell-bread*."

Herrick, who was born in 1591, and died in 1674 (?), has the following in his *Hesperides*: —

"TO DIANEME.

"*A Ceremonie in Glocester.*

"Ile to thee a *Simnell* bring,
'Gainst thou go'st a *mothering*,
So that, when she blesseth thee,
Half that blessing thou'lt give me."

Bailey, in his *Dictionary* (folio, 1764, by Scott), says *simnel* is probably derived from the Latin *simila*, fine flour, and means "a sort of cake or bun made of fine flour, spice, &c."

It will thus appear that *simnel* cakes can boast a much higher antiquity than the reign of Henry VII., and that they were not originally confined to any particular time or place.

I hope the above will be satisfactory to your correspondent, A Lover of Ancient Customs.

W. H. W. T.

ENGLISH ETYMOLOGY.

(2nd S. v. 314. 367.)

"Nihil est ab omni parte beatum;" and assuredly, in the department of etymology, your correspondents are not all felicitous. What doubt can there be of the connection of *coward* with *couard*?

In the *Dictionnaire abregée des Termes du Blason*, prefixed to the *Armorial Universel*, Paris, 1844, we find —

"Couard — se dit d'un lion qui porte sa queue retroussée en dessous entre les jambes:"

a lion is (heraldically) termed coward when he carries his tail turned down between his legs. The etymological affinity of *couard* with the word *queue* is evident, and involves no greater change than that which occurs between *jeu* and *jouer*, *aveu* and *avouer*, *épreuve* and *éprouver*.

From *couard*, by mere change of *u* into *v*, the Portuguese have formed the word quoted, p. 314., viz. *covarde*. In Spanish this assumes the form *cobarde*. (Baretti, *Dict.*, *sub voc.*)

In Italian the analogy of the derivative with the primitive is preserved better even than in French. In Ital. tail is *coda* (Lat. *cauda*), while coward is *codardo*.

Let us now consult English Heraldry. In Parker's valuable and well-known *Glossary*, *coward* is applied to "a lion or other beast having his tail hanging between his hind legs, and usually reflexed over his back," and a figure is referred to. (Pp. 91, 92, 93.)

I have not Guillim by me, but I feel sure that his definition and the figure which accompanies it agree with the above, in so far as the "tail between the legs" is concerned.

Is anything now wanting to prove that the idea presented by the word *coward* is strictly that of a man who imitates morally an animal which, in actual terror, turns its tail between its two hinder members?

Permit me, while animadverting on some of the etymologists of "N. & Q.," to offer one word of friendly advice. One of the great hindrances to the proper explanation of words is ignorance, on the part of etymologists, of general Archæology. The collation of dictionaries only proves that an unknown word is common to many languages; its origin is very frequently ascertainable only through an acquaintance with the customs of the age, nation, place, &c. in which it arose. Now Heraldry is not the least important branch of Archæology; and, as in the present case, an heraldic reference often decides on the spot an etymological question which otherwise must remain for ever unsettled. I do not suppose that any student of French and English blazon ever doubted for a moment the precise meaning of the word coward.

Heraldry also saves us from such overwhelmingly laughable errors as the following: —

"If English dictionaries find room for *kex*, the old English for hemlock, then why not also for kexy? . . . . . if *fitch*, another form of vetch, is admitted, why not also FITCHY?"

That is, *fitchy* is the adjective of *fitch*. How the instance of *fitchy*, cited in the note to the above passage, could possibly give the impression of any affinity between it and "fitch" is somewhat of a mystery: for the word is there applied to certain sockets which "some conceive made *fitchy* or picked, to be put in the earth," whereas the author quoted (Fuller) considered them to have been made flat, to stand upon the ground. How the quality of having a pointed extremity could associate these instruments with the idea of a vetch, I do not attempt to explain: but Fuller's meaning is unmistakeable; he has merely applied the heraldic term for a cross, the lower limb of which is sharpened to a point, in order to admit of its being planted in the ground, and left there upright by itself, to these sockets, which by some were conceived to have been similarly constructed, for the same purpose. "Fiché se dit des croisettes qui ont le pied aiguisé," says Menestrier, *Méthode du Blason*, p. 105. "Fitchy, — called by some pitchy, — pointed, generally at the lower part;

chiefly applied to crosses." (*Glossary, sub voc.*) Guillim, I believe, confirms the account of the object of such construction as given above by Fuller. The reason, therefore, why although "fitch" may, as a variety of an ordinary English word, have a place in the dictionary, *fitchy* may not, is, because the latter is a purely technical heraldic term, without the least connection with the former, and with no more right to enter the inventory of ordinary words than "alectryomancy" or "zumosimeter." *Vide* p. 47. of a treatise published last year *On some Deficiencies in our English Dictionaries.* "Fitchy" occurs in p. 17. G. C. G.

GILBERT DE ANGULO AND NANGLE'S CASTLE.

(2nd S. v. 376.)

The position assigned by G. N. to the building called by him Nangle's Castle, shows that he must refer to the Eastern Blockhouse, which stands on the southern horn of West Angle Bay, at the entrance of Milford Haven. This building is stated by George Owen, the antiquary, in a MS. account of Milford Haven, drawn up by him at the instance of the Earl of Pembroke, *temp.* Elizabeth, to have been erected in the reign of Henry VIII. (Fenton's *Pembrokeshire.*) This, therefore, could not have been the starting-point of Richard Strongbow on his Irish expedition. Angle or Nangle Bay, proper, is situated within the harbour of Milford, and is thus described by Fenton in his *Historical Tour through Pembrokeshire:*—

"Skirting the bay of Nangle, I come to the village of that name, so called from being, as it were, *in angulo*, in a nook. It is large, and bears evident marks of its former consequence. The Sherbornes were the ancient lords of the vill, whose daughter and coheiress married Robert Cradock, Lord of Newton in Roos (Pemb.). His descendant, Sir Richard Cradock, married the heiress of Jestington (Pemb.), changed his name to Newton, and dying Chief Justice of the Common Pleas, was buried at Bristol.* Robert de Vale, Lord of Dale, where in his castle he resided, had property in this village; for in a very ancient deed in my possession, he grants lands in Angulo to Stephen the son of Alexander; so that Sherborne might have succeeded him in the property by marrying one of his daughters. . . . . To the north of a little brook running behind the churchyard are the remains of a considerable building with a square tower, very picturesque, covered with ivy, called the Castle, said to have been the principal residence of the Sherbornes, lords of the place."

This account was written fifty years ago; and as I never was at Angle in my life, I am unable either to corroborate or disallow any of the foregoing statements. It would appear that the Sherbornes and their ancestors were lords of the soil from a very remote period; and it is therefore extremely probable that Gilbert de Angulo was one of the "adventurers, men of the first rank and power in Pembrokeshire," by whose means Strongbow won Waterford and Dublin; and that he was designated by the name of his birthplace, and received grants of land as the reward of his services. John Pavin Phillips.

* In a MS. in Bennet Col. Library, Cambridge, it is stated that there is a monument in Bristol Cathedral to the memory of Sir Richard Newton Cradock, who died Dec. 13, 1444, Chief Justice of the Common Pleas. John Newton of Barscote, or Barrscourt, in Gloucestershire, a descendant of the chief justice, was created a baronet, Aug. 16, 1660, but the title is now extinct.

Replies to Minor Queries.

Shelley's Marriage (2nd S. v. 373.)—I am surprised that your correspondent C. R. S. has made no mention of the case of Westbrook *v.* Shelley, one of the leading cases on the *Patris potestas.* It was an application by Shelley to have his child by Miss Westbrook given up to him, and by Westbrook, her father, to have possession. Lord Eldon heard the case in his private room, and Lord Brougham was counsel for one of the parties. The main grounds of Lord Eldon's decision against Shelley were his heterodox principles on marriage, as set forth in his poem of *Queen Mab;* and it was contended that he had recanted those principles, and given the best proof of his having changed them in favour of marriage by himself contracting the marriage with Miss Westbrook. But Lord Eldon gave the grandfather the custody of the child, or at least if Westbrook had possession of it, Lord Eldon would not change the possession. This case was a good deal cited some years afterwards in the case of Duke of Beaufort *v.* Long Wellesley, when Lord Brougham and Sir William Horne contended for the father's right to the children in an appeal before the House of Lords, but were defeated chiefly on the authority of Westbrook *v.* Shelley. E. C. B.

Sir Rob. Needham (2nd S. v. 395.)—I have a copy of *The Case of Ferd. Smyth Stuart,* fol., 1807, and have been turning it over to see if it afforded the information required by A. B. C. It is, however, meagre in details regarding his aristocratic ancestors; but as it gives a somewhat different version of his connexion with the Needhams, and points out the whereabouts of Sir Robert, it may be acceptable. Speaking of his father, R. Wentworth Stuart, Ferdinand says: "At the age of sixty-six he married Maria Julia Dalziel, granddaughter of Gen. Jas. Crofts, natural son of the Duke of Monmouth, by Eleanor, daughter of Sir Rob. Needham of Lambeth." J. O.

Criticism on Gray's Elegy (2nd S. iv. 35. &c.)—Agreeing entirely with your correspondents who claim for Professor Young the authorship of this "admirable imitation of his (Dr. Johnson's) style," but who have failed in adducing positive proof of

their belief, I beg to mention that I have in my library a copy presented to me by Professor Young, with the inscription *in his own hand:* "To James Smith, Esq., from the editor." To those who have not read this work, it may be necessary to explain that the author assumes the guise of editor to a criticism written on the wrapper of a parcel of books from Ireland. J. S.

Honour of a Peer (2nd S. v. 317. 380.)—Your correspondent, β., commences a very interesting article (p. 380.) with these words:—

"The origin of 'protesting on his honour,' must be sought in our 'National Constitution *temp.* the Norman-French kings.'"

The origin of the custom is of somewhat older date, as may be seen by the annexed extract from a work published some years since in France. The author, M. Manet, in giving an account of the various officers appointed under the old Roman emperors, observes:—

"Ces Ducs, dans les cérémonies, portaient, ainsi que les Vicaires entr'autres distinctifs, la robe de pourpre enrichie de clous d'or, que les Romains appelaient pour cet effet *clavata purpurea*, ou *chlamys clavata*; LE COLLIER, et la ceinture."

Upon the word *collier* is given a note, from which I take the annexed extract:—

"Ce collier et cette ceinture pouvaient s'accorder, comme prix de la vaillance, depuis le rang de Dragonnaire ou porte-enseigne à figure de Dragon inclusivement, jusqu'aux dignités militaires les plus hautes.—La matière, la forme et la couleur de ces ornemens variaient suivant les grades: mais en général le collier consistait en trois cordons d'or ou d'argent entrelacés. On donnait communément à ces deux décorations le nom générique d'Honneurs (*Honores, ou Insignia*): *d'où s'introduisit la coutume de jurer sur son honneur*, c'est-à-dire, par tout ce qu'un brave doit chérir le plus; et celle d'engager sa parole d'honneur, c'est-à-dire, la parole la plus sacrée que connaisse un honnête homme."—M. Manet, *Histoire de la Petite-Bretagne*, vol. i. p. 331., note 210., Saint-Malo, 1834.

W. B. MAC CABE.

Dinan, Cotes du Nord.

Marchmont Peerage (2nd S. v. 377.) Your correspondent A. M. W. will, I rather think, find an answer to his inquiry on his examining the various papers which were printed in 1838—43 on the claims made to the House of Lords by the various parties who disputed the succession to the earldom. No doubt the complete collections will be found in the Library of the British Museum, or that of Lincoln's Inn, London. T. G. S.

Altar-rail Decorations (2nd S. v. 358.)—Permit me to inform R. L. that, in the parish church of Leamington Priors, during the celebration of Holy Communion, which is administered on every Sunday throughout the year, clean white napkins are placed along the whole length of the altar rails, although I confess to not having elsewhere witnessed the practice of this custom. Whilst on this subject I would venture to ask why, in total defiance of the Rubric, which says that the exhortation, or warning for the celebration of the Holy Communion shall be read "*after* the sermon or homily ended," the same is everywhere given out *previously*, immediately following the Nicene Creed? and I would farther ask, on what authority it is in most places restricted to the first sentence, instead of being fully read? N. L. T.

Some few years since, happening to be present in the parish church of St. Germans, Cornwall, on a Communion Sunday, I observed a portion of the altar-rails to be covered with white hangings. On inquiry I found that it had been done, time out of mind, with the object of preventing the dresses of the squires' ladies from being soiled. May not the custom have had a nobler origin, and the partial hangings been a relic of an older and more dignified practice? When I say *older*, I may as well state that I believe the introduction of altar-rails, which are now beginning to fall into disuse, is not of above two centuries' standing. S. X.

Cryptography (2nd S. v. 397.)—In addition to the works mentioned may be added the following, which, however, I have never seen:—

"A Natural History of Nevis, and the rest of the English Leeward Charibee Islands in America, with an Introduction to the Art of Decyphering in Eleven Letters, from the Rev. M. Smith." Cambridge, 8vo. 1745.

The best English treatise upon the subject which I have seen is the article "Cipher" in Rees's *Cyclopædia*. It was written by William Blair, the well-known surgeon. In 1809 a pamphlet was published by Michael Gage (see "N. & Q.," 1st S. xii. 384.), in which the secret of Mr. Blair's method is disclosed.

If MR. HADDON will send me his address*, I shall be glad to furnish him with several minor particulars relating to the art, together with the titles of some foreign books upon the subject.

THOMPSON COOPER.

Cambridge.

Ledbury Tomb (2nd S. v. 367.)—Your correspondent, MR. G. MASEFIELD is I think right in his conjecture that the arms described as royal in the Query respecting the Ledbury tomb, are more probably belonging to some border family descended from the Welsh princes, as I have since had it pointed out to me that the lions are *passant*, but not *regardant*. His conjecture that the monument itself may have been brought from an adjoining monastery has additional weight with me from the opinion I have always held that the date of the figure itself is anterior to that of the tomb. M. E. MILES.

Dogs driven mad by Cold (2nd S. v. 88.)—This is probably from the same cause by which many

[* See *antè*, p. 388.]

are driven mad in summer, not from excess of temperature, but from want of water, the rivers and springs being frozen over. On remarking, when in Italy, that it seemed odd the wolves should be driven from their haunts in the Apennines in winter, when the wild birds, rabbits, &c. on which they usually feed remain in their old nests and burrows, and the sheep and goats are carefully shut up in walled enclosures, I was told the wolves come down in large droves from the mountains, not for food, but to drink at the streams in the valleys; those above being quite frozen up. There are hundreds of wild dogs in Rome without homes or masters, who sleep anywhere in the streets, but you never hear of a mad dog in that city; but there are fountains in every public street, besides numbers in the private courtyards, so that water is abundantly accessible. The dogs used to come every evening at dusk into the Piazza del Popolo in droves of twenty or thirty at time, to drink before going to sleep. A. A.

Southwell MSS. (2nd S. ii. 310.) — Several volumes of these valuable MSS. were (and may yet be) in the possession of Mr. George Smith, the eminent bookseller of Dublin. F. R. S.

Bib. Aul. Regis.

Dublin.

Great Douglas Cause (2nd S. iv. 69. 110. 158. 209. 285.) —

"In the Library of Lincoln's Inn there is a collection of all the publications relating to the celebrated Douglas Cause, including all the speeches and arguments in the case, and the various pamphlets written on the occasion." — Spilsbury's *Lincoln's Inn*, 1850, p. 218.

L. F. B. may there readily find all the information he seeks. G. Offor.

Surnames in "Son;" Purcell; Blen; O' and Mac. (2nd S. v. 316. 334. 358.) — Andrew Wright, in his *Court-Hand Restored*, edit. 1810, tells us that in old deeds, charters, and records, the name Purcell is written *de Porcellis*, vel *Purcellis*. May I venture to refer Mr. Lower to the list of ancient surnames contained in this very useful manual, as also to Ferguson's *Northmen in Cumberland and Westmorland* (Longman & Co., 1856), and to Sullivan's *Cumberland and Westmorland* (Whittaker & Co., 1857), for suggestive remarks upon the subjects of his additional queries, above referred to? Wm. Matthews.

Cowgill.

Button's Epitaph (2nd S. v. 107. 159.)—Amongst a collection of epitaphs, I have the following as occurring in a churchyard near Salisbury: —

"*On Richard Button, Esq.*

"Oh! Sun, Moon, Stars, and ye celestial Poles!
Are graves then dwindled into *Button-holes?*"

R. W. Hackwood.

Newel (2nd S. v. 380. 421.) — According to Parker's *Glossary of Terms in Architecture*, *newel*, *noel*, or *nowel*, is the column round which the steps of a circular staircase wind, and it is derived from the French *noyau d'escalier*.

The old French had *nou*, from *nodus*, meaning knot or button. From *nou* was derived *nouel*, *noiel*, *noyal*, and ultimately *noyau*, in the same sense of knot, button, attachment of any kind. Further derivatives were *noueller* or *nouler*, to button, to tie; *noilleux*, *nouilleux*, *noielé*, *nouailleux*, full of knots, *nodosus;* and *nouer*, to tie, which is still in use (see Roquefort in the words cited).

According to Cotgrave's *French Dictionary*, *noyau* is "the stone of a plum, cherry, date, olive, &c.; also (but less properly) the kernel enclosed therein; also the *nuel* or spindle of a winding stair."

The *Dictionnaire de l'Académie* defines *noyau* as "cette substance dure et ligneuse qui est enfermée au milieu de certains fruits, comme la prune, l'abricot, la pêche, etc., et qui contient une amande;" and it cites the proverb, "Il faut casser le noyau pour en avoir l'amande." It explains the phrase *noyau d'escalier* to be "la partie d'un escalier à vis qui est au centre, et sur laquelle porte l'extrémité des marches."

Nodus and *nodellus* occur in Ducange with the sense of button or clasp. *Noyau* stands to *nodellus* in the same relation in which *boyau* (originally *boel*) stands to *budellus* and *botellus*.

The word *noyau* has not, as is commonly supposed, any connexion with *nucleus*. It derived its signification of the stone of a fruit, from its resemblance to a round button, and it does not properly denote the kernel. Neither is it (as Diez has suggested) a modification of *nucalis*, a supposed adjectival form of *nux*. L.

Lilliputian Aztecs (2nd S. v. 234. 346. 382.) — See an article, entitled "Contributions to the Natural History of Man," in the *Illustrated London Magazine*, vol. i. p. 148. (for 1853).

R. W. Hackwood.

The Masterson Family (2nd S. v. 395.) — If S. R. had given his name and address, I would have gladly transcribed for him, at length, from Ormerod's *History of Cheshire*, such portions of the Masterson (or Maisterson) pedigree as would have to a great extent satisfied his wants. As it is, I will here simply state that the family referred to had no connexion with Lancashire, but were settled at Nantwich, in Cheshire, at least as early as the thirteenth century. They bore for arms, "ermine, a chevron azure, between 3 garbs or;" which arms were confirmed to the family at the visitation of 1663. Thomas, son of Richard Maisterson, was slain at the battle of Flodden Field; his son and heir, Thomas, then only eighteen years of age, being taken prisoner in the same encounter.

Roger Maisterson, eldest son of this younger Thomas, continued the Cheshire line; which is supposed to be even now not extinct, notwithstanding their connexion with the county has long since ceased. The second son of the above Thomas Maisterson the younger was Sir Thomas Maisterson, Knt., seneschal of Wexford, and captain of its castle. He married Cicely Clere, of Kilkenny, and had issue Sir Richard Maisterson, and other sons, who settled in Ireland; in which country, too, their uncle Richard, next younger brother to their father, had been previously killed in battle. T. HUGHES.

Chester.

Anonymous Works (1st S. ix. 245.) — *Lights, Shadows, and Reflections of Whigs and Tories*, by a Country Gentleman. London, 1841, 8vo. This work has been ascribed to the late William Fletcher, Esq, of Merrion Square, Dublin, and Garr, in the King's County (son of the judge of that name), a gentleman of great literary taste, and the possessor of a fine library, particularly rich in classics and large-paper copies. After his death (Feb. 1845) it was sold in London, by Messrs. L. Sotheby & Co. The sale took place in March, 1846, and occupied nine days; the books, with few exceptions, realising good prices.

F. R. STEWART,
Assist. Lib. Hon. Soc. King's Inns.

Dublin.

Schubert and his Ahasuerus (2nd S. iv. 208.) — My edition of Schubert is Frankfurt, 1787, and, like that of 1802, does not contain the lines quoted by P. G. A. The slovenly reference, "Göthe in a letter to Wieland," renders it difficult to prove that the American critic is wrong, but warrants doubts as to his accuracy. *Der Ewige Jude*, ii. 68. is in a different metre, and I do not see how the lines could have been inserted in, or appended to it. Moreover they look like a bad translation of Io's speech on leaving Prometheus:—

"'Υπό μ' αὖ σφάκελος καὶ φρενοπληγεῖς
Μανίαι θάλπουσ', οἶστρου δ' ἄρδις
Χρίει μ' ἄπυρος,
Καρδία δὲ φόβῳ φρένα λακτίζει·
Τροχοδινεῖται δ' ὄμμαθ' ἑλίγδην,
Ἐξω δὲ δρόμου φέρομαι, λύσσης
Πνεύματι μάργῳ, γλώσσης ἀκρατής·
Θολεροὶ δὲ λόγοι παίουσ' εἰκῆ
Στυγνῆς πρὸς κύμασιν ἄτης."

Prom. Vinct., l. 884. ed. Schutz.

H. B. C.

U. U. Club.

Passports (2nd S. v. 233. 284.): *Cha, Tea* (*Idem*, p. 275.) — Whatever may have been the origin of passports in Europe they had, like many other supposed modern inventions, their prototype in the far East. Ebn Wahab, who visited China in the tenth century, and wrote an account of his travels, which was afterwards translated and published by the Abbé Renaudot, thus describes the passport system, and confers on it the same eulogy which its modern advocates think it deserves:—

"If a man travel from one place to another he must take two Passes with him, the one from the Governor, the other from the Eunuch or Lieutenant. The Governor's pass permits him to set out on his journey, and takes notice of the name of the Traveller and of those of his Company; the age and family of the one and the other. And this is done for the information of the Frontier places, where these two passes are examined: for whenever a Traveller arrives at any of them it is registered, *That such a one, the Son of such a one, of such a Family, passed through this place on such a day, &c.* And by this means they prevent any one from carrying off the money or effects of other persons, or their being lost."—See the English translation, ed. 1733, p. 25.

Cha, Tea. — The same early writer also mentions the infusion of this plant as the ordinary drink of the Chinese. He calls it *cha*, which, as his annotator observes, "comes nearer to the true Chinese name, *chah* or *chaw*, than the name we have for it." — *Idem*. p. 72. ANON.

Occasional Forms of Prayer (1st S. *passim*; 2nd S. i. 247.; iii. 393.) — In the last place referred to is an extract from Sotheby's *Catalogue* with respect to a copy of —

"Order for Prayer and Thankes-giuing (necessary to be vsed in these dangerous times) for the safetie and preservation of her Maiesty and this Realme. (Black letter.) Extremely rare, if not unique. 4to. Deputies of C. Barker, n. d. (1580)."

Then follows an extract from Mr. Clay's *Liturgical Services of Queen Elizabeth*, which I have sought in vain in that work.

I am now writing with a copy of this form of prayer (from Bp. Cosin's lib.) before me. The title-page agrees precisely with that given above, except that the date is printed 1594; and I think it will be found that the forms are identical. When did the *Deputies* of Christ. Barker commence printing? I have never seen their name upon any book earlier than 1588, and much doubt whether it can be found in 1580.

For MR. TAYLOR'S benefit I add a list of Occasional Forms not mentioned in his or Mr. Clay's List, which are in Bp. Cosin's library:—

1. "Certaine Prayers collected out a forme of Godly Meditations, set foorth by his Maiestie's Authoritie: and most necessarie to be used at this time in the present Visitation of God's heauy hand for our manifold sinnes. R. Barker. 1603."
2. "A short forme of Thanksgiuing to God for staying the contagious sickenes of the Plague. R. Barker. 1604."
3. "Prayers for the Queene's safe Deliuerance. R. Barker. 1604."
4. "Thankesgiuing for ditto. 9 April, 1605."
5. "A Fourme of Prayer with Thankesgiuing to be used, &c., the 24 of March (Accession). R. Barker, n. d."
7. "A Fourme of Prayer with Thankesgiuing to be used on 5th of August. (Gowry Conspiracy.) R. Barker. 1606."
8. "Prayers and Thankesgiuings to be used the 5 of November. R. Barker, n. d."

9. "Anno iii Jacobi Reg. An Act for the publique Thankesgiuing on the fift day of Nouember. R. Barker."
C. J. R.

Canne's Bible (2nd S. v. 273.)—I have a 12mo. edition, "printed anno 1682," without name or place. An address "To the Reader" is signed "John Canne." The first title is engraved, exhibiting an architectural elevation, with an open volume in the upper part, and at the foot a sword and an olive branch *in saltire*, bound with a label inscribed "Joh. cap. I. vers. I." Whatever may be the merits of the earlier editions, I would say of this that it is the most incorrectly printed of any Bible that I ever met with: it abounds with errors throughout, some of them of the highest importance. The references also are extremely incorrect. J. D.

Planting Yews in Churchyards (2nd S. v. 391.)—This practice is by no means peculiar to Ireland. It prevailed in England in Catholic times. The yew was generally used for palms, blessed and borne in procession on Palm Sunday; and in many Catholic churches and chapels in England, it is used still for the same purpose. In others, the sallow is preferred; and in others laurel, box, or broom. Yew trees were often planted for this purpose near the porches of our old churches. Instances are still found: the old yew tree is still standing near the porch of Colton church, Norfolk. F. C. H.

Palm Sunday (2nd S. v. 391.)—On St. Martin's Hill, a very remarkable hill near Marlborough, on which is an ancient camp more than thirty acres in extent, Palm Sunday is kept; and persons in great numbers used to assemble there, each carrying a hazel-nut bough with the blossoms (called catkins) hanging from it. The use of yew branches on that day is there unknown.
F. A. CARRINGTON.

Forgiveness (2nd S. v. 393.)—I think the German language supplies two words which express free forgiveness apart from compensation. First, we have *Erlassen*, to let go, to set free, to remit; and this does not imply that the remission is in consideration of any gift or compensation, but done freely. Secondly, the word *Verzeihen* signifies to take off an accusation, to free one from reproach. The verb *Zeihen* means to accuse, and *Verzeihen* to take off an accusation, and so to release and forgive. F. C. H.

Your correspondent J. E. T. is in error, supposing that the prefix *for-*, in forgive, has anything to do with the preposition. On the contrary, it is equivalent to the German *ver-*, which occurs in the German word to forgive—and this entirely corresponds to the English—*vergeben*. There are many other words compounded with *for-*, as forget, forswear, forbear. It seems, however, difficult to give any meaning to this prefix which will hold good in all cases; but I should think that in forgive it has a kind of negative meaning, which it also has in forget,—and implies, that if you receive an injury, it is not returned or given back. TAU.

Brookes, &c., &c. (2nd S. v. 376.)—This family was of some clerical influence in Norfolk: they resided at Kirby Bedon, where for a considerable time they were patrons and rectors of the living, which they held with others in the vicinity and with the parishes of Norwich. The Taylor family of that city has adopted that patronymic distinction from a comparatively recent connexion. They bore, gul. on a chevron arg., a lion rampant sab., crowned, or. H. D'AVENEY.

Curtain Lecture (2nd S. iv. 24. 77.; v. 306.)—Your correspondent, P. H. F., in quoting the scarce work, *Ar't Asleepe Husband? A Boulster Lecture*, 1640, says:—

"My copy has the curious frontispiece, under which is 'printed for R. Best,' thus giving the name of the person indicated by initials in the title, and probably of the author."

R. Best was only the stationer or bookseller: the author of the work was Richard Brathwaite (see the first volume of Haslewood's *Barnabæ Itinerarium*, p. 376.).

P. H. F. is not acquainted with the contents of the book he quotes, or he would have observed the following curious passage in the postscript bearing upon the subject before us:—

"I have seene sometimes a pamphlet beare the stile of a *Curtaine Lecture*; but so bald were those jests, they'd shame modest guests; stale tales were sold for new that were old, nay, many were ingraven in the *cuckolds haven* (the Divell was in 't), before they came to print. So Oyster women cry, 'Ny Wainfleet, Ny:' when as (phoh) they partake of *Cocytus* slimy lake. A pumice stone for these, or else they cannot please. I wish with all my heart, to save a fruitlesse mart, that *Curtaine Lecture* may be employ'd another way, and in our Curtaine Fields, where Cloacina builds, her shields so neatly chus'd, those papers may be used."
EDWARD F. RIMBAULT.

Brown Bess (2nd S. v. 259.)—The Dutch soldier, mindful of all the care he has to bestow upon his gun, still calls it his wife: "Mijn geweer is mijn vrouw," he says. It is much more poetical to suppose a similar origin to the name of *Brown Bess*, than to derivate it from the Dutch *bus*, a gun-barrel, which, in every case, is not brown; only the stock is. J. H. VAN LENNEP.
Zeyst, April 26, 1858.

Gundrada, Wife of William de Warenne (2nd S. v. 269. 364.)—Mrs. Green, in her *Lives of the English Princesses*, vol. i. c. 3., gives a digest of the evidence, *pro* and *con*, with respect to this lady's parentage, with references to the various authorities. R. W. HACKWOOD.

A Jeroboam Hand (2nd S. v. 395.) — Loving, like W. R., to preserve old sayings, I wish to record my own impression, that the above was applied in allusion to Jeroboam having obtained ten of the tribes of Israel, while his rival was left with only two. The saying meant that the holder of an overwhelming suit at whist had more than his share of good luck. F. C. H.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Peter Cunningham's edition, the Standard Edition as it is destined to be, of the inimitable *Letters of Horace Walpole, Earl of Orford*, is fast approaching completion. The eighth volume, which has just been issued to the public, comprises his Letters from Feb. 1781 to July, 1785, including between twenty and thirty Letters which have never before been given to the world. In one of these, to the Earl of Harcourt, Walpole writes upon a subject which is just now exciting some interest — a portrait of Addison. The identification of Walpole's portrait may settle the question of the Holland House — Fontaine, Congreve, or Addison. The letters in the present volume are as full of varied interest—political, social, antiquarian, and artistic — as those in any of its predecessors; and it is illustrated with a characteristic portrait of the great letter-writer himself; of Mrs. Horton (Anne Luttrell), afterwards Duchess of Cumberland; of Elizabeth Berkeley, Countess of Craven; of the celebrated Marquis of Rockingham; and of Walpole's cousin and correspondent, Francis Seymour Conway, Earl of Hertford.

It says much for the spirit with which the students of the Sister Island have taken up the subject of their national antiquities, that we should have before us the 22nd number of *The Ulster Journal of Archæology*, a volume which we can best recommend to our readers by a list of its contents. They are: — 1. The Archæology of Irish Tenant-Right. 2. Notes on Bawns. 3. Errors of Edmund Spenser: Irish Surnames. 4. Woods and Fastnesses of Ancient Ireland. 5. Ancient Seals found at Carrickfergus. 6. Cinerary Urns discovered near Dundrum, County Down. 7. Irish Bardism in 1561. 8. Ancient Iron Fetters. 9. Opening of a Tumulus near Bella Hill, Carrickfergus. 10. Six Hundred Gaelic Proverbs collected in Ulster. 11. Antiquarian Notes and Queries. The Gaelic Proverbs are extremely characteristic.

There is a romance, a charm, about the history of the Stuarts, which no sense of their personal failings can altogether dispel. We think, therefore, that Mr. Bohn has shown great tact in adding to his *Historical Library* a new edition of that chatty and popular book Mr. Jesse's *Memoirs of the Pretenders and their Adherents*; and as this new edition, which is comprised in one volume, claims to have the advantage of "a general Index and additional Portraits," one can scarcely doubt it will be welcome to many who desire to know the story of "the '15" and "the '45."

It would be a curious speculation how many hundreds, or rather we might say thousands, of Her Majesty's liege subjects found their annual visits to one or other of our watering-places rendered doubly agreeable last year by there studying, or at least amusing themselves with, the Rev. J. G. Wood's *Common Objects of the Sea Shore*. That gentleman has issued a companion volume for the use of inland visitors; and we shall certainly be much surprised if his *Common Objects of the Country* does not rival, if not exceed, its predecessor in well-deserved popularity. There are two editions of it; the cheaper one at a shilling might, we are sure, be largely circulated, and with great advantage, among the children of our National Schools, for no study is more humanising or more elevating than that of Natural History.

Among several Tracts of small size, but of considerable interest, to which we have for some time intended to call the attention of our readers, we must mention first—a privately printed one by the Rev. Dr. Maitland, entitled *Notes on Strype*, in which the necessity "of a new edition" with the "urgently required revision and correction," is shown in a way to make every reader regret Dr. Maitland's announcement "that he has no idea of taking upon himself the responsibilities of an Editor." So important do we consider this subject, that our first impression was to request Dr. Maitland's permission to transfer his Tract bodily to "N. & Q.," but we have been compelled by want of space to abandon the idea. *The Law of Treasure Trove. How can it be best adapted to accomplish useful Results?* by A. Henry Rhind, is a tract to which we would direct the attention of our antiquarian friends: while to those of our readers who share our interest in the writings and biography of Pope, we would say, secure a copy of that sound Yorkshire Antiquary Mr. Robert Davies' interesting pamphlet, entitled *Pope; additional Facts concerning his Maternal Ancestry*.

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ELVO *is requested to give a* precise *reference to* Ovid's Fasti, *as the quotation furnished by him cannot be found in the* Second Book.

J. A. J. (Cheltenham) *should send the context. The word "vaccination" does not occur in Richardson or any other dictionary we have consulted.*

M. P. *will find in our* 1st S. iv. 37. and v. 354. *a notice of the "Miserimus" slab in Worcester Cathedral, and references to what has been written upon the subject.*

C. A. *The Oxford edition of the New Testament.*

W. D. H. (Bradford) *would probably find what he wants in Roget's* Thesaurus of English Words and Phrases, *published by* Longman.

R. A. F. *For the quotation from Montaigne, see* "N. & Q." 1st S. iv. 125. 211. 457.; *that from Homer's* Iliad *is from Pope's translation, book* ix. *lines* 412, 413.

BRISTOL ATHENÆUM. *For the origin of the prefix Reverend, see* "N. & Q." 1st S. v. 273.; vi. 55. 246.

B. H. COWPER. *The monumental inscription at Paddington has already appeared in our* 1st S. v. 283.; vii. 547.

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LONDON, SATURDAY, JUNE 5. 1858.

Notes.

CRASHAW AND SHELLEY.

Another of the fine old English authors, for a complete edition of whose works poetical students are indebted to Mr. Russell Smith, is Richard Crashaw. Before submitting a few remarks which have occurred to me on a somewhat hurried perusal of the collection in its entirety, but after repeated readings of many particular pieces, I would venture to suggest to the learned editor of the volume, Mr. Turnbull, a correction of the text in one passage which appears to me very obvious and very much required. It is the second line of the tenth stanza of "The Weeper," p. 3. The whole stanza, as given in Mr. Turnbull's edition, and I presume in all previous editions, is as follows: —

> "Yet let the poor drops weep,
> Weeping is the *case* of woe;
> Softly let them creep,
> Sad that they are vanquish'd so;
> They, though to others no relief,
> May balsam be for their own grief."

The stanza is printed exactly in the same way at p. 11. of Mr. Turnbull's edition, from another version of "The Weeper," which elsewhere presents some striking differences from the first, as if it were written down incorrectly from memory. A few of these alterations, which are seldom improvements, I may subsequently refer to. With respect to the stanza to which I have drawn the attention of the reader, it seems quite obvious to me that the word "case" in the second line which I have Italicised is a misprint for "ease." The substitution of *c* for *e* is one of the most frequent errors to which the inventive genius of the compositor gives birth; so frequent, that if Mr. Kingsley's recent suggestion that printers ought to be hanged for their misdeeds, or rather misprints, were carried out, Printing-house Yard would soon become Aceldama, and *The Times* indeed feel "out of joint." If

> "Weeping is the *case* of woe,"

has any meaning, it must mean that "weeping" is the *condition* or attribute of woe, — a prosaic truism which the lyrical and subjective tendency of Crashaw's genius would have never stooped to express. This explanation, moreover, would destroy the entire meaning of the stanza. The poet was evidently thinking of some *alleviation* of woe; some "balsam of grief," as he himself says in the end of the stanza itself; and for this he prepares the reader (if he thought of readers at all); but in any case he consistently evolves the position he had laid down, that

> "Weeping is the *ease* of woe."

Mr. Turnbull having found *his* reading in all previous editions was perfectly correct in retaining it, either in the text or in a note: and the omission of any reference to the nearly obvious emendation I suggest must have arisen from his attention having been diverted to the other and more important duties of his editorship.

Having said so much on this subject, I fear I cannot point out as much in detail as I would wish, a very striking peculiarity in Crashaw's lyrical poems which seems deserving of special attention. I refer to the extraordinary resemblance both in structure, sentiment, and occasionally in expression, which many passages (that are comparatively less spoiled than others by the prevailing bad taste of Crashaw's time) bear to the lyrics of that first of England's *poet*-lyrists, — I of course mean Shelley. Strange as it may appear, there are many things in common between them. They both, at great personal sacrifices, and with equal disinterestedness, embraced what they conceived to be the truth. Fortunately, in Crashaw's case, Truth and Faith were synonymous; unhappily with Shelley the abnegation of Faith seemed to be of more importance than the reception of any tangible or intelligible substitute. Both were persecuted, neglected, and misunderstood; and both terminated their brief lives, at about the same age, on opposite shores of the same beautiful country, whither even at that early period "The Swans of Albion" had begun to resort, there perchance in a moment of peace to sing one immortal death-song, and so die.

Mrs. Shelley has mentioned in her valuable Notes to her husband's poems many of the books which they read in common. Shelley, as all true British Poets have been, was a warm admirer, and when occasion offered a constant student, of those who are called, for want of some better general name, the old English Poets. Crashaw is, however, never mentioned; nor is it likely that among the few books which their frequent change of residence allowed them to bring with them, the scarce and quaint old volumes of the Canon of Loretto were included. There was nothing in Crashaw's enthusiastic belief that would have been an obstacle to Shelley's appreciation of his poetical merits. On the contrary, it might have given them an additional interest in his eyes, as it did in the case of Calderon. Shelley was too earnest and too sincere a man himself not to admire earnestness and sincerity in another: for what he warred against was not *belief*, but the *pretending to believe*, which from his own personal experience he satisfied himself was the exact state of the question. On the whole it is almost certain that Shelley knew nothing of Crashaw, except what meagre knowledge of him might be gleaned from Cowley, or from writers who mentioned him merely in connexion with that once more popular poet. And yet there are many lines and passages in his

own poems which have no prototypes in the whole range of British poesy, except in the hitherto obscure pages of that "poet and saint" whose Adonaïs was not unworthily sung by the "prevailing poet" of his day, Abraham Cowley.*

A few examples will prove this. Nothing is more remarkable in Shelley's poetry than his love of vivifying and animating everything in Nature, treating all its manifestations as living beings, shaping them, and endowing them with a daring and a splendour of imagination that have no limits. Calderon's *Autos* have much of this; but they are too often less delicately idealised. "The Cloud" is the most popular instance of this in Shelley, but there are many others; none perhaps more pleasing than those that have a reference to Night. In his exquisite address "To Night," we have the following lines: —

> "Wrap thy form in a mantle-grey
> Star-inwrought;
> *Blind with thine hair the eyes of day,*" &c.

In an earlier poem we have the same idea:—

> "And pallid evening twines its beaming hair
> *In duskier braids around the languid eyes of day.*"

The following line from Crashaw is in perfect unison with these: —

> "*Night hangs yet heavy on the lids of day,*" (p. 60.)

Or this entire stanza from an earlier portion of the same poem: —

> "Now had the night's companion from her den,
> *Where all the busy day* she close doth lie,
> With her soft wing wiped from the brows of men
> Day's sweat; and by a gentle tyranny,
> And sweet oppression, kindly cheating them
> Of all their cares, tamed the rebellious eye
> Of sorrow; *with a soft and downy hand*
> *Sealing all breasts in a Lethæan band.*"—P. 56.

Shelley's

> "Touching all with thine opiate wand,"

harmonises singularly, even as to rhyme, with the last two lines, while Crashaw's

> "Where all the busy day"

and Shelley's

> "Where all the long and lone daylight"

seem to have a wonderful affinity towards each other.

Before I part from this particular poem of Crashaw, which, though a translation, is conceived and expressed in an original spirit, allow me to give a few extracts, which seem to me written in the very spirit of "The Witch of Atlas." The following stanza, if found detached, most readers would attribute to that poem: —

> "He saw rich nectar-thaws release the rigour
> Of th' icy North; from frost-bound Atlas' hands
> His adamantine fetters fall; green vigour
> Gladding the Scythian rocks and Libyian sands;
> He saw a vernal smile sweetly disfigure
> Winter's sad face, and through the flow'ry lands
> Of fair Engaddi, honey-sweating fountains
> With manna, milk, and balm new broach the mountains."—P. 46.

Or this passage: —

> "Art thou not Lucifer? he to whom *the droves*
> *Of stars that gild the morn* in charge were given?
> *The nimblest of the lightning-wingéd loves?*"—P. 50.

At p. 60. we have Shelley's favourite word "unrest," which he more than any other modern poet has contributed to revive. Crashaw's line is

> "The worm of jealous envy and *unrest.*"

Shelley's —

> "And that *unrest* which men miscall delight."

But enough has been said of this poem.*

A favourite expression of endearment which most poets have used towards Nature, and none more than Shelley, is that of *Mother*. We have repeated instances of it in his poems. In *Alastro* we have: —

> "If our great Mother have imbued my soul."

---

* While on the subject of Shelley, I may perhaps be permitted to put on record a fact personal to myself, which, as it indicates an early and boyish enthusiasm for the poet, long before an edition of his works emanated from Dover Street, or indeed before any English edition of his collected poems was in existence, and before I knew of a French one, may be mentioned, as a correct anticipation of that later interest in his life and writings which has led in the present year to the publication of three distinct biographical works which, with more or less success, have been devoted to his memory. In "The Shelley Papers" by Captain Medwin, which appeared many years ago in the *Athenæum*, a brief allusion was made to Shelley's visit to Dublin in 1812. By assiduous search among booksellers and in public libraries here, I not only procured a copy of "An Address to the Irish People," which Shelley published and circulated in Dublin in that year upon "Catholic Emancipation" and a "Repeal of the Union;" but I discovered among some old newspapers two or three versions of a speech which the author of *Prometheus Unbound* delivered in Fishamble Street Theatre upon the 28th February in that year, in the presence of Mr. O'Connell and the other political leaders of the time. All the information thus collected I published about twelve years ago in an Essay on Shelley in the *Nation* newspaper. Subsequently, Dr. Madden, in the second edition of his *Life of Lady Blessington*, made use of this Essay, &c. (which I lent him for the purpose) with due acknowledgment of the source whence the information was derived, and with a kindly mention of my name, for which I have always felt obliged. The same matter, with additional references supplied by me, has been lately made use of by Mr. Middleton in his *Shelley and his Writings*, and is erroneously attributed by him, in his Preface to that work, to the gentleman who was merely the medium of communicating the information so collected to his publisher.—D. F. M'C.

* There is a fine line in this poem which would serve as an admirable motto for Hood's "Song of the Shirt" —

> "*They prick a bleeding heart at every stitch.*"—P. 54.

The whole story of that remarkable lyric is told in this line.

In *Adonais* : —

"Where wert thou, mighty Mother, when he lay?" &c.

In Crashaw we have equally numerous examples, as at p. 106. : —

"How thy *great Mother Nature* doats on thee."

or at p. 96. : —

"And wilt thou, O cruel boast,
Put poor Nature to such cost?
O 'twill undo *our Common Mother*," &c.

The beginning of Shelley's poem "Ginevra"—

"Wild, pale and wonder-stricken, even as one
Who staggers forth into the air and sun
From the dark chamber of a mortal fever,"—

is somehow or other recalled to memory by the following lines from a beautiful poem by Crashaw "On a Foul Morning" : —

"Where art thou, Sol, *while thus the blind-fold day
Staggers out of the East*, losing her way,
Stumbling on night."—P. 109.

There are many other passages in this poem well worthy of notice for their intrinsic beauty, as, for instance, this exquisite couplet. Addressing the Dawn, he says : —

"Rise then, fair blue-eyed maid, rise and discover
Thy silver brow, and meet thy golden lover,"

or the conclusion of the same passage referring to the mists that obscured her beauty : —

"It is for you
To sit and scowl *upon night's heavy brow*;
Not on the fresh cheeks of the virgin morn."

Two additional kindred passages may be given from these two genuine poets, as well for their singular beauty, as for the remarkable resemblance they bear to each other. Here are Shelley's lines, supposed to refer to his cousin Harriette Grove : —

"There were two cousins, almost like to twins,
. . . . . .
And so they grew together, *like two flowers
Upon one stem, which the same leaves and showers
Lull or awaken in their purple prime*,
Which the same hand will gather — the same clime
Shake with decay."

Crashaw's, which perhaps are still more beautiful, are as follows : —

"So have I seen, to dress their mistress, May,
*Two silken sister-flowers consult, and lay
Their bashful cheeks together; newly they
Peep'd from their buds, show'd like the garden's eyes
Scarce waked; like was the crimson of their joys,
Like were the pearls they wept*; so like, that one
Seem'd but the other's kind reflection."
Crashaw's Poems, p. 107.

These instances are, however, accidental resemblances of expression. The following passages are examples of a deeper and more mysterious affinity. Here the poets seem to utter their melodious wailing from one and the same soul.

The first is a strain which, though immediately suggesting Tennyson, is not therefore the less Shelleyesk. It may be worth while to give a stanza from the living poet to show how the charming melody and the musical effect of repetition in the second line, so effectively reproduced in "The Miller's Daughter," were anticipated more than two centuries ago by our poet.

From "The Miller's Daughter" :—

"It is the Miller's daughter,
And she is grown *so dear, so dear*,
That I would be the jewel
That trembles in her ear:
For hid in ringlets day and night,
I'd touch her neck so warm and white."
Tennyson's *Poems*, p. 89.

From "The Weeper" : —

"Does the day-star rise?
Still thy stars *do fall, do fall*:
Does day close his eyes?
Still the fountain weeps for all.
Let night or day do what they will,
Thou hast thy task, thou weepest still."—P. 6.

Here it will be perceived that the metre is precisely the same in both poets; and the rhythmical artifice (if it may be called so) by which from the repetition in the second line the principal effect is produced, is exactly alike in each. I do not remember any instance of this in Shelley, except perhaps at the commencement of lines such as —

"*Rarely, rarely*, cowest thou
Spirit of Delight," &c.;

but with this deduction it is altogether in his style, as are the four lines that immediately follow : —

"Does thy song lull the air?
Thy falling tears keep faithful time,
Does thy sweet-breath'd prayer
Up in clouds of incense climb?"

The following is a companion picture to those given by Wordsworth from Milton and Lord Chesterfield in his well-known remarks upon the difference between Fancy and Imagination. The passage, particularly the last line, also singularly supports the position I am advancing : —

"*Not in the evening's eyes.
When they red with weeping are
For the sun that dies*,
Sits Sorrow with a face so fair.
Nowhere but here did ever meet
Sweetness so sad, sadness so sweet."—P. 2.

Shelley has many lines full of similar contrasts, as, for instance, in "The Sky-lark" : —

"Our *sweetest* songs are those that tell of *saddest* thought;"

or where in the Adonais he calls the Poet of Ierne (Moore) : —

"The *sweetest* lyrist of her *saddest* wrong."

Innumerable other passages present themselves, but I must bring this paper to a close. Before doing so, I would point out a resemblance to an admired passage of another poet, whose original genius is as undoubted as is that of Shelley. No

description in Keats has met with such universal admiration as that of Madeline in the "Eve of St. Agnes," and no part of that description more than the two lines I shall now quote: —

> "She seemed a splendid angel *newly drest,*
> *Save wings for heaven.*"

In Crashaw's poem entitled "On a Treatise of Charity," we have the following description: —

> "Rise, then, immortal maid! Religion, rise!
> Put on thyself in thine own looks: t' our eyes
> Be what thy beauties, not our blots, have made thee;
> Such as, ere our dark sins to dust betray'd thee,
> *Heaven set thee down new dress'd.*"—P. 75.

I trust no one will mistake my motive in pointing out these coincidences. My object is by suggesting, I trust on no weak evidence, the existence of a certain kindred spirit between modern poets whose fame is *now* established, and an elder one whose fame is yet to be won, to draw attention to the latter without doing any injury to the former. This is my first object. I should hope, in the second place, that the resemblances here pointed out, and taken almost at random from the productions of poets severed by hundreds of years from each other, may make discoverers of similar coincidences in the writings of contemporary poets pause before charges of plagiarism or of unacknowledged appropriation of another's thoughts are made public. No writer is above, and none seems below, these charges. Shakspeare was in his lifetime called by one of his contemporaries "a daw deck'd out in our feathers." Time is the only test, and to time perhaps should be left the fair distribution of the literary wealth to which each author lays claim. D. F. M'CARTHY.

Dalkey, co. Dublin.

ORIGINAL LETTER FROM ANSTIS.

This original letter from John Anstis to James Anderson is now for the first time printed from the original in the Library of the Faculty of Advocates: —

"Arundell Street,
"11 Nov. 1710.

"Dear Sir,

"I have adventured without any ceremony to write by the post to the Lord Lyon King of Arms touching the omission of the name of the Lord Aston of Forfare out of the List of the Peers of Scotland given into the House of Lords upon the Union, and I believe a new one may be expected this Parliament of the Scotch Nobility, as there always is from Garter King of Armes here of the English. Now the favour I desire from you is to give him my Services, and to desire his excuse for the rudenesse (if it be any), and that if he should have begun his journey for this place before my letter reaches Edinburgh, you would favour me with a line at what place I may wait on him here in town on his arrival, before the beginning of the Parliament, and that the letter which I have directed to him, (which goes by the same post with this letter,) may be sent after him.

"There is another accident about this title of Forfare, wherein I should be willing to be satisfied, which is that Douglas is made Earl of that place. Now according to the notions of granting honours in England, there cannot be two Titles in severall men from the same place, that is, one person cannot be an Earl and another a Baron with the title of the same place. But possibly the rules of Scotland may be otherwise, or there may be a County and Town of Forfare, and therefore the Style may be distinct. I hope to kisse your hand here this winter, and shall be glad of any opportunity at all times of serving you here, being with all respect

"Your most faithful
"Humble Servant,
"JOHN ANSTIS.

"For
"MR. ANDERSON,
"Writer to the Signet
"Frank. "at Edinburgh,
"Ward." "Scotland."

Anstis has fallen into error relative to the Forfar peerage, which was created Oct. 20, 1661, in favour of Archibald, second Earl of Ormond, to him and his heirs male, the individual who held the earldom when the letter was written. The baron was not of Forfar, but Aston of Forfar, and was created by Charles I., Nov. 28, 1627, in favour of Sir Walter Aston of Tixall, with remainder to his heirs male whatsoever. It is remarkable that upon the failure of heirs male of the body, the barony devolved, about the middle of last century, upon the heir male, who was landless, and who earned a livelihood as a cook. J. M.

MANUSCRIPT NOTICE OF PREACHERS AND THEIR TEXTS IN AN OLD BOOK.

On the fly-leaf opposite the title-page of a copy of Saint Augustine's *Citie of God* (the 2nd edit., London, 1620), I have found the following manuscript account, headed —

"*A list of the Bpps. that Preached when they were Prisoners in ye Tower of London, December* 31st, 1642.

"The Bpp. of Peeterbrow.

"Jan. 9th, 1642. The Text taken out of ye 116th Psalme, 6 verse. 'I was brought low, and hee helped mee.'

"The Bpp. of Norwich.

"Jan. 16th, 1642. The Text taken out of ye 2d Epistle of St. Paul to the Corinthians, ye 4th chapt. the 17th verse. 'For our light affliction, which is but for a moment, worketh for vs a farr more exceeding and eternall weight of Glory.'

".The Bpp. of St. Asaph.

"Jan. 23, 1642. The Text taken out of the 125 psalme the 4th verse. 'Doe good, Lord, vnto those that bee good, and vnto them that are vpright in their hearts.'

"The Bpp. of Bath and Wells.

"Jan. 30th, 1642. The text taken out of the 2d Epistle of St. Paul to the Corinth., the 12th chapter the 8th verse and part of the 9th. 'For this thing I besought the Lord thrice that it might depart from mee, and hee said vnto mee, my Grace is sufficient for thee, for my strength is made perfect in weaknesse.'

"The Bpp. of Herreford.

"Feb. 6th, 1642. The text taken out of the 85 psalme the 9th verse. 'Surely his saluacõn is nigh them that feare him, and that glorie may dwell in our Land.'

"The Bpp. of Eley.

"[illegible]. The text taken out of the 50th psal. the last verse. 'Whoso offereth praise glorifieth mee, and to him that ordereth his conversacõn aright will I shew the Salvacõn of God.'

"The Bpp. of Oxford.

"Feb. 20th, 1642. The text taken out of the I. Epistle of St. Paul to the Corinth., 11 chap. 31 verse. 'For if wee should judge our selues wee should not bee iudged.'

"The Bpp. of Landaff.

"Feb. 27, 1642. The text taken out of the 51 psalme 25 verse. 'Behold I was shapen in Inequitie, and in Sinne did my mother conceiue me."

"The Bpp. of Gloucester.

"March 11th, 1642. The text taken out of the 101 psalme the 1 verse. 'I will sing of mercy and iudgment; vnto thee, o lord, will I singe.'

Arch Bpp. of Yorke.

"Apr. 10th, 1642. The text taken out of the 20tieth chapt. of St. John's Gospell 19th verse. 'Then the same day at evening, being the 1st day of the weeke, when the doores were shutt where the disciples were assembled for feare of the Jews, came Jesus and stood in the midst and said, peace bee vnto you.'"

The dedication, to "William Earle of Pembroke, Lord Chamberlain; Thomas Earle of Arundel; and Philip Earle of Mountgomery," is signed "W. Crashavve." The poet, I presume. Probably this has been remarked before. R. F. S.

Newark.

Minor Notes.

Smoking Tobacco in the East. — The Wahabys, a strict sect of Islam, adhering to the Koran and Sonna, have made a rallying word of "no smoking;" and Burckhardt (*Notes*, ii. 199.) relates, that

"a respectable woman, accused of having smoked the Persian pipe, was placed upon a jackass, with the pipe suspended from her neck, round which was twisted the long flexible tube, or snake: in this state she was paraded through the town."

He states that "the smoking of intoxicating plants is directly against the Koran" (*Notes*, ii. 115.); but it appears from Sale's *Preliminary Discourse on the Koran* (p. 88.), that opium and beng (*hashish*) are not mentioned in the Koran; and tobacco could not, being a modern discovery. The Moslems have, however, a tradition of Mohammed saying, "that in the latter days there should be men who should bear the name of *Moslems*, but should not be really such; and that they should smoke a certain weed, which should be called tobacco." The Wahabys interpret this against the Turks, being hostile to them in the highest degree for their notorious violations of the Prophet's laws. A free exposition of the Koran in the following passage (c. ii. v. 216. p. 25.) may also enforce abstinence from smoking:—

"They will ask thee concerning wine (خمر) [interpreted to comprehend all inebriating liquors] and lots (میسر). Answer, In both there is great sin, and also some things of use unto men: but their sinfulness is greater than their use." (Conf. c. v. p. 93.)

T. J. Buckton.

Lichfield.

Tobacco Smoking. — Of an old building at Constantinople, which was converted into a monument of Sultan Mustafa, Evliya Effendi says —

"This old building is of Greek architecture, and was built before the Prophet's birth. When converted [in the beginning of the 17th century] into a mausoleum, it was a thousand years old. While the windows were being cut in the walls a tobacco-pipe was found among the stones, which smelt even then of smoke; an evident proof of the antiquity of smoking." — *Travels of Evliya Effendi*, translated by Von Hammer, vol. i. part ii. p. 12.

J. P.

Richard Brathwaite. — In Edward Farr's *Select Poetry of the Reign of James I.*, 12mo., Camb., 1847, it is said, at p. xxxii., "Richard Brathwaite was the author of *numerous* dramatic works;" a statement which is not true, and likely to lead to future errors. Brathwaite was a prolific writer, but only two of his publications assume a dramatic form, — *Mercurius Britannicus, or the English Intelligencer*, 1641; and *Regicidium*, 1665. The first is a political satire, never acted, nor calculated for the stage; the second a dull Latin tragi-comedy, full of scholastic learning, but totally devoid of dramatic interest, and forgotten after it had served its turn.

Edward F. Rimbault.

Bp. Cosin's Library, Durham. — As no printed Catalogue of this collection exists, few people are aware of the number of valuable MSS. and printed works that it contains.

Among the MSS. are: —

The Works of Thomas Hoccleve.
Lidgate's Life of the Virgin Mary.
Lidgate's Boetius his Bookes of Philosophicall Comfort.
Lidgate's Destruction of Thebes.
Peregrinatio Joh. Maundevile.
The Goolden Roose. [Who is the author?]
Chaucer's fiue books of Troilus and Chreseide.

Very few of these have, I believe, ever been collated. C. J. R.

Suspended Animation. — "N. & Q." has recorded several instances of suspended animation. I have cut the following from the *Stamford Mercury* of May 14, 1858. If it be true it is worth a Note

in your pages; if a hoax, as I hope and believe, perhaps you have some correspondent who will prove it to be such:

"*Buried Alive.* — A rich manufacturer, named Oppelt, died about 15 years since at Reichenberg, in Austria, and a vault was built in the cemetery for the reception of the body by his widow and children. The widow died about a month ago, and was taken to the same tomb; but when it was opened for that purpose the coffin of her husband was found open and empty, and the skeleton of the deceased discovered in a corner of the vault in a sitting posture. A commission was appointed by the authorities to examine into the affair, when they gave their opinion that M. Oppelt was only in a trance when buried, and that on coming to life he had forced open the coffin."

K. P. D. E.

Byron and Æschylus. — It is perhaps not generally known that the celebrated passage in *English Bards and Scotch Reviewers*, commencing —

"So the struck eagle, stretched upon the plain"—

is probably a plagiarism, pure and simple, from Æschylus. The passage of Æschylus, apparently imitated by Byron, is numbered 123. in Dindorf's edition of the *Fragments*, and is as follows: —

"Ὡς δ' ἐστὶ μύθων τῶν Λιβυστικῶν λόγος·
Πληγέντ' ἀτράκτῳ τοξικῷ τὸν αἰετὸν
Εἰπεῖν ἰδόντα μηχανὴν πτερώματος,
Τάδ' οὐχ ὑπ' ἄλλων ἀλλὰ τοῖς αὐτῶν πτεροῖς
Ἁλισκόμεσθα."

As Byron was scrupulously candid in acknowledging his obligations to the Greek and Latin Classics, this imitation, if it were such, must have been left by accident unacknowledged. Possibly, however, it is a remarkable coincidence of ideas. But as we know that Byron had a great admiration for Æschylus, the probability is that he had read the fragment and forgotten having read it.

J. R.

Minor Queries.

Poet quoted by Izaak Walton. — In the *Complete Angler*, part i. ch. ii., Walton says, —

"I know what the poet says, which is worthy to be noted by all parents and people of civility:

'Many a one
Owes to his country his religion:
And in another, would as strongly grow,
Had but his nurse or mother taught him so.'"

Who is the poet? These lines were imitated by Dryden, as quoted in "N. & Q.," 1st S. xii. 19.

J. Y.

George Barnwell. — Can any of your readers solve the discrepancies which confuse the old story of George Barnwell? The unhappy youth is said to have figured in the criminal annals of the time of Queen Elizabeth; but I have never met with any authenticated notice of his trial and condemnation. Lillo's tragedy makes the scene of the uncle's murder to lie within a short distance of town, and tradition places it in the grounds formerly belonging to Dr. Lettsom, and now those of the Grammar School at Camberwell. Maurice, the historian of *Hindostan*, admits this recognition into his poem of *Camberwell Grove*; and the song-writer and pantomime-concoctor of later years follow in the same wake. The ballad, however (in Percy's *Collection*), tells us that the ungrateful and barbarous deed was done at (or near) Ludlow in Shropshire. The *Guide-Book* of that locality notices the circumstance as traditional there; and the very barn and homestead, a short distance on the left before entering Ludlow from the Hereford road, are still pointed out as the ancient residence of the victim. Lillo's drama shows us the culprit, in companionship with his heartless seducer, led from a London prison to the scaffold; and some few years since an old parochial document was said to have come to light, showing that George Barnwell had been the last criminal hanged at "St. Martin's in the Fields," before the Middlesex executions were, more generally than before, ordered at Tyburn; yet the ballad, of much older date than the play, says that Barnwell was not gibbeted here, but sent "beyond seas;" where he subsequently suffered capital punishment for some fresh crime.

Edward F. Rimbault.

Naming of Roman Women. — It is well known to all students of Roman antiquities that during the time when a Roman citizen bore at least three names, the prænomen, the gentile name, and the family name, his daughters received no prænomen, and did not inherit the family name, but each took the gentile name with a feminine termination. For instance, each of the daughters of Marcus Fabius Ambustus would be called Fabia; each of the daughters of Publius Cornelius Scipio would be called Cornelia; each of the daughters of Caius Julius Cæsar would be called Julia; each of the daughters of Marcus Tullius Cicero would be called Tullia. In order to distinguish them, they were designated either Prima, Secunda, Tertia, and so on; or, if there were only two, Major and Minor (*Livy*, vi. 34.). A Claudia Quinta, the fifth daughter of P. Claudius Pulcher, is celebrated in connexion with the transportation of the Idæan Mother to Rome (Livy, xxix. 14.; Ovid, *Fast.* iv. 305.).

Mr. C. Merivale, in the fifth volume of his *History of the Romans under the Empire*, p. 11., traces this custom to the horrid practice of exposure and infanticide, which was prevalent in antiquity. "The fact (he adds) that women bore, at least in later times, no distinctive prænomen is terribly significant. It seems to show how few daughters in a family were reared."

Is it apparent that the absence of a prænomen is connected with the small number of daughters in a family? The custom of distinguishing them by numerals provided for any extent, as in the

case of Claudia Quinta mentioned above. Besides, the Roman usage denied to daughters the assumption of the family name as well as the prænomen; and this could have had no connexion with the paucity of daughters. Some other reason than that assigned by Mr. Merivale must be found for this singular custom. L.

The Hereford Missal.—A paragraph has been "going the round of the papers," giving an account of Mr. Maskell's discovery of an *unique* copy of the Hereford Missal, which appears to have been purchased for the British Museum at the high price of 300*l.* When the paragraph first met my eye, I recollected that I had myself used *one* copy of the Hereford Missal in the Bodleian. I also had an impression that the Bodleian contained a *second* copy; and that a *third* copy was known to exist in some other library.

I have since ascertained that, so far as the *Bodleian* is concerned, my memory was correct,—that library containing *two* copies, viz.:—

1. One on *paper*, wanting the title-page and part of the syllabus, but *then* perfect to the end.

2. A beautiful copy on *vellum*, with a splendid title-page in black and red; but unfortunately *minus* a three-inch-square woodcut on the very last leaf; which woodcut has carried away with it a portion of a dozen lines in the centre of the last page. Of this, however, a fac-simile might easily be made from the last leaf of the *paper* copy, both being of the *same* (the *only?*) edition.

Upon this note I should be glad to put the following Queries:—

1. *Wherein* is Mr. Maskell's prize *unique?* Is it as being a *perfect* copy?

2. What library contains the *third* copy known to exist, before Mr. Maskell made his discovery?

3. Is that third copy *perfect?* J. SANSOM.

Bibliographical Queries.—The names of the authors of the following are desired:—

1. "Histoire de la Revolution d'Irlande, arrivée sous Guillaume III. Amsterdam, 1692."

2. "A Long History of a Short Session of a certain Parliament in a certain Kingdom. 1714." [Dr. Delany?]

3. "The Book of James; with an Hymn of Thanksgiving. 1748."

ABHBA.

"*A Dreamland Bishop.*"—I have just seen, in a lady's album, a pretty little poem of forty-four stanzas bearing the above title, and commencing as follows:—

> "A lay, a lay, good countrymen,
> A lay of Dreamland shore,
> Of visions bright, of scenes of light
> Unheard, unknown before."

The copy is without any author's name; but it is certain the writer, whoever he may have been, must have had in his mind's eye the yet sweeter "Dreamland" of Coxe's *Christian Ballads*, which it much resembles in rhythm and purpose. Is the author's name known? T. HUGHES.

Chester.

Wanley's "Scintillulæ Sacræ."—I am desirous to dispose of a MS. entitled "Scintillulæ Sacræ." It contains about fifty-eight sonnets, and two short pieces of about 350 lines each, dated Dec. 1667. The author, "Nathaniel Wanley." Is this MS. known? E. D. FORRESTER.

"*Irish Court Registry.*"—How many volumes of the *Irish Court Registry and City and County Calendar* were published? The one for the year 1797 (the fourth published, but the only volume I have seen,) appears to have been very carefully compiled; and is superior, I think, to Watson's *Almanack*, containing a considerable amount of useful and interesting information:—

"Amongst the novel matter of this year," as the proprietors inform the public, "that which excites the admiration of the country claimed also a record with us: we have, therefore, given a correct List of all the Officers of the Volunteer Yeoman Cavalry and Infantry in Ireland, to perpetuate a knowledge of those distinguished leaders of the national strength, spirit, and patriotism."

ABHBA.

Caste.—What is the Sanscrit or Hindi for this word? said to be of Portuguese origin, *casta*, a breed. Is it not more probably Arabic, *kaza*, a tribe, *kadza*, a house? The word does not occur in Richardson. Perhaps he hardly considers it naturalised. EDEN WARWICK.

Jews in Cornwall.—Can any of your numerous readers give me any reliable information relative to the presence of Jews in Cornwall under the Roman sway? I know that many legends exist even to the present day among the miners, that the Hebrews worked the Cornish mines for their Roman masters, and that they gave names to several towns and villages in that corner of our island. Marazion (a view of Zion) Hill retains the second appellation of Jews' market. JUDÆUS.

German Engraving.—There is a German engraving, probably more than one, of the sea and ships. Each carries a huge bell before the foremast, which the sailors are ringing for dear life; as it is the only way to keep off some hideous monsters of fish, with mouths large enough to swallow up a small vessel. Who was the engraver? G. R. L.

Walden Family.—In what county did individuals of the Walden family reside about the reign of James II.? Z.

Earwigs in Gardens.—If it would not be a Query out of place in "N. & Q.," I should be glad with many others of your readers to be informed if there be any recipe or preparation known for

the destruction of these insects in gardens, so that when placed on a flower-bed, the attraction would be greater than that of the plants, and by eating it they would be destroyed? or whether, by application to the plants without injuring them, such preparation might preserve them from the nightly attacks of these little animals?

I have asked the question of various gardeners, and of editors of publications devoted to horticulture, but can get no satisfactory reply: they seem to rely solely upon the old-fashioned plan of an inverted flower-pot; but this mode disposes of a tithe only of the swarms which are now infesting my verbenas and calceolarias, &c., which are sometimes at night quite black with earwigs, destroying in a few hours a valuable plant. In my difficulty I apply to "N. & Q.," hoping and believing some of its scientific readers may be able to suggest a simple but "infallible remedy."

BRISTOLIENSIS.

Wild Garlic.—Mrs. DALY would feel greatly obliged to the editor of "N. & Q." to ascertain for her, through his journal, if it is possible to destroy wild garlic by any chemical preparation, or any method that would not be so expensive as grubbing it up. Adjoining the house and pleasure grounds of Gatcombe is a rookery of great extent, and with very handsome trees, but the whole is so overrun with wild garlic that the smell is quite sickening; the difficulty consists in destroying the garlic without injury or risk of injury to the trees. But Mrs. Daly imagines that something may be used to kill the garlic, but not sufficiently powerful to injure the roots of the trees.

Gatcombe Park, Isle of Wight.

Wanton Family.—What was the Christian name of Valentine Wanton's eldest son, who was killed at Marston Moor in 1644? Sir H. Ellis (*Letters*, 1st Ser. iii. 299.), says it was probably Valentine, but he was buried July 19, 1646, at Great Staughton, where Colonel Wanton resided. Valentine Wanton succeeded to the estates of Sir George Wanton, who ob. s. p. m. in 1606. In what degree was he related to Sir George?

JOSEPH RIX.

St. Neot's.

Quotation Wanted.—

"Man loves but to possess — and if unblest,
His sickly fancy languishes, expires,
But woman clasps Chimera to her breast,
Small aliment her purer flame requires.
She, like the young Cameleon, lives on air,
Content no grosser sustenance to gain:
A glove, a ring, perchance a lock of hair,
Is all she asks to recompense her pain."

W. F. P.

Copying Ferns.—What other process is there for copying ferns, &c., besides the bichromate of potass process? TOM FERN.

Minor Queries with Answers.

"*Potwallopers.*"—Query, derivation? FUIT.

[In the *Gent. Mag.*, June, 1852, p. 387., is a very interesting article on this subject by Mr. John Gough Nichols. The paper is well worth an attentive perusal, though too long for insertion in "N. & Q." The learned writer notices at least three distinct meanings of the verb *to wallop*: first, *to gallop*; secondly, *to drub*; thirdly, *to boil*. This last meaning has been generally received and recognised in explanation of the familiar term *potwallopers*. *To boil* is in Sa. *wealan*, and in Ger. *wallen*; *to boil up*, Ger. *aufwallen*, old Du. *opwallen*. We here, it has been supposed, transfer the particle from the beginning of the word to the end, as we do in many other instances; so that *op-wallen* becomes *wallen-op* (to boil up) or *wallop*. Mr. Nichols is disposed to question this derivation; giving it at the same time as his opinion that the original term was not *pot-walloper*, but *pot-waller* or *pot-wealer*, which, however, comes to the same thing. Yet on behalf of the word *potwalloper*, it may be permitted to urge an independent plea. Potwallopers were not only those recognised constituents who had in some places acquired the right of suffrage by keeping house and boiling a pot, *i. e.* maintaining themselves without charitable or parochial aid. The term also included "every poor wretch" who belonged to the parish, and was "*caused* to boil a pot" in order to qualify him as a voter; and this was sometimes done by erecting a thing like a chimney in a field or in the street, where they kindled a fire, on which they boiled a pot! This, it is clear, was something very like manufacturing fictitious votes, and voting in a fictitious character. Now, in old German law-Latin, walapaus (*walapa*, walpoz, ewalaput) was a *counterfeit*; strictly speaking, one who for fraudulent purposes *assumed a disguise*. "Walapaus est, qui se *furtim* vestimentum alium induerit, aut sibi caput latrocinandi animo, aut faciem *transfiguravit*." The *pot-walloper*, then, may have been originally the *pot-walăpa* (pot-counterfeit); and *pot-walapa* may have gradually passed into our vernacular *pot-walloper* (pot-boiler). The derivation of *walapa*, *walapaus*, &c. has been supposed by some to be *wala* (caput), and *panken* (?), or *pautzen* (ornare); by others, *wala* (extraneus), and *paida* (Goth. tunica). Du Cange, edit. Henschel, on Walapaus. "The Langobardi apply the term *walapauz* (otherwise *qualapauz*, *walapaoz*) to any one who disguises his face and dresses as a thief for the purpose of stealing, as robbers in the present day put on masks and blacken their countenance." Grimm, *Deutsche Rechts Alterthümer*, p. 635. note.]

"*Angliæ Notitiæ*" *and the Chamberlaynes.*—The above work, commenced by the Rev. Edward Chamberlayne, D.D., about the year 1669, and continued successively (under the title of *Magnæ Britanniæ Notitiæ* from the Union in 1707) by his son John to 1755, is in great esteem as a book of reference, and I should be obliged to any correspondent of "N. & Q." to inform me if these persons were of the ancient family of the Chamberlaynes of Maugresbury, in the parish of Stow on the Wold, Gloucestershire. S. S. S.

[The Chamberlayne family derive their descent from the Counts, or at least Barons, of Tanquerville, in Normandy. John, Count of Tanquerville, being made chamberlain to the King of England about five hundred years ago, his descendants thence took the name of Chamberlayne. They branched out into the several houses of Sherborne-Castle in Oxfordshire, now extinct,

and of Prestbury, Maugerbury, and Oddington, in Gloucestershire. From the latter branch was descended Dr. Edward Chamberlayne, who was born at Oddington, Dec. 13, 1616, and buried in Chelsea churchyard on May 27, 1703, where a monument is erected to his memory on the left side of the great western window. From the inscription we learn that the Doctor "was so studious of doing good to all men, and especially to posterity, that he ordered some of his books covered with wax to be buried with him, which may be of use in times to come." Cf. Wood's *Athenæ* and *Fasti*; Faulkner's *Chelsea*; and Chamberlayne's *State of England*, part i. book iii. chap. iii.]

Stockbrokers. — When do we find the first mention of stockbrokers? G. R. L.

[Stock-jobbing or broking was contemporaneous with the creation of our national debt, in the reign of William III., 1695, and gave rise to that class of money-dealers who have the exclusive *entrée* to the Royal Exchange. Mr. Francis, in his *Chronicles and Characters of the Stock Exchange*, 1855, writes at p. 23., "A new impulse had been given to trade, and the nation was beginning to feel the effect of the revolution. William had already tried his power in the creation of a national debt: jobbing in the English funds and East India stock succeeded; and the Royal Exchange became — what the Stock Exchange has been since 1700 — the rendezvous of those who, having money, hoped to increase it, and of that yet more numerous and pretending class, who, having none themselves, try to gain it from those who have."]

Minton's Encaustic Tiles. — The chancel of my church has recently been laid with a very handsome pavement formed of these. But its beauty is much impaired by an efflorescence of a saline nature, which covers the surface more especially of the black tiles. By the direction of the lamented manufacturer we applied soft soap twice a week, but without success. Can any reader of "N. & Q." inform me what is the cause, and what the remedy (more especially I want an answer to this latter part of the Query) for this eyesore?

E. G. R.

[A friend to whom we have shown the above article attributes the efflorescence on the surface of the tiles to the *decomposing* matter upon which they have been unluckily laid. He fears E. G. R.'s only remedy is in relaying them on a concrete at least three or four inches in depth. This concrete should be composed of lime, tar, and gravel, in equal proportions.]

Greenwich Palace. — Where can I find a picture of old Greenwich Palace, in the time of Henry VIII.? W. C. S.

[The old Palace of Greenwich was engraved by Basire in 1767, by order of the Society of Antiquaries, from a drawing in the possession of Dr. Ducarel. See also *Vitruvius Britannicus*, vol. i. pp. 14, 15., for a Plan and Elevation of the King's House at Greenwich.]

Edge-Bone of Beef. — Can you inform me the derivation or proper name for the above? I cannot find it in any Dictionary; but in an old cookery-book find it mentioned as *haunch-bone*. Is this correct? BUTCHER.

[See Wright's *Provincial Dictionary*: "AITCH-BONE, The edge-bone, *os innominatum*. Var. dial."]

Replies.

THE JEWS IN BRUSSELS AND THE MIRACULOUS HOSTS.

(2nd S. v. 294. 406.)

In reply to H. A., I enclose the following statement on the history of the "Très Saint Sacrament de Miracle": —

"A Jew called Jonathos, living at Enghien, in the province of Hainaut, thought that there was something wanting to his happiness so long as he could not give vent to his hatred towards the Christians. He therefore tried to engage Jean de Louvain, an apostate from Judaism, to steal some hosts, promising him sixty moutons d'or (about 40*l.*) for committing the sacrilege. Jean, tempted by the money, agreed to undertake it, but not seeing any possibility of carrying out his object in Enghien, went to Brussels, and on the day of St. Bavon entered St. Catherine's Church, and took one large consecrated host and fifteen small ones. He returned with his theft to Enghien, and delivered it into the hands of Jonathos. Shortly after this, Jonathos was found dead in his garden, and his wife, terrified on account of this sudden death, could rest no longer in Enghien, and set out for Brussels. She took the hosts with her, thinking that by doing so she would be better received; nor was she disappointed. The Jews of Brussels welcomed her in a most hearty manner, and consulted immediately in what way they could enjoy themselves with these objects of Christian worship. They agreed, as did their ancestors before them, to insult Him whom they attached in former times to the cross. On Good Friday, April 10, 1369, they assembled in their synagogue, arranged the consecrated wafers on the table, and uttered the greatest blasphemies against those adorable objects. God, present in the bread, suffered their abominable doings. Yet, not satisfied with blaspheming, they took knives and poniards, and pierced them through. But they shrank back thunderstruck, seeing streams of blood gushing from the consecrated bread, and, dreading the consequences of this sacrilege, they resolved to get rid of the hosts. They engaged a Jewess named Catherine, who had embraced Christianity, and told her what had happened, begging her to take charge of the hosts, and to hide them somewhere so that the Christians might not discover them. Catherine trembled at this proposal, but the promises of reward being great, she agreed to take charge of them. Nevertheless, she had remorse, and instead of hiding them, went to the curé of the parish of Notre Dame, and related to him the whole affair. This worthy priest, very much astonished at this extraordinary miracle, called on the Vicar of St. Gudule, and the curé of St. Nicholas. They agreed that Catherine ought to bring the bleeding hosts to them in order to be deposited in the Church of Notre Dame. After this they addressed themselves to the vicar of the Bishop of Cambray, who at once assembled the whole Chapter, before whom Catherine repeated once more what had happened. She was put into prison, and the Duke and Duchess of Brabant having heard of this affair, gave orders to arrest all the Jews who were found in Brussels and Louvain. Proceedings were commenced against them; they were confronted with Catherine; but they denied all. Nor could the most severe tortures extract anything from them. The judges were very much embarrassed. At once there appeared a baptized Jew before them, who had taken part in the crime and thought, when confessing it, he would escape without punishment. Confronted with the other Jews, it was impossible to gainsay what he asserted, and they all avowed their culpability.

"They were condemned and burned alive on the 22nd May, 1370. Thus runs the story of the miracle, which, like all the others of the Middle Ages, ends in the slaughter and spoliation of the Jews."

A full account may be seen in *Computatio Godefridi de Turri Receptoris Brabantia*, anno 1369—70; *Archives de la Cour des Comptes aux Archives du Royaume*; C. Desmet, *Histoire de la Réligion Catholique en Brabant*, p. 137.

JULIUS KESSLER, late Missionary to the Jews in Belgium.

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H. A. will find an account of this extraordinary legend in Staphylus and Stapleton's attack upon the English Bibles published in the reign of Edward VI. and Elizabeth, entitled *The Apologie*, small 4to., 1565, folio 60, rev. In proof of the real presence: —

"The stories of the Iewes may testifie clerely this matter, which happened in diuers places, as at Passau, Breslau, Regenspurg, and Tekendorph in Bauaria in the yeare of our Lorde 1337, and afterward at Berlin in the Marchise of Brandeburg in the yere 1512. And now lately in Pole in the dyocese of the Archebishop of Gnesna, 1556. In all whiche places it hathe ben seen, that out of the Hoste of our Lordes body, foined in with daggers by the Iewes, bloud hath gushed out."*

All which may be as true as another assertion on folio 69. of the same volume, that Luther and Melancthon allowed each of their followers to have *two wives* — one step towards our modern Mormonism.

GEORGE OFFOR.

Your correspondent H. A. will find, in Wouters & Hennes's *Histoire de la Ville de Bruxelles* (vol. i. p. 130.), the various versions, ably condensed, of the sacrilege of the Host in the church of St. Gudule.

HENRY D'AVENEY.

The Great Historical, Geographical, and Poetical Dictionary, refers to "Bosquet in vitâ, Bened. XII., Sponde, A.C. 1331," as authority for the following: —

"Armleder, a Captain that headed a great number of Peasants in *Germany*, who Massacred all the *Jews* they could meet with, because a *Jew* ran a Penknife into a Consecrated Host. After they had Plunder'd and Banish'd the *Jews*, they fell upon the Christians, until the Emperor *Lewis* of *Bavaria* caus'd their Leader to be seiz'd and put to death; this happen'd in 1338."

R. W.

AMERICA DISCOVERED IN THE ELEVENTH CENTURY.

(2nd S. v. 314.)

The colonisation of Greenland in the tenth, and the discovery of America in the eleventh centuries, by the Icelanders and Norwegians, are to be received as pieces of history well attested. I would refer to the *Antiquitates Americanæ*, published by the Society of Northern Antiquaries at Copenhagen, of which an abstract is to be found in the *Journal of the Royal Geographical Society*, (vol. viii. p. 114.); Humboldt's *Cosmos, VI. Epoch, Oceanic Discoveries*, and notes referred to, Sabine's translation (vol. ii. p. 230.); and a supplementary chapter on the colonisation of Greenland and discovery of the American continent by the Scandinavians, is given in Blackwell's edition of the translation of Mallet's *Northern Antiquities*. When reading Mr. Laing's translation of Snorro Sturleson's *Heimskringla*, I had remarked in the translator's Preliminary Dissertation (vol. i. p. 159.) a notice of Columbus being in Iceland in 1477, and the likelihood of his becoming acquainted there with the Norwegian discovery of Vinland in North America five centuries before. The discovery of America was made in 1492, Mr. Laing, as noted by me, states in substance. From *Memoirs of Columbus* by his son Fernando, it appears that in February, 1477, Columbus visited Tyle (Thule) in Friesland, an island as large as England, with which the English, especially those of Bristol, drive a great trade. It is a curious circumstance that he mentions. He came to the island without meeting any ice, and the sea was not frozen. And in an authentic document of March in the same year 1477, it is mentioned, as a kind of testimony of which the document is the protocol, when there was no snow whatever upon the ground at the date it was executed, a rare circumstance by which it would be held in remembrance.

In 1477, Magnus Eyolfson was bishop of Skalhot; he had been abbot of the monastery of Helgafel, where the old accounts concerning Vinland and Greenland were, it is supposed, originally written and preserved; other discoverers were people from that neighbourhood. Columbus came in spring to the south end of Iceland, where Whalefiurd was the usual harbour; and it is known that Bishop Magnus, in the spring of that year, was on a visitation in this part of his See; and it is to be presumed Columbus must have met and conversed with him.

W. H. Z.

The first supplementary chapter in Blackwell's edition of Mallet's *Northern Antiquities*, by Bishop Percy (Bohn's *Antiq. Library*), is especially devoted to the investigation of this subject. See also the sketch given in Lord Ellesmere's *Guide to Northern Archæology*, of the contents of the *Antiquitates Americanæ, sive Scriptores Septentrionales Rerum Ante-Columbianarum in America*, a work published by the Royal Society of Northern Antiquaries, and which, I have no doubt, may be found upon the shelves of the British Museum.

WM. MATTHEWS.

* It is very singular that, as this book was printed at Antwerp and privileged at Brussels, no mention is made in Brussels or Paris of this miracle.

LIGHTING WITH GAS.

(2nd S. v. 111.)

The following notes may possibly be worth adding to those already given: —

"The town of Sydney was for the first time lighted up with gas on May 25th, 1841, it being the first city in Australia, or in fact in the Asiatic world, to which this important invention has been applied."

In France: —

"The mode of adapting gas to the lighting of streets and houses was discovered by a Frenchman, an Engineer, named Lebon. In 1799, he conceived the idea of adapting the carburetted hydrogen disengaged from coal in the metal retorts used to calcine it by M. de Limbourg, to a useful purpose, and realised it in the same year at Paris by exhibiting the interior of his house and garden illuminated by it issuing from a large reservoir. He set up one of his apparatus, which he called Thermo-lamps, at the Theatre de Loervois. It was the same apparatus as now employed; the only difference being, that Lebon obtained his gas by the calcination of *wood*, we from *coal*."

The following, in connexion with the editorial reply to ABHBA, will be interesting; it occurs in Jerdan's *Autobiography*, ii. 32.: —

"Among the most attractive sights [at the peace Jubilee] were the mimic Fleet on the Serpentine River, and the Chinese Bridge and Pagoda on the Canal in St. James's park. My friend David Pollock, who was about the earliest efficient promoter of the introduction of gas from the invention of Mr. Winsor, — the first successful Experimentalist with it in his own dwelling, — and for 30 years Governor of the Chartered Gas Light and Coke Co., was so concerned in the application that he hastened to London from the Circuit to be present at the lighting of the bridge and pagoda with this new flame. Mortifying to relate, it will be remembered that the bridge caught fire; the gas was put out happily without explosion, and every part thrown into smouldering darkness. The much-grieved Governor hurried back in a chaise to the Country; and on appearing in Court next morning, very cast down, one of his confrères wrote as follows: —

"'When all the Park was into darkness cast,
The mob lost nothing—Pollock looked aghast,' (agast).

"On another occasion, on his asking a friend (Dr. Masham, the present [1856-7] Warden of Merton College, Oxford, I believe), to take some shares in the Chartered Gas Co., then in its infancy, he wrote in answer: —

"'Believe me, Dear Pollock, I am not such an ass,
As to think that Gaza's the Latin for Gas.'

"On another occasion, either the late Mr. Baron Bolland, or the late J. Adolphus, wrote: —

"'Little David of old with a sling and a stone,
Slew Goliath the Giant, alas!
If on our little David this task had been thrown,
He'd have poisoned the giant with gas.'"

The Haymarket was the last of the London theatres into which gas was introduced, in consequence of some absurd prejudice of the proprietor of the theatre, the late Mrs. Morris, who bound the lessee to adhere to the old-fashioned mode of lighting with oil. The change took place on April 15, 1853, whilst the theatre was under the management of Mr. B. Webster. R. W. HACKWOOD.

STONEHENGE A BURIAL-PLACE.

(2nd S. v. 395.)

Whatever may be the opinion of our antiquaries, mediæval chroniclers confirm the tradition of the Welsh, that Stonehenge was formerly used by the Britons as a place of sepulture for their kings and priests. Those last-mentioned worthies, "after life's fitful fever," were buried, like their Egyptian prototypes, within the most sacred precincts of the kingdom, and with no small pomp and ceremony. Of the obsequies of Aurelius Ambrocius, old Hardyng thus sings: —

"Within the Giantes Caroll, that so then hight,
The Stone Hengles, that nowe so named bene,
Where prelates and dukes, erles and lordes of might,
His sepulture to worship there were sene.
Thus this worthy kyng was buryed by dene,
That reygned had that tyme but thirten yere,
When he was dedde and laide so on bere."

Ambrocius was of the royal line of Cornwall, and king of Wilts and part of Hants, where the place of his residence (Urbs Ambrosci) is still indicated by the little town of Ambresbury or Amesbury, in the first-named county. He fell towards the close of the fifth century in defending his states against the attacks of the Saxon chief Cerdic, and was buried as described by Hardyng. The old chronicler inclines to the opinion of his fraternity, that Ambrocius was the contriver of Stonehenge; which was erected at the instigation of Merlyn as a sepulchral monument for the British chiefs slain by Hengist!

The same rude poet likewise alludes to the interment of Uthyr Pendragon: —

"This Constantine set all his londe in peace,
And reygned well foure yere in great noblesse,
And dyed then, buryed at Caroll ne lesse,
Besyde Vterpendragon full expresse,
Arthures fader, of great worthynesse;
Whiche called is the Stone Hengles certayne,
Besyde Salysbury vpon the playne."

According to Rowlands, Uthyr Pendragon was the third son of Constantine, who was son of Solomon, king of Armorica (Brittany). He died A.D. 516, and was buried as above related.

I think there must be a mistake in the name of the third king mentioned by MR. PHILLIPS, as included in the inscription on the walls of the Hotel de Ville at Constance. Instead of Constaunce, it should have been *Constantine* (ap Cadwr), identical with the first-named in the above lines. Geoffrey of Monmouth dignifies him with the title of *King of Britain*; but most probably his sovereignty did not extend beyond the limits of Cornwall, which was conferred upon him by his kinsman Arthur. It is certain that he reigned only "foure yere;" but whether, as Cressy affirms, he then resigned his crown and assumed the cowl, or whether, as the poet has it, he "dyed then," I am unable to determine. Borlase, however, dates his

conversion from the year 583, and Ussher his death in 590. β.

The following extracts are from Geoffrey of Monmouth's *British History* (Bohn's ed. 1848):

"He (Uther Pendragon) had been informed of the king's (Aurelius') sad fate, and of his burial by the bishops of the country, near the convent of Ambrius, within the Giant's Dance, which in his lifetime he had commanded to be made."—Book VIII. chap. xvi. p. 221.

"As soon as the king's (Uther's) death was divulged, the bishops and clergy of the kingdom assembled, and carried his body to the convent of Ambrius, where they buried it with regal solemnity, close by Aurelius Ambrosius, within the Giant's Dance."—Book VIII. chap. xxiv. p. 229.

The whole account of the miraculous removal of the Giant's Dance from Mount Killaraus in Ireland to Stonehenge may be found in Book VIII. chaps. x.—xii. RESUPINUS.

VERSES ON THE EUCHARISTIC BREAD.

(2nd S. v. 438.)

Besides the four poetic lines on the question of the Real Presence, attributed to Queen Elizabeth, and printed as above, there is another much longer piece on the same subject, upon the authorship of which I find great difficulty. It expounds at length the Protestant doctrines on the subject, as held by the Church of England; consisting of eighteen quatrains, or seventy-two short lines, in the ballad measure; and will be found in Foxe's *Actes and Monuments*, in Walpole's *Royal and Noble Authors* (edit. Park), i. 63., and in Ellis's *Specimens of English Poetry*, ii. 116. Foxe has introduced the verses with this heading:—"The Instruction of King Edward the sixt, given to Sir Anthony Seyntleger, Knight of his privie chamber, being of a corrupt judgement of the Eucharist."

And they are followed by the following paragraphs:—

"¶ This young Prince became a perfect schoole-maister unto old erroneous men, so as no Divine could amend him, and therefore this piece is worthy of perpetuall memory to his immortall fame and glory.

"¶ When Queene Mary came to her raigne, a friend of Maister Sentleger's charged him with this his Pamphlet. 'Well,' quoth he, 'content your selfe; I perceive that a man may have too much of God's blessing.' And even heere Peter began to deny Christ, such is men's frailtie.

"By W. M. as it is supposed."

Upon these statements Walpole and Ellis accepted the verses as the composition of King Edward VI.; but while such seems to be plainly implied by the first paragraph, in the second it is called Sir Anthony St. Leger's "pamphlet." Upon this evidence I was inclined to conclude that the verses were written by the King, and printed in the form of a pamphlet by Sir Anthony St. Leger; but still I am not sure that the word "pamphlet" necessarily implies a printed form.

There is, however, a passage in Campion's *Historie of Ireland*, which not only positively states that Sir Anthony St. Leger wrote the verses himself, but goes so far as to assert that the knight lost his place as Lord Deputy of Ireland in consequence of having written them. I beg to lay this before the reader's criticism:—

"Queene Mary, established in her crowne, committed her government [of Ireland] once more to Saintleger, whom sundry noblemen pelted and lifted at, till they shouldered him quite out of all credit. He, to be counted forward and plyable to the taste of King Edward the sixt his raigne, rimed against the Reall Presence for his pastime, and let the papers fall where courtiers might light thereon, who greatly magnified the pith and conveyance of that noble sonnet. But the original of his own handwriting had the same formerly (though contrary to his own judgement) wandering in so many hands, that his adversary caught and tripped it in his way: the spot whereof he could never wipe out. Thus was he removed, a discreete gentleman, very studious of the state of Ireland, enriched, stout enough, without gall." (Campion's *Historie of Ireland*, edit. 1809, p. 184.)

I should be very glad to have the opinion of the judicious correspondents of "N. & Q." with regard to these contradictory statements. I know of no other verses attributed to Edward VI. Are there any attributed to Sir Anthony St. Leger? And what is the meaning of the last line in the extract from Foxe, and who is likely to be designated by the initials "W. M."? Any suggestions tending to solve these doubts will much oblige

THE EDITOR OF "THE LITERARY REMAINS OF KING EDWARD THE SIXTH."

BACON'S ESSAYS.

(2nd S. v. 251. 380. 420., &c.)

As a general rule it would be inexcusable for a man to write to "N. & Q." on any subject without first exhausting the dictionaries and ordinary books of reference: but when I wrote my third paper on Bacon without any helps of the kind, instead of waiting till I could procure them, I did so purposely, in order to strengthen my argument, and show experimentally that there are many verbal difficulties in the *Essays* requiring elucidation, which, strange to say, have been hitherto passed over. Immediately after the paper was printed, I wrote for and obtained the reply inserted this week at p. 421., but the Editor by some oversight kept it back until now, and omitted a P.S. on the passage in Virgil, which, once more, I beg he will insert as it stands. In an edition now before me, *Notis ex editione Heyniana excerptis Illustrata. Oxonii, impensis J. Vincent.* 1830, I find this note:—

"*Hic tantum*: e Theocr. ix. 12. 18. et 19. 20. *Numerum*

Lupus: numerus eum non deterret. Ita nec torrens curat ripas quin imbribus auctus exundet; nec ad locum curat frigus pastor."

I observe two misprints in the reply p. 421., col. ii. l. 31., "Lurcer" for *Lurcor*; "nithered" for *withered*, l. 54.

Your correspondent who writes under the name of David Gam has rendered signal service by his valuable Note. I was aware of the importance of the Latin version of the *Essays*, as may be seen at p. 277., but I certainly omitted to give it due prominence in my Note; however, your correspondent has given me cause not to regret the omission. I had begun to despair of seeing anything like a satisfactory reply. I trust the subject will be followed up, as many of my Queries remain yet unanswered. Eirionnach.

May 22, 1858.

P.S. As the Editor informs me that he does not remember to have received and cannot find the P.S. above alluded to, I send another.

"Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas."
Ecl. vii. 51.

That is, "Here we no more care for any amount of cold north winds, than a Wolf cares for [a] number [of sheep], or a torrent cares for its banks." In other words, "We are not *deterred* by any amount of cold, nor is the course of our life *confined* by it, nor are we *restrained from* our employments and pleasures.' In this comparison, observe that *frigora* is in the plural, which makes the meaning of *numerum* yet more distinct. A single Wolf opposed to a *number* of sheep, is a proverbial antithesis which is very suitably applied in the above comparison: But to represent the Wolf as an anti-Pythagorean, who cares not for the charms of Number, is, to say the least, very unusual, and, in the above passage, is simply absurd. What can be more strained and unnatural than to say, — "The Shepherds care no more for the cold north winds, than the Wolf cares about deranging the Shepherd's reckoning of his sheep?" We are not to expect a simile to go on all fours, but this has only one leg to stand on, and that a very lame leg, viz. the vague phrase *don't care*, for there is actually no other parallelism. Even if Heyne himself be against me, I have no hesitation in characterising this most strained and harsh interpretation as a strange blunder.

Lord Bacon takes the obvious and common-sense view of the passage, translates or paraphrases it most clearly, and applies it yet more happily than Virgil himself did. However, Mr. Singer not only appends the erroneous interpretation, but contrives to identify it with Bacon's, which is exactly contradictory! — "I will confess that a mere reference to Virgil's *Eclogue* would have sufficed, *but I have only explained the sense Bacon gives to the passage in other words, however superfluous.*"—P. 239. Eirionnach.

May 31.

Andrews' (A.) and Smith's (S.) Latin Dictionaries.

(1st S. iv. 199.; xi. 546.)

Both of these are first-rate Lexicons, vastly superior to their predecessors, Ainsworth's, Riddle's, and for general use even to the unwieldy Facciolati's; and so far have justified the opinions expressed in "N. & Q.," and many other magazines; S. being on the whole preferable for English readers to A. But for the merits and demerits of each, the editors, it would seem from their own prefaces, are barely responsible. It is difficult to understand what share Dr. A. took in his own Lexicon, and yet, in spite of such numerous and learned coadjutors and correctors, many references, it appears, are very loosely given; quotations often mutilated so as to be unintelligible; false vowel quantities inserted by the dozen; works quoted or referred to which are not in general use, at least in this country; many meanings incorrectly rendered from the German; and the English disfigured by numerous Americanisms. Most of these charges are substantiated by Dr. S., who ungenerously attempts to destroy the character of a work on which, it is plain, if he had not acknowledged it, he has mainly depended, and the very faults of which he has in many cases copied. This is proved in a Review I have only just met with (*Westminster*, New Series, vol. x. 80—102.), which has also anticipated much of what I had collected as faulty in both S. and A. There is, however, one point in which S. has unfortunately differed from A., viz. in omitting all proper names; and the reason offered in the Preface, that reference must be made to the Classical Dictionaries of Biography and Geography, is very unsatisfactory. Even for those who possess the latter, it is not always convenient to refer to them, in reading an ode of Horace, or chapter of Livy, for a full history and description of every place or person: in numberless cases nothing more than the situation or "floruit" being needed to understand the passage; but there are thousands of derivatives from proper names, adjectives (appellatives), adverbs, and substantives not to be found in any of the Classical Dictionaries. Thus S. omits nine words inserted in A. between "Athanatus" and "Atheos," and nearly twenty between "rogus" and "rorarii," derived from Roma. This would not matter much if the form of the derivative could always readily be seen from the root, and *vice versâ*; but it cannot; "Camers," plur. "Camertes," from "Camerinum," which has also the derivative "Camertinus;" and "Camerini," from "Cameria," a totally different place, might

be referred to the same root. And so of many other words.

Again, S. does not give in their proper places derivatives usually given separately. "Compositò," adv. is not in its place, nor, as in Facciolati, under "compositus," but under "compono." "Compositè," however, is inserted separately; so "forte," from "fors;" and the same inconsistency is elsewhere visible: "benedice," "cogitate,-tim," "consulto," "merito," adverbs, are given separate, but not "cogitatò." "Malefidus," "malesanus," usually printed as single words, are not to be found, nor under "fidus," "sanus," but under "male;" though "benevolens," "benefactor," "maledictum," "malevolens," are given. "Crucifigo," "crucifixio," "crucifixus," are not, "crucifixor" is inserted. Participles also used adjectively or not are sometimes omitted, but generally not. In all this, S. is an accurate transcript of A. The adverb "præstanter" is not to be found in S. at all.

Thirdly, there are occasional deficiencies of meaning, especially in the smaller Lexicon, in which also some words used by authors little read are given, not others. "Emundo," used by Seneca, is omitted, though the meaning of "bestiarius ludus," occurring in the same chapter (*Ep.* 70. 17.), is given. Renderings of phrases such as "lapsus rotarum" (Virg. *Æn.* ii. 235.), "pervius usus" (*Id.* 453.), "a thoroughfare," &c., would be more useful to the junior student than "bestiarius ludus." The meaning *hive* of "præsepe" (*Georg.* iv. 168., *Æn.* i. 435.) is considered necessary for advanced students, but not for beginners; and so of many other words.

Fourthly, *The Westminster Review* has pointed out that the source of numerous etymologies has not been sufficiently indicated in the preface; and I had noticed not a few derivations which were to be found in the *New Cratylus*, or *Varronianus*, of Dr. Donaldson, or in the notes to the earlier volumes of the *Bibliotheca Classica*, inserted in S. without any special acknowledgment, and therefore, if one believed the preface, claimed by Dr. S. as his own.

These remarks apply, I believe, to all the editions of S., both large and small; and so far the doctor does not appear to have availed himself largely of the suggestions for a careful revision offered by a most friendly reviewer soon after his Lexicon appeared. (*Quarterly*, vol. xcvii. pp. 451. to 473.) F. J. L.

GHOST STORIES.

(2nd S. v. 233.)

I beg to repeat my inquiries regarding the stories told of Lady Beresford and —— Wynyard. It still remains desirable that some member of the former family, or some friend representing it, should clear up the obvious anachronism in the statement respecting Lady Betty Cobb. If the Lady Beresford of the tale was the wife of Sir Tristram Beresford, and died in 1713, her granddaughter, Lady Betty Cobb, could not have been her *confidante* on her death-bed, as the tale represents. With such a glaring inaccuracy on its front, the tale loses most of its claim upon our attention; nor can it be otherwise until some just historical evidence on the subject is brought forward.

The ordinary narration in one ghost-story book bears date, "Dublin, August, 1802." It would be something even to learn where it first appeared, and who was the narrator.

M. E. M. ("N. & Q.," p. 285.) only repeats the story of Wynyard; he does not answer the demand for an account of the persons, and a statement of the work in which the story first appeared. Oraculum (p. 341.) helps me a little by stating that Wynyard and Sherbroke belonged to the 33rd or Wellington's Regiment. I find that George Wynyard was a lieutenant in this regiment in 1781, and that in 1785 J. C. Sherbroke appears in the list of captains; that both were captains in the regiment in 1791; and that in 1794 Sherbroke is sole major (the Hon. Arthur Wellesley being then Lieut.-Colonel), while Wynyard's name does not occur. Consequently, the vision of Wynyard's deceased brother, seen by the mess in America, must have taken place some time between 1784 and 1794. This is so much towards the date of the event. A brother of Wynyard, who was in the foot guards in England, is represented as a twin-brother of the person seen in the vision. This is so far verified, that there was a Lieutenant Henry Wynyard in the 1st regiment of foot guards in 1785 (major in 1806, &c.), and a Captain William Wynyard in the 2nd or Coldstream foot guards in 1793, and probably at other dates. It may also be remarked that a Lieut.-General William Wynyard, colonel of the 20th regiment of foot, died in Kensington Palace on January 22, 1789. It is by supplying exact facts like these that we can make approaches to an authentication of the story. Can any reader of "N. & Q." give particulars of the relationship of these parties—assign a name and date of decease to the person seen in the vision—or tell if the 33rd regiment was in America at any time between 1784 and 1794, and if so, at what station?

Permit me again to ask for exact information regarding the murder of the pedlar in Sutherlandshire, and the evidence given by an individual who stated that he had received intelligence of the circumstances in a dream. Candidus.

The following statement I have lately had from

the mouth of Mr. L——, a clergyman of the Church of England: —

"One evening some two years since my brother, an officer in the army residing at Westminster, surprised me with a late visit at my house in Holloway, just as were retiring to rest. 'Brother!' exclaimed he, in an excited manner, 'mother is dead!' 'When, and how did you hear?' I replied; as she was living some considerable distance from town, and was, as far as we both knew, although aged, in good health. 'I have seen her pass me twice this evening in my room with her head bandaged up, and I could not rest till I saw you,' was his answer.

"In consequence of his conviction and entreaties, it was determined to take the first train in the morning to the locality where our mother resided, and, upon our arrival, sure enough we found to *my* surprise that our mother had died suddenly the previous evening at the exact hour my brother had witnessed the apparition."

I send this without the knowledge of Mr. L——: I do not, therefore, feel myself at liberty to give his name, but subscribe my own as a voucher for the truth of it. T. J. Allman.

Talbot Road, Tufnell Park.

ST. OLAF'S DAY.

(2nd S. v. 416.)

The answer to this question is just what I anticipated; and I will, with your permission, give my reasons for having asked it, and point out the great importance of the answer. It is distinctly stated by Snorro Sturleson that the battle of Stiklastad, in which King Olaf was killed, took place on Wednesday, the 29th July. The 29th July fell on a Wednesday in the year 1030, when it is expressly stated in the *Saxon Chronicle* that this battle was fought. As to the year of this event, there can be no question; but Professor Hansteen conceives that it took place thirty-three days later, on Monday, the 31st August, when the sun must have been totally eclipsed in some parts of Norway; though not at Stiklastad, if the latest Lunar Tables are to be relied on. His reason for supposing this is, that Snorro speaks of a darkness having taken place at the time of the king's death, which he would attribute to this eclipse; though it is said to have lasted for the *three hours* preceding the king's death, and to have been preceded by the sun's becoming *red*. Professor Hansteen's theory has been very generally adopted. The Astronomer Royal, Lord Dufferin, and the compiler of Murray's *Guide Book*, all regard it as a settled point that the date of this battle is determined by the eclipse of the sun which took place in the course of it. It appeared to me, however, that the concurrence of a week day date and of a month day date as those of the event added great weight to the testimony of Snorro; while the impossibility of the phenomena, as described by him, having been produced by the moon's shadow, rendered Professor Hansteen's assumption a very improbable one. To decide the question, I sought for some farther evidence; and it occurred to me that, as St. Olaf would be commemorated on the day of his death, and as the ecclesiastical tradition for this day would be independent of Snorro's statement, and probably of very high antiquity, it would be of great importance to ascertain what it was. It appears that it corroborates Snorro's date for the battle. The pretended "Eclipse of Stiklastad" must, therefore, be dismissed as a figment of the Norwegian professor. E. H. D. D

Replies to Minor Queries.

Dives (2nd S. v. 415.) — The introduction of Dives as a proper name in connexion with Lazarus is probably due to a misapprehension of the Latin text in Luke xvi. 19. and 22. Our version has, "There was a certain *rich man*" (πλούσιος), and "The *rich man* also died;" the rendering of the Vulgate is "Homo quidam erat *dives*," and "Mortuus est autem et *dives*." Now it does not appear improbable that the common name *dives*, at the period when the Latin language had passed out of general use, but still continued to be employed in the Western Church for ecclesiastical purposes, was mistaken for a proper name; or, in other words, that *dives* became *Dives*. This error may have been favoured by pictorial representations of Scripture narratives. A person reading under or over a painting in a church the words "Dives et Lazarus," or seeing one figure labelled "Lazarus" and the other "Dives," and not knowing that the latter term meant "a rich man," may have very naturally concluded that "Dives," as well as "Lazarus," was a proper name.

It is but fair to remark that the Fathers appear to have had no hand whatever in this mistake. On the contrary S. Augustine and the Venerable Bede both comment, at an interval of about three centuries, on the fact that our Lord *did not name* the rich man, though he did the beggar. (Aug. *Serm.* xxii. de Verbis Ps. cxlv., and *Serm.* xli. de Verbis Ecclus. xxii.; Bede, in *Lucæ Evan. Expos.* lib. v.) Augustine supposes our Saviour to have been reading from a certain *Book* [the Book of Life?], where he found the beggar's name inscribed, but not the rich man's. "Nonne videtur vobis de libro recitasse, ubi nomen pauperis scriptum invenit, divitis *non invenit?*"

Thomas Boys.

Nell Gwyn's Funeral (2nd S. v. 107.) — By way of appendix to a former note of mine, I would

add that I have since seen another herald's work-book under date of 1687, wherein is a trick of the arms as before described, with these additions as instructions for funereal insignia, "*Madam Gwyn: on a lozenge: atchievm^t: Majesty:* 12 *silke:* 8*dos*[*en*] *buck* [*ram*]*:* 12 *shields.*" In the corner of the coat of arms is the word "Russell," which I presume to be the name of the herald painter. CL. HOPPER.

Quotation by Sir James Graham (2nd S. v. 437.)—The quotation by Sir James Graham, brought forward by J. E. T., is from Machiavelli: "a son could bear with great complacency the death *of his father*, while the loss of his inheritance might drive him to despair." Machiavelli says: "*gli huomini dimenticano più tosto la morte del padre, che la perdita del patrimonio*" (*Del. Prin.*, c. xvii.).

Mr. Taylor's exclamation, in his *Philip Van Artevelde* —

". . Lives, lives, my Lord, take freely,
But spare the lands,"—

seems but a small echo of Byron's trumpet (*Don Juan*, x. 79.):—

"Take lives, take wives, take aught except men's purses,
As Machiavel shows those in purple raiment,
Such is the shortest way to general curses.

. . . . . .

Kill a man's family, and he may brook it,
But keep your hands out of his breeches' pocket."

But is Byron's amplification a true sentiment? Are there not wrongs which are infinitely harder to bear than loss of wealth or patrimony? What says Shakspeare? —

"Who steals my purse, steals trash," &c.

I need not complete a quotation which is in the heart of all men. How unaccountable that Shakspeare should put such a true and noble sentiment in the mouth of the villain Iago—the type of wretches who murder the *soul*, whereas Italian assassins (whom we denounce) merely kill the *body!* ANDREW STEINMETZ.

Lines in "Eikon Basilike" (2nd S. v. 393.)—The lines inscribed on the fly-leaf of MR. WILSON'S copy of the work cited are usually found printed in the book, and entitled *An Epitaph upon King Charles*, signed J. H. I find them in three impressions before me, viz. that by R. Royston, 24mo., 1649; that printed at the *Hague*, by S. Brown, 24mo., 1649; and in an uncommon edition, "Dublin, reprinted for Edw. Lloyd, and are to be sold at the Oxmantown Printing Coffee House in Church Street," 1706.

While upon the subject I may add, that my Irish book is dedicated to the Duke of Ormond, and apparently put forth at this particular time, when Jacobite plottings were rife, to beget a sympathy for the Stuarts, and support for the High Church, for the maintenance of which the admirers of King Charles affirm he suffered martyrdom. In pursuance of this object, Mr. Lloyd has, in the exterior of his book, imitated the early editions by putting it in *deep mourning;* the cover being black enamelled, with black edges to correspond. This edition is called the 50th, and has a portrait, and a bold copy of the folding plates.

Let me record another rare edition of the *Eikon Basilike* bearing the imprint "at Paris, sold at a Surgeon's shop in the Rue Bethisq," 12mo., 1649. J. O.

Cardinal York (2nd S. v. 371.)—There are a few interesting dates and facts in the following cuttings:—

"On the 15th of July, 1807, the royal family of the Stuarts became extinct at Rome, in the person of Cardinal York. This prince, born at Rome on the 6th of March, 1725, was christened in the following month of May, by Pope Benedict XIII. He was at first called Duke of York, and afterwards Cardinal of York, when Pope Benedict XIV. conferred on him the Roman purple, in 1747. His father, the Pretender, known under the name of Chevalier de St. George, who married Princess Mary Clementine, the grand-daughter of Sobieski, the saviour of Vienna, bequeathed all his property, papers, and jewels to his eldest son, Prince Charles Edward, the second Pretender; and at his death, without issue, in 1788, the Cardinal of York, his only surviving brother, took possession of them."

The second cutting is from an old newspaper, which had, a few days previously, announced the death of Cardinal York:—

"Among other curious *memoranda* of the Royal House of Stuart, found in the repositories of the late Cardinal York, was a medal supposed to be *unique*. On the *obverse* is the head of Charles Edward, with the significant inscription '*Suum cuique.*' On the reverse, the *Scots Thistle*, with its appropriate motto—'*Nemo me impune lacessit.*' The medal is said to be finely executed by a French artist, and bears the date of the year 1745."

W. J. FITZ-PATRICK.

Revolvers (2nd S. v. 245. 358.)—There is, or was till lately, in the Tower of London a specimen of this description of fire-arm, dating back as far as the reign of Henry VIII. The shape is in many respects similar to that of other fire-arms of the period, with the exception that attached to the (walnut-wood) stock are four short revolving barrels, each having a covered pan for the priming. The single barrel, about thirty inches long, is properly attached at the end of these, and has also a rod fixing it to the stock, passing over the top of the revolving barrels. The trigger acts upon a slow match held in the same manner as the flint in the old musket.

R. W. HACKWOOD.

Bullion (2nd S. v. 378.)—The word *bullion* is derived from the Low-Latin substantive *bullio*, one of whose meanings, according to Ducange *in v.*, is "massa auri aut argenti." Several instances of this use of the word are cited by him from Rymer's *Fœdera*. The substantive *bullio* was formed from the classical verb *bullire*, which sig-

nified to bubble, and afterwards to boil. *Bullio*, in the technical Mint sense, denoted melted or boiled-down coin; the Italian *buglione*, and the French *bouillon*, bore the more homely meaning of *broth*. The French *billon*, to which Richardson traces the word *bullion*, seems to have some other origin, as it signifies base or false coin. L.

The Largest Parishes and Townships (2nd S. v. 148. 265. 325.)—Add to preceding lists, in Cumberland, St. Bees, 70,000 acres; Crosthwaite, 58,330; Greystoke, 48,960: in Westmorland, Kendal, 68,360; Barton, 35,000; Kirkby Lonsdale, 35,569: in Cheshire, Prestbury, 63,125 (pop. 59,265): in Lancashire, Manchester, 33,553 (pop. 452,158); Rochdale, 58,620 (pop. 98,013): in West Yorkshire, Halifax, 76,740 (pop. 149,257); Kirkby Malzeard, 57,040; Ripon, 55,786; Sedbergh, 52,882; Ecclesfield, 43,540; Bradford, 34,146 (pop. 149,543): in North Yorkshire, Aysgarth, 77,308; Grinton, 48,961; Helmsley, 44,382; Pickering, 31,785.

Some of the northern townships are very large. In West Yorkshire there are Dent, 23,200 acres; Sedbergh, 21,402; Horton, 18,970; Ingleton, 17,858: in North Yorkshire, Bilsdale, 18,971; Fylingdales, 18,458; Hawes, 16,872: in Cumberland, Ennerdale, 16,998; Eskdale, 13,000: in Westmorland, Helbeck, 22,468. HYDE CLARKE.

"*Gat-toothed*" (2nd S. v. 392.)—As an addition to the excellent note of MR. BOYS, I would suggest that *gat-toothed* does not mean that the votary of the Paphian queen had any tooth actually resembling in shape that of the goat, any more than when a very old man marries a young wife and is said to have a *colt's tooth*, it is meant to be stated that he has any tooth resembling that of a colt, or perhaps any tooth at all. There is also the further illustration that, in the West of England, an old man who runs after persons of the other sex much younger than himself, is called in derision "*an old goat*." F. A. CARRINGTON.

The Culdees (2nd S. v. 377.)—Perhaps your correspondent T. will find, upon reference to Dr. Jamieson's *History of the Culdees*, 4to. Edin. 1811, and Maccallum's *History of the Culdees*, 12mo. Edin. 1855, full information as to his Query, "When and where is the last mention made of these early religionists?" T. G. S.

T. Emlyn (2nd S. v. 396.)—As the date, both in the autograph and the imprint, is clearly 1757, the volume cannot have belonged to *the* Emlyn. Putting the Query in other form, can any one give a brief account of the heretic's descendants and near relatives? S. W. RIX.

Beccles.

The Merino Flocks of Louis XVI. and George III. (2nd S. v. 310. 383.)—In reply to the correspondent who inquired whether the wool of the Merino sheep has degenerated in England, I send you the following extract from an article by Professor Wilson in the 16th volume (1855) of the *Journal of the Royal Agricultural Society of England*:—

"There are but few Merino flocks in England; those now remaining are descendants of the Windsor flock, Lord Somerville's, Lord Western's, Mr. Trimmer's and others, and now exhibit a marked difference from the original Merinos, which were essentially a *wool*-producing breed, whereas the English Merinos of the present day are much improved in size, symmetry, and in disposition to fatten; at the same time the fleece has been increased in length of staple and in weight, without any great deterioration of its peculiar fineness."

VESPERTILIO.

Fabian's Chronicle (2nd S. v. 314.)—If MR. OFFOR will look at Strype's *Ecclesiastical Memorials* (vol. iii. chap. x.), he will find that gallows were set up in London, Feb. 12, 1554, for the punishment of persons connected with Wyat's insurrection. These doubtless stood till the following June. P. P. P.

Pig's Marrow will drive you Mad (2nd S. v. 391.)—This idea prevails in Gloucestershire, and when a little boy I was advised against this viand by the nursery-maid. I cannot find any trace of this notion in Wiltshire. I need hardly add, that this is an unfounded prejudice, and that I have been sceptical enough to disregard the nursery-maid's advice ever since it was given.

F. A. CARRINGTON.

Ogbourne St. George.

Monumental Inscriptions (2nd S. v. 201. 249.)—I know a churchyard in the diocese of Sarum, co. Dorset, from which, as from a storehouse, the jobbing masons helped themselves to slabs of Beer-stone or Portland-stone as they required it. I remember calling upon a gentleman to tell him that an elevated tomb of the date of James I., on which was recorded the death of several of his ancestors, had been carried off during the past week. There was an aged curate, but no resident vicar. Some slabs of great historical interest were made away with for common repairs of the church. Many of these inscriptions have not been recorded. G. R. L.

"*The Quality Papers*" (2nd S. v. 314.)—*The Quality Papers* were written by Mr. Duke Willis. He was a son of one of the Mr. Willises of St. James's Street, and placed as an articled clerk with some eminent solicitors in Lincoln's Inn. I served my articles in the same office at the same time. Duke Willis was always more fond of literature than law, and I believe that he never practised, but went to America shortly after the publication of *The Quality Papers*, and died there. W. C.

Charles Coleman (2nd S. iv. 90.) — This musician belonged to the private band of Charles I., and his name appears among the "Musicians for the Waytes" in a warrant dated April 17, 1641, exempting the royal band from the payment of subsidies. He was an excellent composer, and contributed many pieces of music to *The Musicall Banquet*, 1651; *Musicall Ayres and Dialogues*, 1652; *Court Ayres*, 1656; *Musicks Recreation on the Lyra Violl*, 1656; *Select Ayres*, 1659, &c. He also assisted in composing the "Instrumental Musick" for Davenant's *Siege of Rhodes*, performed at Rutland House in 1656; and contributed the explanation of musical terms in Phillips' *New World of Words*, 1657.

At the restoration of Charles II. the Company of Musicians was established upon the charter granted by Charles I. to Nicholas Laniere. Coleman, who had received the degree of Doctor of Music in 1651, was admitted a member of this company, and, in the Minute Book (preserved in Harl. MSS., No. 1911.), we read, under the date 1664, July 19, "Thomas Purcell chosen an assistant in the room of Dr. Charles Coleman *deceased*."

He left a son, of the same name, who was one of the "Musicians in Ordinary" to the king in 1694 (see Chamberlayne's *Angliæ Notitiæ* for that year).

Edward Coleman, also an excellent musician (the husband of Mrs. Coleman who acted in the *Siege of Rhodes*), was brother to Dr. Coleman. He and his wife are frequently spoken of in the gossiping Diary of old Pepys. He was appointed a gentleman of the Royal Chapel at the Restoration; and the ancient Cheque Book of that establishment records his death to have taken place at Greenwich, August 29, 1669.

EDWARD F. RIMBAULT.

Derivation of Theodolite (1st S. iv. 383. 457.) — I find this technical word spelt *theodelitus* in

"The Topographicall Glasse, containing the Use of the Topographicall Glasse, *Theodelitus*, Plaine Table, and Circumferentor, &c., by Arthur Hopton, 1611."

The term is clearly derived from θεῶ, I see; δῆλος, manifest; ἴτυς, a circumference.

C. MANSFIELD INGLEBY.

Birmingham.

Robert Deverell (1st S. i. 469., &c.)—His earliest literary production was "*Alter et Idem*, a New Review, No. 1., for a Summer Month in 1794, 4to., with three engraved plates. Printed (but not for publication) at Reading, Berks." My copy was presented by Mr. Deverell to the late Mr. Sergeant Lens "as a Brother Johnian." Were any more numbers printed? JOSEPH RIX.

St. Neot's.

Earthquake at Lisbon (2nd S. v. 395.) — I have heard a similar instance to those mentioned in the communication of A CONSTANT READER. At the same time with the terrible earthquake at Lisbon, the Hot Wells at Bristol were observed to boil up with unusual excitement. I have known it believed, in consequence, that there is a subterranean passage from Bristol to Lisbon, but of course I do not put forward this ridiculous supposition as a way of accounting for these simultaneous convulsions. Such a passage would be invaluable in these days of electric cables.

F. C. H.

Booksellers' Signs (2nd S. v. 130. 346.) —

"The Faulcon" in Flete Stret, W. Gryffith, 1567.
"Tiger's Head" in Paule's Church Yarde, Lawrence Lisle, 1614.
"The Pyde Bull," St. Austen's Gate, Nath. Butler, 1622.
"Bull's Head," in Paule's Church Yarde, Ambrose Rithirdon, 1631.
"The Star," under Peter's Church in Cornhill, Rob. Leybourne, 1645.
"The Bible," Newgate Street Without, Wright, 1636.
"The Ship," in Paul's Church Yard, J. Crooke, 1659.
"The Angel," Cornhill, Nath^l. Brooke, 1659.
"White Lion," in St. Paul's Church Yard, neere the little north door, H. Lowndes, 1659.
"Three Bibles," on Fleet Bridge, W. Crook, 1665.
"Three Roses," Ludgate Street, J. Edwin? 1673.
"The Gun," St. Paul's Church Yard, H. Brome, 1673.
"The Gun," Ivy Lane, Brome and Marsh, 1660.
"The Prince's Arms," Chancery Lane, Brome and Marsh, 1660.
"Two Swans," without Bishopsgate, G. Larkin, 1689.
"The Raven," Poultry, J. Dunton, 1693.
"The Archimedes and thr ee Golden Prospects," in St. Paul's Church Yard, 1696.
"The Star," at the Corner of Bride Lane, Fleet Streete, 1696.
"The Black Swan," without Temple Bar, Jonas Browne, 1715.
"The Falcon," St. Paul's Church Yard, John Hawkins, 1739.
"King's Arms," in St. Paul's Church Yard, J. Hinton, 1749.
"King's Arms," 16. Paternoster Row, Alex. Hogg, 1784.
"The Blew Ball," by the Ditch side, Holborn Bridge.
"The syne of Blacke Boy," at the little north doore of Paule's.
"Cross Keys," opposite St. Dunstan's (now 27. Fleet Street).

R. W. HACKWOOD.

Ingenious Puzzles (2nd S. v. 336.) — The REV. J. SIDNEY BOUCHER will find a capital collection of arithmetical and other puzzles in *The Boy's own Book*, formerly published by Vizetelly; but now, I believe, in the hands of the Messrs. Routledge. JOHN PAVIN PHILLIPS.

Haverfordwest.

Talking on Fingers (2nd S. v. 416.)—For a full account, see the *Penny Cyclopædia*, art. "Dactyology," "Deaf and Dumb." RESUPINUS.

Early Lists of the Army (2nd S. v. 343.) — "A List of Officers claiming to the Sixty Thousand Pounds." London, 1663. E. H. K.

Visitation of Hertfordshire (2nd S. v. 415.) — This MS., lot 1018 (not 1109) of the Macartney library, was sold to a person named Burnett (probably a fictitious name) for 12*l*. J. Y.

Quakers in the Army. — In 2nd S. i. 392. I wrote under this heading a Query, which, as it is short, I may perhaps be allowed to reproduce. "In vol. ii. p. 13. of Guizot's *History of Richard Cromwell and the Restoration of Charles the Second*, translated by And. R. Scoble, I find the following passage: 'Towards noon a great number of officers, mostly zealous Republicans, Anabaptists, or *Quakers*, came to dine with the General,' &c. Surely no followers of George Fox ever bore arms. The statement in the text is a very strange one, and I should be glad to see it explained."

Now, had I referred to the original French, I might have saved you the trouble of this Query; but I am not altogether sorry for having written it, inasmuch as a reference to the original has brought to light a mistranslation, which I doubt not Mr. Scoble will be anxious to correct in any future edition. The passage is as follows in the original French (*Histoire du Protectorat*, &c., 2de ed., ii. 13., 1856): —

"Vers midi, les officiers affluèrent chez le général, quelques-uns républicains ardents, Anabaptistes, Quakers, et [en?] se réjouissant hautement de ce qu'ils apprenaient."

That is to say, Quakers formed part of a crowd, the rest of which was made up of officers, ardent republicans, and Anabaptists. Jaydee.

"*When trees in calm air move, then speak the dead*" (2nd S. v. 391.) — This verse in Hollingsworth's *Childe Erconwold* alludes to a superstition which in my native Norway and throughout Scandinavia is very common. If it exists in England, it was probably first introduced by the Danish invaders. This is the more probable as I never heard of it in Germany.

Having answered this question, permit me to ask one. There is an allusion in the remarkable *Memoirs of Hollingsworth* to his unpublished poetical Anglo-Saxon MSS. Would their Editor, Dr. Sexton, inform me of the nature of them? Are they in the old Anglo-Saxon alliteration, or in modern metre with rhyme? L. Severin.

16. Colchester Street,
Savage Gardens, Tower Hill.

Cutting Teeth in advanced Age (2nd S. v. 30.)— Mrs. Fussell, residing at Acton, nearly eighty years of age, who was for many years toothless, recently cut an entire set of new teeth. They caused her a great deal of suffering. Such an occurrence is said to be without precedent. (*Vide* "*Sun*" *Newspaper of May* 24, 1858.)

Cl. Hopper.

Delphic Sword (2nd S. v. 377.)—The couplet in Dryden's *Hind and Panther*, referred to, is as follows: —

"Your Delphic sword, the Panther then replied,
Is double-edged, and cuts on either side."

The allusion is to the Δελφικὴ μάχαιρα mentioned by Aristotle near the beginning of his *Politics*.

"There is (says Aristotle) a natural distinction between women and slaves; Nature makes nothing in a niggardly manner, as the brass-smiths make the Delphic knife; but it always takes care that one thing should correspond with another. Each instrument best performs its work, when it answers one purpose, and not several."

The context leads to the conclusion that the Delphic knife was some species of cutting instrument, which was "contrived a double debt to pay," and thus economised expense. It is not mentioned by any other writer. The sense in which the expression is used by Dryden differs somewhat from that which it seems to bear in Aristotle. L.

"Gladius Delphicus de re dicebatur ad diversos usus accommodabili." (Erasmi, *Adag.* chil. ii. cent. 3. prov. 69.) M. D.

Life of S. Teresa (2nd S. v. 414.)—Upon looking over my collection of books, I find that I have got a fine clean copy of the life of this saint; but the title-page appears to be different from that of your correspondent J. M.'s copy. My one bears to be: —

"The Flaming Heart, or the Life of the Glorious S. Teresa, foundresse of the reformation, of the Order of the All-Immaculate Virgin-Mother, our B. Lady, of Mount-Carmel. Antwerpe, 1642." Sm. 8vo.

It is dedicated "To the Princesse Henrietta-Maria of France, Queen of Great Brittaine, by M. T."

On the title-page occurs the autograph of "Jane Thwaites her book, God give her grace thare into look and weir," written in an old hand.

The work is not of common occurrence, and I cannot find out the names of the translators.

T. G. S.

Legend of the Lutterells [*Luttrells*] (2nd S. v. 330.) — This legend forms the groundwork of "The Devil's Mill." (*Legends and Stories of Ireland*, by Samuel Lover, (new edition): London, 1847, 2 vols. 8vo.). F. R. Stewart.

Miscellaneous.

AN EDITORIAL DIFFICULTY.

Nothing in the business of an editor is more difficult than to hold the balance even between contributors who are not themselves observant of the limits within which the pages of his journal are open to discussion. A case of this kind has just occurred, which we think it right to lay before our readers.

In our No. for 10th April last, Mr. Singer contributed a paper entitled "Shakspeariana," in which, with reference to the vexed question of the errors in the text of Shakspeare retained by those whom he termed "the Idolaters of the Folio," he wrote as follows:—

"One of his contemporaries has prophetically anticipated their censure:—

'Yet not ashamed these Verbalists still are
From youth, till age or study dimme their eyes,
To engage the Grammar rules in civill warre
For some small sentence which they patronize;
As if the end liv'd not in reformation
Of Verbes' or Nounes' true sense or declination,
So these *Word-Sticklers* have no power to cure
The errors, and corrupted lines endure.'"

Shortly after the appearance of this paper, we received a communication, in which, amongst a deal of other bitter matter, Mr. Singer was roughly handled for what was termed his "dextrous and sinister manipulation" of this quotation from Lord Brooke, it being asserted that the last two lines had no existence in the original.*

We were appealed to, as assumed friends of Mr. Singer, but greater friends to Truth, to insert this exposure; and omitting the appeal (for the public has nothing to do with private friendships), we proposed to do so when purged of its bitterness—for there was much in the paper which we felt could not appear without provoking replies in the same spirit, and turning "N. & Q." into a beargarden. We had the paper set up in type, and intended, after exorcising the editorial pruning-knife upon some of its more violent passages, to give it insertion. Pressed by other business and a crowd of communications, we delayed it. The brief patience of our impetuous correspondent was exhausted. He recalled his paper, and attacking us in grand style, he now charges us with complicity in a great literary fraud, and gives us warning that he is about to print the whole correspondence, and denounce us before the public as traders in untruth.

When the matter arrived at this point, we thought it right to inform Mr. Singer what was about to make its appearance; at the same time inviting him to explain in our pages how he came to add the two lines in question to the quotation from Lord Brooke. Mr. Singer, conscious of his own integrity, but equally blind, as our correspondent, to the responsibilities and duties of our neutral position, finds fault with us for not inserting the attack upon himself, and declines "to insult the common sense of our intelligent readers by offering a word in justification" of what he terms "a jocose travesty of Lord Brooke's lines."

We regret the insertion in "N. & Q." of Mr. Singer's "travesty" without any explanation. Discussing a matter which frequently turns upon the authorised or unauthorised insertion of lines, words, or even letters, we think he was wrong in inserting the lines in question without stating that they were altered from the original. Had we known they were not part of the professed quotation, we should certainly not have printed them without some such explanation. But having said thus much, we wash our hands of the business.

* They are, in fact, an alteration of the following lines by Lord Brooke:—

"For these word-sellers have no power to cure
The passions, which corrupted lives endure."

BOOKS AND ODD VOLUMES
WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentleman by whom they are required, and whose name and address are given below.

Schweighauser's larger edition of the Cebetis Tabula, published with the Enchiridion Epicteti in or before the year 1806.
Corae's edition of the same work, published 1826.

Wanted by *T. H. Plowman*, Spencer House, Wimbledon Common, S. W.

Notices to Correspondents.

In consequence of the space we have occupied with our personal explanation, we are compelled this week to omit our usual Notes on Books.

We have also to apologise to many correspondents for the delay in inserting their papers.

A. S. A. (Barrackpore), *received, and shall have our early attention.*

Answers to other correspondents in our next.

H. *See our General Index to the* 1*st Series for the derivation of Ampers* and.

Errata.—2nd S. v. 222. col. ii. l. 9. from bottom, for "Penythe" *read* "Smythe;" page 424. col. ii. l. 22. from bottom, for "Reddell" *read* "Riddell;" and in line 24. for "Saltfort" *read* "Saltfoot."

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LONDON, SATURDAY, JUNE 12. 1858.

Notes.

CORPORATION INSIGNIA.

Under the above designation we comprehend the mace, sword, and ensigns or symbols of state, attached to municipal corporations.

The mace stands conspicuous, and is most commonly in use. Doubtless its origin was public utility: for the mace was originally a war instrument, and subsequently became a symbol of honour and authority.

Kings, judges, ministers, and "worshipful men" of various degrees, and those in authority generally, seem from a very early period to have adopted certain signs of office, alike evidenced in the rough workmanship of Australia and Polynesia, in maces of sandal or of iron woods, or in staves of office elaborately carved, as well as in the artistic examples of the skill of the "curious workmen" of our own or mediæval times.

The instruments of punishment and the symbols of authority were in most cases combined. Thus the lictors with their fasces preceded the Roman magistrates, as the sergeants-at-mace and sword-bearers heralded the Mayor; while the staff of office of other dignitaries had its type in the sceptre of kings, or in the "Scipio eburneus," which the consuls bore when they sat in state, surmounted by an eagle as the symbol of dignity and power.

We are unable to determine the precise period when the House of Commons first used a mace; but the loss of the identical "bauble" which Cromwell so forcibly ejected, and which is commonly, although erroneously, supposed still to adorn the Presidential table of the Royal Society, was speedily supplied by a successor.

The maces borne by town sergeants, "servientes ad clavum," except in size and metal, very closely resemble the war maces of antiquity.

The maces of corporate towns degenerated somewhat in character, when they represented in their construction another element of civic government, fellowship and conviviality; for several of the ancient maces have served as drinking cups: and if the town of Wisbeach was contented in this particular to be represented by a tankard only, other corporations, like the borough of Carnarvon, turned the mace itself into a drinking bowl. The upper portion of maces thus designed, was constructed to screw on, or fit into the lower part, which exhibited an ample space for good ale or malmsey. On state occasions, such as royal birthdays, the inauguration of the mayor or bailiff, or the promotion of a member of the corporate body to a higher degree, it was handed round to the assembled Court. Filled at first with rich wine, when exhausted the mace descended to a lower circle, and, replenished with ale and spices, was drained by the jovial sergeants at mace, and by other officers of the court.

Such as we have described was the custom at Carnarvon. At Penryn, however, the mayor elect drank to the prosperity of the borough out of an ample silver bowl, previous to going to church, on the first Sunday after his inauguration. This cup, on such occasions, was filled with a mixture of all the various liquors which might be supposed to be in possession of a dignitary of the mayor's estate and position. This relic is of some antiquity, and bears date A.D. 1633, and was presented by Lady Jane Killigrew; it is inscribed:—

> "From maior to maior to the town of Pennaryn,
> Where they received me that was in great misery.
> "Jane Killigrew."

The insignia at Bridgenorth consisted of two maces of silver-gilt, supported by twisted columns, about two feet long. Each mace is surmounted by a crown, which unscrews; the mace then becomes a drinking cup of capacity sufficient for a quart of liquor. Dates, about A.D. 1676.

The corporation of Dunwich have a small silver mace, shaped like a bolt or arrow.

Hastings, possessing a monster punch bowl of silver, capable of holding sixteen or seventeen quarts, has no necessity to convert her maces into drinking cups. Being one of the Cinque Ports, the barons, or representatives of this borough in Parliament, bear, in accordance with an ancient privilege, the royal canopy over the heads of the sovereigns at their coronation. On the occasion of the coronation of George II. and Queen Caroline, they claimed as their perquisites the silver staves which supported the canopy. The same being accorded, they were presented to the corporation, who directed them to be wrought into this compendious wassail bowl. Godalming has no mace, only a characteristic staff, tipped with silver, borne by its warden or chief officer; for we must be understood, in speaking of many of these corporate towns, to allude to a period antecedent to A.D. 1835, the date of the Municipal Corporations' Act. Since that time, although the ancient insignia of office continue in use in most corporations, in some they have been laid aside.

The staff at Godalming is dated A.D. 1568, and inscribed: "Gardan de Godalmyng," and "Ex dono Thome Coupen, Gen."

The insignia at Southampton consisted of two large gilt maces, and four smaller ones: the most curious of the latter is of the date of the reign of Henry VII. It was the custom formerly, when the worshipful the lady mayoress proceeded to church on state occasions, robed in her scarlet gown, to bear one of these maces before her.

Southampton has also a two-handed sword of state, four feet long and upwards: the guard is iron, gilded, eighteen inches in length, with a

pommel of adequate dimensions. But the pride of Southampton was the large silver oar borne before the chief magistrate in token of the Admiralty rights of the port. Here likewise is a silver tankard, but of no very ancient date: filled with ale and spices, it was wont to be handed round to the guests on festive occasions, previous to the removal of the cloth.

The insignia of the city of York is particularly interesting. It consists of an ancient silver mace, and two swords of state: the larger, dated A.D. 1439, presented by the Emperor Sigismund, father-in-law to Richard II., is used only on such festivals as Easter Day, Christmas Day, &c.; it is very heavy, and could only be wielded by a powerful man. The smaller sword was the gift of Sir Martyn Bowes, Lord Mayor of London A.D. 1545, and is usually borne on state occasions. The city of York possesses also the "Cap of Maintenance." It is represented above the municipal arms, and an obliging communicant has informed me, "that on Christmas, St. Maurice day, and days of high solemnity, the sword-bearer wears his cap of maintenance, which he puts off to no person whatsoever; and he is entitled to sit with it on during divine service at the cathedral or elsewhere."

Winchester has four handsome silver maces of the time of Charles II., and a seal of the age of Edward I., beautifully executed, and in fine preservation.

Norwich has a sword of state and three maces: one of the latter, presented by Queen Elizabeth, bears date A.D. 1578; also a mace presented by Sir Robert Walpole, and two silver castles, dated A.D. 1705.

Carlisle has silver maces and a sword of state, a silver tankard, and a "silver loving cup," dated A.D. 1701, presented by the Earl of Carlisle.

Oxford and Cambridge have silver-gilt maces, and smaller maces for the sergeants of their corporations.

Bristol has nine maces, and four swords: one of the swords dates back to A.D. 1431; it was called the "Pearl" sword, and is inscribed:—

> "John Willis of London, Grocer and Mayor,
> To Bristow gave this sword faire."

Hertford has a sword of state only.

The following incorporated places, namely, Andover, Banbury, Canterbury, Coventry, Chester, Fordwich, Deal, Dover, Guildford, Holt, Hythe, Hull, Llanidloes, Newcastle, Preston, East Retford, Plymouth, Portsmouth, Salisbury, Sandwich, Scarborough, Tenterden, Westbury, Wokingham, Warwick, Wenlock, and Wareham, all used or possessed the mace among their insignia.

At Wycombe (Bucks), the mayor carries a silver-gilt stick, while the maces are borne before him.

Chard for insignia had six rusty helmets, a sword, and two musquets. Loughor, said to be the Leucarium of Antoninus, possessed two old maces, made of wood, ornamented with tin; they have been replaced by brass ones. This corporation, which by the charter of Edward III. consisted of a Portreve, or Præpositus, and *eleven* aldermen, numbered among its officers an "ale taster," and a "howard" [hayward?]. The "ale taster," or "ale konner," made one of the subordinate officials at Folkstone, where also we find a "flesh-searcher."

Pontefract has two maces and an ancient cup, inscribed "Si Deus nobiscum, quis contra nos?" Saffron Walden has, besides the accustomed maces, a shell, fitted with a silver rim, of the capacity of a quart and a half, with the figure of a Virgin and child engraved inside on a silver plate at the bottom. On the cup are engraved four angels.

The old Burghmote horn appears among corporation insignia. It was used at Canterbury from time immemorial to summon the members of the court to burghmote. The horn was sounded by one of the town sergeants near the residences of the aldermen or common councilmen. At Folkstone, on the election of mayor previous to the enactment of the Municipal Corporations' Act, the citizens were summoned to the churchyard by the burghmote horn; thence they proceeded to church to hear divine service; the outgoing mayor and the jurats then withdrew to the cross and pedestal in the churchyard, where the commons and freemen being assembled, the mayor addressed them, and requested them to depart into the chancel of the church to elect the mayor for the year ensuing, which they did accordingly.

The following extract from the Burghmote Rolls of the City of Canterbury, dated July *5*, *5* & 6 of the reign of Philip and Mary, may not be out of place in exhibiting a contention between the mace of the mayor and the rod of the sheriff of the county; showing at the same time how closely these ensigns of office were considered as direct representatives of the officials who bore them.

Queen Mary had been staying at Canterbury, and was proceeding thence through the suburb of Wincheap to Eastwell, now the seat of Earl Winchelsea, on a visit to Sir Thomas Moyle:—"Before Her Grace rides Master Mayor, bearing the mace of the city" (the Mayor we perceive rode mace in hand before the Queen), "till he came to the land leading to the meadow of the late Sir Thomas Hales, Knight. At this place Sir Thomas Moyle, High Sheriff of Kent, required Master Mayor to lay down his mace, which the Mayor denied to do, but said, 'he would bear the mace as far as the liberty of the said city went,' which was to the utter part of the stone wall of Saint Jacob's, and so he did. All which way the Sheriff of Kent gave place, and wore no rod, and at the utter part of the said wall the Mayor took leave

of the Queen's Majesty, and so departed, she giving him most hearty thanks."

J. Brent, F. S. A.

DIFFICULTIES OF CHAUCER.

(L'Envoi.)

The series of remarks on the "Difficulties of Chaucer," which is for the present brought to a close, has extended to greater length than was originally designed. Tyrwhitt, at the conclusion of his admirable edition of the *Canterbury Tales*, has bequeathed to us a list of "Words and Phrases not understood," to the number of 53. Out of this number the writer of the series now closed has been kindly permitted to offer in the pages of "N. & Q." his suggestions on *Carrenare* (2nd S. iii. 299.), *Jacke of Dover* (352.), *Hopposteries* (iv. 407.), *Broken Harm* and *Cristofre* (450.), *Rewel Bone* (509.), *Madrian* (510.), *Whipultre* (v. 24.), *Poudre Marchant* (25.), *Marchant* and *Gnoff* (123.), *Tidifes* (166.), *Eclympasteire* and *Parodie* (229.), *Nedes Cost* (271.), *Blake beried* (290. 309.), *Gat-tothed* (392.), *Spiced Conscience* (432.), and *Cankedort* (433.). Some farther information is expected concerning *Poudre Marchant* and the *Cristofre*, on both which "Difficulties" the writer is now aware that his views are open to exception, though still under the impression that the explanations which he has offered are substantially correct.

A hope was expressed, towards the commencement of the present series, "that others, far better qualified, would contribute their aid" towards the solution of the Chaucerian "Difficulties" catalogued by Tyrwhitt, and not hitherto "rubbed out." (2nd S. iv. 509.) This hope has in part been realised: not indeed by elucidations of the *untouched* items in Tyrwhitt's list, but by erudite and ingenious criticisms, contributed by various hands, on some of the solutions that have now been offered; such as that *nedes cost* is not *ne discoste* (nec procul), but a negative adverb signifying "of necessity;" that *nedes cost* is "need is caused:" that *whipultre* is a "wild apple-tree;" that *whipultre* is "whip-pulling-tree, or the tree from which whips are pulled, otherwise the hornbeam:" and that *blake beried* means "black berrying."

May not these critics and etymologists be fairly called upon, now that they have thus shown us what they can do, to try their hand on Chaucer's *remaining* difficulties? What is *fortenid crese?* Who was *Limote?* Who was *Ballenus?* What meant our forefathers, when taking leave, by saying or singing *farewell feldefare?* What had "old widewes" to do with *Wades bote?* On each of these interesting questions the writer has something to offer in his humble way. But he pauses, awaiting the solutions of μ., A. Holt White, H. F. N., and Fran. Crossley.

Thomas Boys.

ANDERSON PAPERS.—NO. I.

The following letters are for the first time printed from the original manuscripts in the Library of the Faculty of Advocates, Edinburgh. As contributions to the literary history of Scotland at the commencement of the last century, they merit preservation.

Patrick Anderson to his Sister.

"Edinburgh, 9th Nov. 1714.

"My dear,

"I hope before this you're safely arrived, and seen the park, and some other places in Town. I expected to have heard from you on the road, but believing you to be fatigued when you came to your quarters, excuse you; but hope you'll do it now, and tell me how you like the place. As in all corners you'll see trade flourishing, so I hope it will induce you to pursue yours with the utmost diligence.

"I would have you, if your father think fit, to write to Mrs. Macaula * to show that you are still sensible of the kindness and favour you have received from her, and beg she'l be pleased to give you her best advice, since she is the most proper person to advise you in that kind of business. I have been waitting on her, and she always enquires very kindly for you. I must request you, as I know it's your inclination to take all care imaginable of your father, and see that every thing be right about him, for I'm persuaded he'll let you want no encouragement suitable to your behaviour. All friends are well, and remember you kindly.

"Your affect brother,

"Pat. Anderson."

James Anderson, Esq., Postmaster-General, to his Son Patrick Anderson.

"Edingh, 10th, 1716.

"My Dear Child,

"The weather here is cold, and the wind easterly, which makes me very uneasy, but I hope it will soon give over. I wrote you the Governor's approvel of the neu office I hav taken, and a Person has been with me from Baron Scrope † about my house, and has wrote up to him.

"General Cadogan ‡ is come here, and goes for London

---

* This lady was a milliner; she was, it is supposed, the mother of the Rev. Kenneth Macaulay, Minister of Ardnamurchan, the author of the *History of St. Kilda*, 8vo. It is a curious illustration of the habits of the time when the daughter of the Postmaster-General of Scotland commenced business as a dress-maker. We opine that such an example might be beneficially followed, even in these enlightened times.

† One of the Barons of Exchequer in Scotland, whose MS. account of that court was privately printed by Government some thirty or forty years since.

‡ William Cadogan, created in 1718 Earl Cadogan, Viscount Caversham, Lord Cadogan of Reading; also Lord Cadogan of Oakley, with remainder to his brother Charles and his heirs male. The three first titles became extinct in 1726, but the Earldom was revived in 1800 in the person of Charles Lord Cadogan, the descendant of Charles the brother of Earl William.

early on Saturday morning. Some more officers are going, and the rest of the Dutch troops are quickly to follow: so I hope to have some respite from fatigue in a few days, which will give me time to look after business.

"I send you the *General Post*, which has the freshest of our news from London and abroad. All the family, blessed be God, are in health. Dr. Lambie remembers you frequently. Write me often and fully. Dear Son, I commit you to the care and protection of a generous God, and give you and Jeannie my blessings. My service to all friends, Adieu.

"Mr. Patrick Anderson,
In Islay.
To the care of Mr. John
Allan, Bailie of Islay."

Mr. Allan married one of Anderson's daughters, and it was through this connexion that he obtained the office of Baron Baillie of Islay. To make this intelligible to our southern readers, we may explain, that this official was the deputy or representative of the superior or over-lord: that is to say, the *territorial* baron; and, during feudal times, this person had very ample powers over all the subjects in the barony, extending, when the baron was infeft with the right of "Pit and Gallows," even to imprisonment and hanging. Latterly, the Baron Court was held for civil claims and minor criminal or quasi-criminal offences. Islay at this time belonged to the ancestor of the present Earl of Cawdor. It was afterwards acquired by the first Campbell of Shawfield, and is now the property (at least the greater portion) of the heir of the late Mr. James Morrison, M.P.

Patrick Anderson to his Father.

"London, June first, 1723.

"My dearest Sir,

"I writ you on Tuesday, and since have yours of the twenty-fifth. Mr. Govan's bill is accepted, and though I did not find Mr. Johnston at home, yet his clerk told me it was good, and in all events Messrs. Lidderdale and Tead will answer Mr. Murdoch's order.

"Next week Mr. Sturt will have all the specimens ready, and I'll cause stick them up in marble paper, so as they may be delivered to the persons I mentioned; but I must beg leave humbly to differ from you, in taking up the copies from these persons when I leave this, for they shall scarce have time to look them over, far less show them to any other, for one need not pretend either to see or speak with one of them till the hurry of the King's going over [is past], and when the specimens are left it keeps the story in their head, and they will have time to show them, which may do you service, in case the publick should not, but I shall be entirely guided by your orders. I have made out 2 or 3 copies of my friend C——, and yesterday gave one to C——r; and he is, by Munday Morning, to mark what he has not, that are there. I likewise called at Lord Harley, but he wont be in town till the latter end of next week.

"I am very sensible of my charges in living here, and as much convinced that you dont grudge it. I can assure you, its not possible for me to live more frugally, and I believe I need not tell you my wife's inclination that way.

"I have had repeated instances of your and my mothers concern for me, that how we are to be accommodated shall not a bit disturb me. I writ you in my last Babies case: so I hope you'll see it proper we come down as soon as possible, and if the affair with D—— be settled as you wish it may, I believe my friend will find it more convenient to defer his journey.

"The reason you gave me some time ago, for raising Balberton's money, was good; but in your last, I don't so well apprehend the consequence you insinuate, if I should not, as I told you in my last. I'll enter into any measures the Company shall propose, because they are reasonable, and you may be very well assured I'll be directed by you in every thing, for no state of life can ever make the least abatement of that duty and gratitude I so justly owe you; and I flatter myself you'll agree that money of that kind should not be touched till it please God we be both on the spot, otherwise ill-natured folk might misconstrue it, and by that means create me pain and uneasiness.

"I have sent you by Mr. Wood some more sheets of the abbreviature: so you see Mr. Sturt* advances apace, and I hope before I leave this, best part of them will be done. This day a great many of our Members sett out for Scotland; amongst whom are Provost Campbell and his brother, and before you have this, Mr. Forbes will be with you.

"In a Post or two I'll send you the list you want, and am glad the Advocate's affair is in agitation. Mr. Campbell† was saying he would write you for a list of all the Books *pro* and *con* on Queen Mary. He asked me if I could give him a Copy of Leslie's negotiations, but I could not do that without your consent, and I humbly think to print that paper would prove beneficial, for I'm told there's no story more inquired into, and none less known.

"I wish my friend Mr. Montgomery would settle that affair with Auchterlony; if not, its lucky if Babies‡ bond be not mislaid, for they'll neither own nor disown that they have it till the papers be given up.

"My dearest Sir,
"Adieu.

"To Mr. James Anderson,
"Writer to the Signet,
"Edinb."

Patrick Anderson to his Father.

"London, February 12, 172¾.

"My dearest Sir,

"I write you last post, and yesterday I had the pleasure of yours of the 2nd with the inclosed to Messrs. Loundes & Fraser, who I believe will do you all the service they can: As to your particular matter§, we are come to the resolution of petitioning the House of Commons, and Sir Richard Steele‖ is to present it, and to be seconded by

* This was Sturt the engraver, whose letters to Anderson on the subject of the engravings for the *Diplomata Scotiæ* have so far as preserved been printed in the *Analecta Scoticæ*, i. e. (edited by James Maidment, Esq.) from the originals in the Library of the Faculty of Advocates (vol. i. p. 94., Edinburgh, 1835, 8vo.). A very limited impression of the *Analecta* was printed by Mr. Stevenson, and it is now rare.

† Campbell of Cawdor, the proprietor of Islay.

‡ Babie, corruption for Barbara, the wife of Patrick Anderson.

§ This was to obtain compensation for the enormous expences Anderson had incurred in his magnificent national collection of the *Diplomata Scotiæ*, the original publication of which had been approved of by the Scotish Parliament before the Union. He had obtained the situation of Postmaster-General of Scotland as an instalment; but he was not allowed to retain it long, and it was taken from him, and given to some hanger-on of ministry.

‖ Steele was a personal friend of Anderson: various letters from the former to the latter will be found, printed from the originals, in Mr. Maidment's *Analecta Scotica*.

Mr. Bailie *, Mr. Fraser, and a good many English, who I find are of your only good Friends; and you owe it in a manner entirely to good Earl of Bute †, Lord Harley, and others of your acquaintance: every body says that the matter is so just in itself that the other people cant oppose it; and Duncan Forbes ‡ this day told me he durst not sollicit for me, but would say nothing against it. I need not launch out the whole story, nor have I time, for the last bell § is just ringing; but never was such working and jockeing in a matter that all our countrymen should rejoice to see brought to a happy finish; and if it does succeed (as I pray God it may), you dont owe them thanks ‖ Pardon me if I dont write you by next post, for, believe me, I'm hurried to death; and you'll think it the greater, when we have no small party to struggle with. Every body is of opinion you will never have your money from the treasury, so you'll be thinking what to do in case the effort miscarry.

"When you write me about any books that you have, pray let me know the price of them, for that's always the Question asked."

James Anderson, Esq., to Duke of Argyle.

"My Lord,

"Your Grace has been so grateful and generous to me in your favours upon so many occasions, as making me presume to humbly beg your Grace's pardon in behalf of my Son, whom I bred to business, for his being clerk of the Court Martial in room of Smith who has it, being dangerously ill, and, as is said, irrecoverably. I need ask no arguments by any loss of business in my publick undertaking, hitherto to the prejudice of my family, which disables me the more at present to provide for them; but rather depend upon your Grace's great goodness. I convey this to your Grace by the hands of Mr. Scott of Scotstarvil, my Son's near kinsman, who can inform your Grace of his sufficiency to fill that place. Begging your Grace's pardon for this presumption in him who is with the utmost gratitude and most profound respect

"My Lord, your Grace's
"most oblidged and most
"obedient humble Servant."

No date, but written evidently after the loss of the situation of Postmaster-General — addressed probably to John, the second Duke of Argyle. Anderson was law-agent for the Duchess, his mother, and occasionally did business for her son.

J. M.

* Mr. Baillie of Jerviswood; whose daughter, Rachel, having married Lord Binning, the eldest son of the sixth Earl of Haddington, carried the Jerviswood estates into that family; the second son taking the name of Baillie.

† His lordship died shortly after the date of this letter. He was the father of the celebrated John Earl of Bute.

‡ Duncan Forbes of Culloden. The drafts of several letters soliciting his patronage, by Anderson, are preserved in the Library of the Faculty of Advocates.

§ The postman's bell.

‖ This is a very remarkable instance of the indifference manifested by the Scotish Members of Parliament to the honour and character of their nation. Here was an individual who had collected materials for the early history of his country — who had been led upon the ice by the Scotish Parliament before the Union — and by promises from the most influential of his countrymen, before the good things of London had rendered them selfish — utterly neglected, excepting by a few of his compatriots, and left to penury and want—having previously sacrificed a lucrative and respectable profession, in which he would indubitably have realised a large fortune, to preserve the early records of his native land. England, with all her wealth, never gave forth a volume so intrinsically valuable, and so beautifully executed, as the *Diplomata Scotiæ*: nevertheless, in place of wealth, it brought poverty to the hearth of the ill-fated Anderson.

ORIGIN OF THE TELEGRAPH.

In the active controversy respecting the admissibility of the word *telegram*, which has recently been carried on by correspondents of *The Times*, and which has assumed a more permanent form in a learned pamphlet published by Rivingtons (entitled *The Telegram and Telegrapheme Controversy*), sufficient attention has not been paid to the recency of the period at which the word *telegraph* was introduced, and to the want of classical authority under which it labours, equally with the more modern term *telegram*. The telegraph was invented by Claude Chappe, a French engineer; it was first tried in France in 1793, when the news of the taking of Condé was conveyed by this contrivance to the Convention. In consequence of his invention, Chappe received the title of *Ingénieur Télégraphe*. The jealousies which his invention produced, and the claims of rivals who contested his priority, preyed so much upon his mind as ultimately to lead to his suicide, which he effected in 1805 by throwing himself into a well. His brother Urbain published a *Histoire de la Télégraphie*, Paris, 1824, 2 vols.

A full and interesting account of the introduction of the telegraph may be seen in the *Annual Register* for 1794, pp. 49—52. One remark deserves to be cited, on account of the accomplishment of the prediction which it contains: —

"The telegraph is as yet but a very imperfect, as well as expensive machine. But, like other inventions, it will admit of many improvements; and among others, probably a reduction of the expense. And it is certainly to be considered as one of those inventions which opens a door to wonderful changes. It has hitherto been employed solely in the service of a bloody war. But it will also be found subservient to a variety of purposes in times of peace. With the aid of one intermediate station across the channel, news might then be conveyed from London to Paris in an hour; and in three or four hours, an answer received to a few simple questions. This easy approximation of minds would wear away jealousies and antipathies, and promote reciprocally a good understanding. It is a pleasing task to record the progress of discovery and invention: but it is melancholy to reflect that the most splendid inventions of our day have been hitherto employed, not for the benefit of mankind, but their destruction."

The telegraph was soon introduced from France into England. The *Annual Register* for 1796 has the following announcement under January 28: —

"A telegraph was this day erected over the Admiralty, which is to be the point of communication with all the different seaports in the kingdom. The nearest telegraph to London has hitherto been in St. George's Fields; and to such perfection has this ingenious and useful con-

trivance been already brought, that one day last week information was conveyed from Dover to London in the space of only seven minutes. The plan proposed to be adopted in respect to telegraphs is yet only carried into effect between London and Dover; but it is intended to extend all over the kingdom."

L.

MUSIC IN THE UNIVERSITIES.

It is announced that the candidates for the new degree at Oxford and Cambridge may undergo a voluntary examination in Music; and I see reference made to those mystical terms "harmony and thorough bass;" but no particulars are mentioned. This may lead to a more enlarged study of the principles of the science, and in future students may not rest contented when told here a sound is *suspended*, sus. per coll.—hung up by the head or the tail, — here another is retarded — collared by an estoppel,—checkmated without a why or a wherefore: there a third is converted into an *appoggiatura*, a Lilliputian Silenus, so tipsy he must lean upon some other sound to prevent instant annihilation; and so forth. All such unscientific terms are absurd, because they represent appearances only, and leave the realities unexplained. As no knowledge of a language can be acquired without a knowledge of the alphabet, so no knowledge of music can be acquired without a knowledge of the sounds in a key; and unless a student knows how many sounds there are lying in the key of C, he cannot know how many in D, or any other key. The two chief things to *learn first* in music are *sounds* and *rhythms*, for to study a combination of sounds, such as chords, before knowing sounds, their origin and rights, in their single estate, appears to me an ill-regulated process; and to treat upon the movement of chords before knowing the science of progression or the poetry of motion in sounds, is a mode of education not less injudicious. Scale and rhythm are ample fields for examination, and many a professor of music would be puzzled to prove that A flat or G sharp, D flat or D sharp, or even D natural, have their *right* to be in the scale of C. Such is the state of musical science at present that not many men can give an intelligible answer to this simple question, "Why are the sounds C, D sharp, F sharp, A and C combined as a chord in the key of C, and by what right are they heard together?" I put this question very recently to an accomplished musician, and the answer was, "The D and the F *go before*, and stand in the place of the real sounds that are coming." Strange as this may read, it is a far more sensible explanation than any to be found in any theory of music published in this country. One word as to *Thorough Bass*, or the art of reading distances from any given note. To affirm that thorough bass reveals the roots of chords is to affirm what is not true. It does that for which it was invented — shows the intervals used from any given bass note; and as there are only nine figures employed, thorough bass can be well acquired in six short lessons, the time Giardini took to teach it.

H. J. GAUNTLETT.

Powys Place.

P. S. — The true value of English systems on harmony can be tested in a very simple way. Everybody knows the *adagio* opening of Handel's *Overture to the Messiah*, and that when the bass begins the theme, the third sound is F, to which Handel has put the chord of E. I ask any mathematician, any theorist, any professor, nay, I ask the Professors of the two Universities, to tell the readers of "N. & Q." by what right these sounds are heard together? Of course I shall be told the F is in a state of *transition* — a discord of transition; that is to say, Handel has given the second of his key a first-class ticket, pushed it on the rail, and left it to get home as it could.

Minor Notes.

Saying on Black Hair and White Beard. — There is a joke attributed to an eminent legal dignitary and orator of our day, who, on being asked by a barrister more remarkable for his fluency than for his knowledge of law, how it happened that his hair remained black, while his whiskers had become grey, answered, that it was owing to his having worked harder with his jaws than with his brains.

This joke is not original, as will appear from the following anecdote in the *Furetériana*: —

"M. le Cardinal de Richelieu, qui avoit auprès de lui M. de Lort, lui demanda un jour d'où vient qu'il avoit les cheveux blancs et la barbe noire, et que lui M. de Lort avoit la barbe blanche et les cheveux noirs. 'C'est, monseigneur,' répondit cet habile médecin, 'parceque vous avez beaucoup travaillé de la tête, et moi de la mâchoire.'" (*Ana*, tom. i. p. 227.)

Another saying on the same subject, but referring to the converse case, is given in a French collection of jests: —

"Henri IV. étant un jour à Paris, et voyant passer un homme qui avoit la barbe fort noire et les cheveux tout blancs, il le fit appeller, et lui demanda d'où venoit qu'il avoit la barbe fort noire et les cheveux blancs. 'Sire,' lui répondit l'homme, qui étoit railleur, et qui sentoit que la question étoit difficile à resoudre, 'c'est que les cheveux sont plus âgés de vingt ans que la barbe.'"

In the same volume of Ana, in which the above-cited anecdote occurs, there are two passages which deserve to be extracted: —

"Semel comedere angelorum est, bis eodem die hominum, frequentius brutorum." (*Ib.* p. 52.)

"Alchymia est casta meretrix, omnes invitat, neminem admittit; est ars sine arte, cujus principium est scire, medium mentiri, finis mendicare." (*Ib.* p. 117.)

The latter sentence admits of application to homœopathy, mesmerism, and other modern pseudo-scientific impostures. L.

Anecdote respecting the great Artist, the late W. M. Turner, R.A. — Mr. Tomkison, the eminent pianoforte maker, called on me one morning in the year 1850. I had shown him a small picture by Constable. This led to remarks on the merits of landscape-painters; and Turner, of course, was alluded to in the way his great excellence deserved. Mr. Tomkison then observed: "My father was the first to discover the boy's talents. My father was a jeweller, and lived in Southampton Street, Covent Garden. Turner's father was a hair-dresser, and lived in Maiden Lane, a corner house in a little court; he operated on my father. On one occasion Turner brought his *child* with him; and while the father was dressing my father, the little boy was occupied in copying something he saw on the table. They left, and after a few minutes they returned. Turner apologised for troubling my father, and begged to know what his son had been copying. On being shown the copy, my father said, 'your son never could have done it.' He had copied a coat of arms from a handsome set of castors, which happened at that time to be on the table. Some time after a gentleman died, who had been long under Turner's razor, and left him a legacy of 100*l.* The moment my father heard this, he begged Turner to allow him to dispose of the 100*l.* for the benefit of the boy by articling him to Malton, the distinguished architectural draftsman of that day — this was done accordingly."

Your correspondent, Mr. Editor, begged Mr. Tomkison to repeat the anecdote, and to allow him to write down the words as they proceeded from his lips. Mr. Tomkison then read the statement, and approved of it; and were he now alive, would, I am sure, give it his imprimatur. A. M.

The Situation of the Garden of Eden. — I was talking with a respectable old couple, when the wife suddenly asked me (*apropos*, I suppose, to something she had been reading): "Where was the garden of Eden, Sir?" Taken by surprise, I answered rather loosely: "It is supposed to have been somewhere down Persia way." The husband pricked up his ears. "Gawd bless me!" he said; "down *Pershore* way won it? Why I must ha' bin by it a score o' times!" Though living in Staffordshire, yet he was Worcestershire born and bred; and he called to mind the large market-gardens round and about Pershore.

Cuthbert Bede.

John Bell. — With reference to the article "Great Chancery Lawyer" (2nd S. v. 417.), allow me to say, that Lord Eldon was always glad of the opportunity to speak favourably of "the great Bell of Lincoln's Inn." When the late Vice-Chancellor Sir Lancelot Shadwell was at the Bar, in a conversation with Lord Eldon, he asked his lordship, "In the event of a vacancy in the Great Seal, who do you think most able to fill it?" On which Lord Eldon replied, "The man who can neither walk, nor write, nor speak, is the man of all others best qualified for the office." Mr. Shadwell concurred with his lordship, and said, "I cordially assent that Mr. Bell is the man." I knew Mr. Bell; his language was broad Cumberland, his handwriting very difficult to read, and he liked to fondle a lame leg on his knee. I frequently consulted him. His opinions I received as solemn judgments, and allow me to say that I never was mistaken in my adviser.

John Fenwick.

Newcastle-on-Tyne.

Queries.

NONJURORS — ROGER LAURENCE; A NEGLECTED BIOGRAPHY, ETC.

There appears to be no biographical account of the above nonjuring clergyman; at least I have never succeeded in discovering any in either Chalmers, *Biogr. Brit.*, Bayle, or Knight's *Biograph. Cyclop.*; Rose's work is not accessible to me at present, so I cannot say if his name occurs there*; but, while asking for additional information regarding him, I may give the few facts I possess from my MS. *Fasti* of the Nonjuring English Bishops.

Roger Lawrence, or *Laurence*, (I am not certain as to the correct orthography of his name†), was a learned layman, baptized and bred among the Dissenters during the latter part of the seventeenth century: being dissatisfied concerning the validity of his own baptism, he was rebaptized by a clergyman of the Church of England (who was the celebrant?), and wrote the following learned and ingenious treatises, or tracts, in defence of what he had done: one entitled *Lay Baptism Invalid*, 1711; a *Defence* of it, also in 1711; and another tract in 1712, entitled *Dissenters' Baptism null and void.* There arose in 1711 an unhappy controversy concerning the validity or invalidity of lay baptism, in which some of the bishops and learned divines of the day were divided in opinion. Bishop Thomas Brett published, in 1711: —

"An Enquiry into the Judgement and Practice of the Primitive Church in relation to Persons baptized by Laymen, where Mr. Bingham's *Scholastical History of Lay Baptism* is considered; with an Appendix, in answer to the Lord Bishop of Oxford's [Talbot] Charge."

This tract, with so lengthy a title, is not mentioned by Lowndes, though it is by Chalmers (*Biogr. Dict.*, vol. vi. edit. 1812, p. 501., art.

[* His name does not occur in Rose.]
[† Laurence is the correct spelling.]

BRETT), who gives "London, 1713," as the date of publication. This, however, is a digression from the original subject of my Query. "*Roger Laurence, Esq.*, created M.A. July 16, 1713," occurs in the *Catalogue of Graduates of the University of Oxford* (edit. 1851, Oxford, p. 398.); and from the coincidence of time and name it was most probably Mr. Roger Laurence, of whom I am writing. Roger Laurence was consecrated, in the year 1733, as a bishop of a new and separate line of Nonjuring prelates, which was not recognised by the original body of nonjurors, by reason of the consecration having been performed by a single bishop, who was on this occasion Bishop Archibald Campbell (a Scotish prelate, and scion of the noble house of Argyle; who was incorporated M.A. of University Coll. Oxon., from Edinburgh, Oct. 10, 1693; had been long in priest's orders; was for some years chaplain at Surinam in South America, and was consecrated as one of the "college bishops" of the Episcopal Church in Scotland, at Dundee, Aug. 28, 1711; elected Bishop of Aberdeen May 10, 1721, but resigned that see April 3, 1725, in London, where he almost entirely resided for many years; and in which city he died, June 16, 1744, at an advanced age). This new line of bishops is stated by Mr. Perceval, in his valuable work on *Apostolical Succession* (2nd edit., 1841, Appendix, p. 249.), to have commenced in the consecration of Roger Laurence, "who appears to have taken the opposite extreme to Bishop Blackburn" (on the much agitated questions of the Rites, &c.), "and to have insisted upon the cup being mixed *openly*," in the sacrament of the Eucharist; a compromise having been arranged shortly before, one of the conditions of which was that the water should be mixed *privately*; and it is mentioned that in 1733 all the Nonjuring bishops were in communion at that time, with the exception of Bishop Blackburn, who stood alone, and refused the mixed cup altogether. Bishops Campbell and Laurence kept up the separation, by consecrating, shortly afterwards, Dr. Thomas Deacon, of whom there are several interesting particulars in "N. & Q." (1st S. xii. 85.). Bishop Deacon died Feb. 16, 1753, an. ætat. 56. et epis. 20. (?), at Manchester, and was interred in St. Anne's churchyard there. As he is styled a D.D., it should be stated, if known, from what University he obtained his degree in divinity* — his name is not in the *Cat. of Oxford Graduates*, and my edition of *Graduati Cantabrigiensis* by Romilly (edit. 1846) only extends back to the year 1760. This succession was perpetuated by Deacon, who, alone, consecrated (when?) P. J. Brown, "whose real name is supposed to have been Johnstone, a brother of the Earl of Annandale" (Perceval): and, in 1780, it is stated, that the two last bishops of this separate line of Nonjurors, Kenrick Price and William Cartwright, were consecrated by Deacon, but this must be incorrect, at least if the consecration took place in 1780*; for, as already mentioned, Deacon had died twenty-seven years previously to that date, so that it must surely have been Bishop Brown (or Johnstone) who officiated as consecrating prelate on the occasion. The subject, however, is very obscure, and beset with chronological and other difficulties, upon which Mr. Lathbury throws no light whatever in his *History of the Nonjurors*, as might have been expected from the character of his work. Perhaps there still exist MS. authorities, which might assist researches in these points, and I rely on some contributor to "N. & Q." for additional information regarding the consecrations of the eminent and learned men who composed the Nonjuring hierarchy during the last century; their history is still a desideratum in our literature. The Rawlinson MSS., referred to in "N. & Q." (2nd S. v. 141.), appear to be a mine of curious historical and biographical information, hitherto but little explored; but of course they can only extend to the year 1755; later collections must be searched for the subsequent history of the Nonjuring body.†

My Query has resulted in a Note, and too long a one, I fear, for the plethoric columns of "N. & Q.;" however, I must, in conclusion, again solicit information about Bishop Roger Laurence, who was certainly one of the "giants of those days." All the information I have been able to collect is given above; and I ought not to omit mentioning that the chief particulars (meagre though they be) are extracted from that storehouse for literary inquirers, Nichols's *Literary Anecdotes and Illustrations of the Eighteenth Century*, which I am

[* As Deacon was a pupil of the celebrated Dr. Mead, physician to George II., it is probable he only took the degree of M.D.]

[* Kenrick Price was consecrated March 8, 1751-2, as we learn from the following epitaph, printed in the *Gent. Mag.* for Sept. 1792, p. 808.; the name of the church in which it was found is not stated: "On the north side of this churchyard rests the body of Kenrick Price, who for more than thirty-seven years, without the least worldly profit, presided over the orthodox remnant of the ancient British Church in Manchester, with truly primitive Catholic piety, fervent devotion, integrity, and simplicity of manners, and every trait of character which could adorn the life of an unbeneficed primitive bishop. He died September 15, 1790, in the sixty-ninth year of his age, and thirty-ninth of his episcopate. May he find mercy of the Lord in that day! He was consecrated March 8, 1751-2." In our 2nd S. i. 175. we find we were misled by Perceval in the date of the consecration of Cartwright and Price, which we must request our readers to correct with a pen.]

[† Documents relating to the later Nonjurors are only to be found in private libraries. (See "N. & Q." 2nd S. iii. 245, 246.) The Rev. Nicholas Brett, of Spring Grove, son of the eminent Dr. Brett, left by his will all his pamphlets and papers to John Bowdler, Esq. See *Memoir of the Life of John Bowdler, Esq.*, 8vo., 1824, p. 24.]

happy to observe is at last completed by the venerable Mr. J. B. Nichols, the worthy son of a worthy father. But I do not know the date even of Roger Laurence's death — eheu!* A. S. A.

Barrackpore, E. I.
April 15, 1858.

[The following notice of Laurence occurs in *The Annals of Queen Anne*, xi. 377., a work of no very high authority: — "This unhappy controversy began upon the practice of one Mr. R. Laurence, a book-keeper, who having been born, baptized, and bred in the dissenting way, did, after his return out of Spain, declare himself a convert to the Church of England; and to express his abhorrence of the friends he left, he declared that he thought his baptism among them was invalid, null, and void; and accordingly he was rebaptized by the Curate of Christ Church in London, without the consent of the Bishop, and without order or knowledge of the parish priest."

This most important circumstance of his life, Laurence alludes to in the Preface of the third edition of his *Lay Baptism Invalid*, p. xii.; but the passage is omitted in the fourth edition: — "He [Mr. Bingham] is pleased to call the priest who baptized R. L. 'an *irregular curate*, who acquainted neither the minister of the parish, nor the bishop, with the true state of the case,' &c. I must needs say, in defence of that gentleman, that it would be happy for our Church if this author and some of his friends were but as regular as he. He was by no law of our Church obliged to acquaint the minister of the parish where R. L. was baptized with the case; for he was none of his underlings, neither did he receive any pay from him; he had his proper diocesan's general licence to baptize adult persons, without giving any particular notice first to the bishop. By virtue of that licence he regularly baptized R. L., without first acquainting the bishop, the 31st of March, 1708, being Wednesday in Passion week, and therefore on a holyday, in public, immediately after the second lesson at evening prayer, in presence of a great congregation, the church doors being open: he did it hypothetically, *i.e.* 'If thou art not already baptized, I baptize thee,' &c.; and this, not that the case required it, but because R. L. would not let him know the case itself, but begged baptism at his hands, only upon this general account, that he had discovered sufficient reasons to convince him that he had not been yet validly baptized; that he desired the said curate not to be too curious in inquiring of him the reasons, because it was not fit for him to discover them to him; and those to whom he had discovered them could give him no satisfactory arguments to convince him that he might desist from endeavouring to obtain catholic baptism; that he would, therefore, only inquire into R. L.'s faith and manners, and upon due satisfaction about them give him hypothetical baptism, to avoid the imputation of being irregular; which accordingly, upon such satisfaction, he did; for which I praise and glorify God, and reverence and esteem him, His regular and rightly ordained minister."

Some trouble has been taken to procure the register of his baptism under the date which he himself gives; and the books of Christ Church, Newgate Street, to which the above extract seems to refer, have been in vain searched for this purpose. Either, therefore, the baptism was never entered on the register (and this, perhaps, because Laurence was an adult), or the annalist is incorrect in his information; and it is the rather suspected that this is the case, because there seems an obvious inconsistency between the statement that Laurence was 'a book-keeper in London,' if the occupation be that which is now so called, and the fact that in the fourth edition of his *Lay Baptism* he is styled on the title-page "R. Laurence, *M.A.*"

In 1841, the Rev. William Scott, of Christ Church, Hoxton, edited a new edition of *Lay Baptism Invalid*, with Additions and Illustrations, to whose valuable Introduction we are indebted for the preceding account of Laurence. The following work, attributed to Laurence, contains some curious notices of the discussions among the later Nonjurors relative to the usages: "The Indispensable Obligation of Ministring expressly and manifestly the great Necessaries of Publick Worship in the Christian Church: together with a Detection of the False Reasonings in Dr. B——t's [Brett's] printed Letter to the Author of Two Discourses; and that Doctor's inconsistent Notions of the present Liturgy of the Church of England. Addressed to the Doctor by one of his Friends." London, 1732. Dr. Brett published a Reply to Laurence in 1733.]

[* Laurence died on March 6, 1736, at Beckenham in Kent.]

Minor Queries.

Alexander Hamilton. — It is said that Alexander Hamilton of Kerelaw or Grange in Scotland married about 1730 Elizabeth, eldest daughter of Sir Robert Pollok. Can the date of that marriage be ascertained? His children are said to have been: first, John; second, Robert; third, Alexander; fourth, James. What was the date of the birth of the fourth son James? where, and when, did he die? and is there any evidence existing in Scotland or elsewhere that the James Hamilton referred to was the father of the American Alexander? W. N. S.

Medical Men at Funerals.—In Erasmus (*Colloq. Funus*) I find the following passage; —

"Subduxit sese statio medicorum. Negant enim fas esse ut, qui vitæ solent opitulari, mortis sint spectatores, aut exequiis intersint."

Is it still the custom in any part of Europe for medical men not to attend funerals? T. H. P.

Academical Dresses. — What reason can be assigned for the different dresses of different degrees? Was it like a decorative order, a badge, that the wearer might be known as a graduate, and of this or that University? X. P.

The Jesuit Osorius. — Can any of your readers give me any information as to the above author? I have in my possession two volumes of sermons, of which this is the title: —

"Conciones R. P. Joannis Osorii, Soc. Jes. in quinque tomos distinctæ, etc. Coloniæ Agrippinæ. Anno MDCV."

The two volumes I have contain sermons for all the Sundays and greater holidays of the year. In the advertisement, "*ad Lectorem*," prefixed to the second volume, I find the following promise: —

"Tertium de Sanctis, reliquaque deinceps Concionum volumina, brevi, ut spero, mandabo prælis."

Was this promise ever fulfilled, and the *quinque*

tomi as originally intended completed? Any information about the author and his works will oblige your querist. Sigma.

Arms of Bramhall.—Attached to an unpublished letter of Bishop, afterwards Archbishop Bramhall, signed with his initials J. D. (Derensis), is a wax impression of a seal: it has the following arms, a chevron between 3 martlets. Another unpublished letter of his, from which the signature is cut, has a broken impression, quarterly, 1st and 4th, a lion rampant, with a crescent in dexter chief: 2nd, party per fess, in chief a demi lion rampant, base ermine; the 3rd quarter is broken off. Are either of these the arms of Bramhall? Deo Duce.

Inscription in Eynesbury Church.—Eynesbury church, dedicated to the B. V. Mary, is now undergoing restoration. Under a thick coat of plaster and whitewash was the following inscription, on the north wall of the chancel. What are the words deficient at the end of each line?

"O mater rti regalis mune . . . .
Elisabeth grate sumas que . . . .
Antitodum bite no . . ristius au . .
Set berbum mite resonat quo . . . ."

Joseph Rix.

St. Neots.

"*The Dutch War.*"—Who is the author of *The Dutch War; The Two Constables; and Random Rhymes*, by a Ready Rhymer, Roake and Varty, 1833? The volume is dedicated to the Rev. Dr. Keate of Eton. Sigma.

Reresby Arms.—Guillim, in his *Display of Heraldrie* (4th edit., 1660), says that the arms of Sir Jno. Reresby, Bart., of Tribergh, co. York, were "Gules, on a bend, argent, three crosses patée sable." Is there any instance of any member of this family bearing *gules, on a bend, argent, three mullets sable?* If not, to what family did these arms appertain? as I have an impression of a seal attached to a deed, dated Nov. 10, 1679, with these latter arms, which certainly belonged to a Reresby. T. Mossom Meekins.

21. Old Square.

Marks on Paintings.—I have in my possession an old painting in oil, on the stretcher of which is the stamp of a *crown*, surmounted by a rose and thistle. I shall feel greatly obliged if any one would inform me if the above is the mark placed on the paintings belonging to King Charles II.'s collection; if not, to what collection it refers.

There are two other stamps on the stretcher, but they cannot well be described. Alpha.

Ancient Painting at Cowdry.—Not long since I purchased a varnished print, 72 in. by 22 in. It is stated to be from a coeval painting then at Cowdry, the seat of Lord Montague, called "The Siege of Portsmouth." There are numerous figures in the foreground, consisting of soldiers, artillerymen, &c.; one, mounted, seems to be intended for Henry VIII. In the distance is a large fleet of ships bearing the English flag, and to the extreme left another fleet bearing the French ensign. No regard is paid to correct drawing, for the men are as tall as the houses, and the flags are placed where there is most room for them, without observing whence the wind blows. I wish to ask whether the original painting is in existence, and what is its history; and also from what print the view in question is taken. I should think the print is scarce, for none of my friends have recognised it. O. (2.)

Print by Wierix.—I have a fine old print, apparently taken from a quarto volume, representing a youth in a rich Spanish dress, with a gun in his hand and a nondescript bird at his feet. Above him is an oval picture of the Virgin, who extends her hand from the frame and holds over his head a crown suspended by a string. In one corner is "Wierix, Antwerpen, Sc^t," and below—

"Liet Godt Coninck zyn der Gulde present,
En de Vogel af-schieten met syn handt."

Can any of your correspondents tell me whose portrait it is, and the meaning of the inscription? A. P.

Monumental Brasses.—The following notice may be worth recording in the pages of "N. & Q." I find in an old catalogue of a sale by Mr. Evans of Pall Mall, the well-known auctioneer of literary property, on January 25, 1830, and following days, a valuable collection of manuscripts belonging to the late Craven Ord, Esq., amongst which was the article No. 1102.:—

"Monumental Brasses. A most extensive, curious, and highly valuable Collection of Impressions from Ancient Monumental Brasses, taken at the expence, and generally under the immediate superintendence of Craven Ord, Esq., in 2 vols. about six feet in height, with a stand to hold them." Sold for 43*l.* 10*s.**

This collection is described as almost matchless. Many of the figures were upwards of six feet in height. The impressions were taken half a century ago; many of the brasses must have since been defaced, and others destroyed. The value of the collection was much enhanced by the greater part of the impressions being accompanied by notices from the pen of Mr. Craven Ord, pointing out when they were taken.

Can any of your correspondents state in whose possession this valuable collection now is, whether deposited in some public or private library to which the antiquary might have access. Mr. Pettigrew some short time since communicated to me his intention to publish a new edition of Mr. Gough's *Sepulchral Monuments.* I trust that this

[* Mr. Thorpe was the nominal purchaser.]

notice may meet his eye, or that of any other antiquary. It would form a most valuable supplement to Mr. Gough's volumes, or might be incorporated in them. J. M. G.

Minor Queries with Answers.

Quotation wanted.—In *English Past and Present* (2nd ed. p. 227., 1855) Dean Trench quotes from Shakspeare: —

> "For goodness, growing to a plurisy, [*sic*]
> Dies in his own too-much."

Where does this passage occur? I cannot find either *plurisy* or *pleurisy* in Ayscough's Index (1827). The Dean suggests that Shakspeare was influenced by the spelling, and so connected plurisy with *plus*, *pluris*. What say the commentators? I have none at hand. Is not plurisy a misprint for *plethory*? JAYDEE.

[The passage occurs in *Hamlet*, Act IV. Sc. 7. Warburton would read *plethory*. But *plurisy* was constantly used in the sense of fulness, abundance, by the poets. Thus, in Massinger, we have "plurisy of goodness," and "plurisy of blood."]

Medical Ecclesiastics.—Is the following statement correct?

"From the middle ages, the medical profession had got into the hands of the ecclesiastical authorities, who were unwilling to undertake the surgical part of it, and hence the separation of the two branches."—Walpole's Speech, reported in *Times*, June 3.

X. P.

[From the earliest times the practice of surgery, or the cure of diseases by the application of the hand alone, constituted a distinct (and, commonly considered, inferior,) branch of medicine. The surgeon was a mere assistant to the physician: the latter alone not only having the sole privilege of prescribing internal medicines, but even that of judging and directing when surgical operations should be performed. It was no uncommon practice of the monks, in mediæval times, to dispense physic in their respective localities, and in summoning the surgeon to their aid as the occasion demanded, they did no more than what had been customary from time immemorial. Consult Rees's *Cyclopædia*, Art. SURGERY, and Dr. Black's *Historical Sketch of Medicine and Surgery*, Lond., 8vo. 1782.]

Gray's Arithmetic.—"*An Introduction to Arithmetic*, by James Gray, late of Peebles and Dundee, *Seventieth edition*, 1857." What is the date of the first edition? Gray beats Cocker by at least *ten* editions, and his popularity is by no means on the wane. "The Great Computist" held his ground firmly until the latter end of the last century, when Dilworth, Walkingame, and Joyce began to dispute the field with him, and ultimately shelved him. They in their turn shared the same fate, and in the first quarter of the present century, Gray became the arithmetical oracle of every schoolmaster in Scotland, as his predecessors had been before him. Colenso, De Morgan, and Hind have not travelled so far north yet — they "must bide their time." TWEEDSIDE.

[The earliest edition in the British Museum, which seems to be the first, is that of 1797, "Edinburgh, printed by J. Ritchie," small 12mo.]

Mystery of the Acts of the Apostles.—Can you favour me with a copy of the public proclamation for the performance of the *Mysteries of the Acts of the Apostles* in Paris, published about the middle of the sixteenth century. None of the libraries to which I have access contain a copy of it, and I am aware that it is of great scarcity. CAPTAIN.

[A translation of the proclamation is printed in Hone's *Ancient Mysteries*, p. 177.]

Replies.

PRÆ-ROMAN CIVILISATION OF BRITAIN.

(2nd S. v. 415.)

In reply to INQUIRER there can be, I imagine, little doubt of the existence of a Præ-Roman civilisation in Britain, in some respects of a much higher order than obtained in the East. In support of such view the following, among numerous evidences, may be adduced: —

1. No tin mines, except those of Cornwall, were worked to any extent in the ancient world. As early as the era of Moses a vigorous trade in tin and copper, and their composite, bronze, was conducted between Britain and Phœnicia. Ezekiel, B.C. 640, specifies tin as one of the staple imports of Tyre, and this could have been supplied by Britain only. In the oldest British laws, metallurgy is classed in the first rank of fine arts with poetry and music. Probably there never was a time when the men of Cornwall were not, as now, the first miners in the world.

2. Cæsar, who was the first great foreigner that invaded Britain, found both a civil and military system long established, different from, but, judging from the patent facts on the face of his own account of his two campaigns, quite able to cope with those of Rome. His description conveys the impression of a country settled for centuries under an organised constitution and government — corn abundant and easily procured — the population so thick as to strike him with amazement ("infinita hominum est multitudo") — villages and hamlets studding the country in clusters (creberrima), and stock of all kinds unlimited. The civilisation which produced and assured such a state of security for life and property could not have been of recent origin.

3. The heroic system of warfare, such as Homer describes it, expired in Asia at the battle of Arbela, B.C. 325; but Cæsar found it in full operation in Britain, carried to a perfection it never attained in the East, and an overmatch, by his

own admission, for the Roman legions. The British chariot system combines, he states, the solidity of infantry with the rapidity of cavalry. The Scriptures speak of the 900 chariots of Jabin, king of Canaan, as an extraordinary number, but Cæsar alleges that the mere reserve retained by the British Pendràgon or Dictator Caswallon, after dismissing the rest of his forces, amounted to 4000 of these formidable engines—against which the Roman cavalry were helpless for either defence or offence.

3. Cæsar and his army, the conquerors of the Continent of Europe, of Asia, of Africa, of Rome itself, must be acknowledged the most formidable, as they were the first, of the invaders of Britain. William the Norman and his feudal levies were comparatively barbarians in both science and discipline. Yet William in one battle made such a complete conquest of the land, that the effects of it remain to this day: whilst Cæsar was met with in six pitched fields, had his own camp twice assaulted, failed in two campaigns to advance beyond St. Alban's, left not a Roman soldier behind, and lost for a time, as the result of his discomfiture, all his Gallic acquisitions. For another century the Roman empire, though wielding a force of 500,000 men (legionaries and auxiliaries), did not venture a second attempt on Britain. It is obvious, I think, that Britain B.C. 55 was a more formidable power, and occupied a higher position in military science and social civilisation, than the Britain of A.D. 1066.

4. No one who has examined the British and Roman systems of castrametation and field works as exemplified in the camps which, in the west especially, may be seen yet confronting each other with hostile grandeur, will I think hesitate in assigning with Sir Christopher Wren the palm of science to the British. If the power of continuous labour is the true test of civilisation, then the Briton was not inferior to the Roman. "It would occupy," calculates Hutton (p. 136.), "5000 men a whole year to construct the encampment of Hên Dinas (old Oswestry)." Yet Hên Dinas is far from being the largest of our ancient British "Caerau." And it must be remembered we see them now, not in the pride of their first estate—with fosses, portals, chariot-ways, ramparts, and towers—but as ruins,—the relics of nigh two thousand years of the ravages of time.

5. Turning to non-military earth-works, every known artificial mound dwarfs into very humble dimensions by the side of Silbury Hill and Caer Sallwg (Old Sarum). No "Mons Sacer" for holding the assizes of a tribe "sub Dio," in accordance with the Druidic system, by which all judicial, all civil proceedings were transacted in the face of the sun, between sunrise and sunset, assumes the magnificent dimensions of the Silurian Mote (the Hereford beacon); and though "mystic" Herbert insists on crediting the Neo-Druidism of Post-Roman Britain with the construction of these enormous piles, we see no reason for dissenting from the old belief in their Præ-Roman chronology. But even these sink into second-class illustrations of engineering skill and patience compared with the British embankment of the Thames from Richmond to Gravesend, attributed to Belinus, B.C. 680, worthy to be the masterpiece of the Titanic navvies who had tried their hands previously on such masses as the above. In Camden's time it was the fashion to father all monuments attesting grandeur of conception and execution on the Romans, though a walk around any earthwork admitted to be British might have opened the eyes of any but a determined Anti-Briton to the evidence before him that there was a nation at home equal to their accomplishment. Polybius, Justin, Livy, and Florus, concur in naming Brennus and Belgovesus as the founders of most of the great Cisalpine cities. That these were British kings is now pretty generally granted. That they were conquerors, bringing civilisation and not Vandalism in their train, is obvious from the cities and the nature of the empire founded by them. Such civilisation must have accompanied them out of Britain, nor shall we greatly err if we consider the wondrous embankment of the Po a sister-work to that of the Thames by the same British sovereigns.

6. The lithic ruins of the old Druidic temples extend over Britain from Cornwall to the Hebrides. These vast circles of obelisks were the scenes of the national solemnities, festivities, and games; the originals of the Olympic and other games of early Hellas, of the Campus Martius of Rome, of the Champ de Mai of Gaul, of the Courts Plenieres of after ages. Amesbury has disappeared: fragments only of Stonehenge remain. These "Caerau" were lithic planetariums or orreries representing the great temple of the universe, and, as it would tax our utmost mechanical ingenuity to convey and adjust the immense solitary obelisks composing them, so it would, we apprehend, puzzle Professor Airey or Hind to restore them to their primitive astronomical accuracy. "Multa (says Cæsar of the Druids) de sideribus atque eorum motu tradunt." Druidism and Pythagoreanism were in most respects the same philosophy. The Copernican system is, as everybody knows, the Pythagorean or Druidic revived and proved; the Druidic circles, therefore, must have delineated the true system of the heavens. Indeed the Greek appellation for the Druids was derived from the British term for astronomer (*Saronidæ*, from *sêr*, stars; *seron*, the starry system; *seronydd*, an astronomer). But all this material and philosophic science flourished long before the Roman invasion. In Cæsar's time the Druidic colleges in Britain were frequented by the élite

of Gaul; many of them reckoned 10,000 students, some of whom remained voluntarily twenty years "in disciplinâ." The remains of the Druidic theosophy which have come down in the old British language certainly embody a religion — whatever the popular impressions to the contrary may be — as pure in all moral respects as Christianity itself, and as superior as light to darkness to the mythological Pantheism of Greece and Rome. It is of course in one sense true that Christianity brought the immortality of the soul to light; but it is also true that before the birth of Christianity, such immortality was the cardinal tenet in the Druidic religion of our ancestors. "In primis (states Cæsar) hoc volunt persuadere animas non interire, atque hoc maxime ad virtutem excitari putant." — "Above all things they inculcate the immortality of the soul, affirming that this truth is the greatest of all motives to virtue." I would also observe that the principle of vicarious atonement, on which Christianity rests, was another fundamental of Druidism, nor is it anywhere more clearly laid down in the Scriptures than it is by Cæsar himself eighty years before it received its consummation, and consequently its abolition, in the crucifixion on Calvary — "Quod pro vitâ hominis, nisi hominis vita reddatur non posse aliter Deorum immortalium numen placari arbitrantur Druidæ" (*Lib.* vi. c. xvi.). — "The Druids hold that by no other way than the ransoming of man's life by the life of man is reconciliation with the Divine justice of the immortal Gods possible." In this and other important points Druidism may be said to have taught Christianity before Christianity itself was founded; hence the ease with which Britain, the central seat of Druidism, became, as early as the second century, "prima Christiana gens," the first Christian nation, Christianity elsewhere being confined to families.

7. In the primitive laws of Britain, as contained in the code of Dyfnwal of Cornwall, we have the basis of the common law of England, the bulwark in all ages of our civil liberties against the Roman and canon laws. It is the key to all our British as opposed to Continental institutions, and the most splendid relic we possess of Præ-Roman Europe. Eastern civilisation has produced nothing resembling it in form, far less in its spirit of freedom.

8. The last proof I adduce is the language — the most important monument of a people's history, the least fallible index of the civilisation of the past. The British language is homogeneous, and self-contained with all its roots in itself; every word is a picture to the eye, hence its extraordinary oratorical and poetic power. As the poetry of a language is that which imparts to it its vitality, I content myself with transcribing the opinion of the editor of the American *Theologia Sacra* on the British Poetic System; "All other metrical systems compared to the British Bardic are, in point of elaborate polish and regularity, little better than loose prose or barbaric jingling." Now this system also, to which ancient Nineveh, Egypt, Assyria, India, can offer "nil simile aut secundum," was in as active and general operation throughout the Druidic colleges of Britain before the Roman era as the classical examinations are now at Cambridge and Oxford. The Druids taught Divinity through the medium of metrical language, regulated by the most stringent rules. The Druidic alumni, states Cæsar, "learn a great number of verses by heart." The prosodial canons of Bardism were expressly framed to prevent the possibility of depraving or corrupting the metrical texts in which the Druidic religion was conveyed. With the substitution of Christianity the original object disappeared, but the canons still remain in force; and the difficulties to be surmounted by a Welsh bard before he can produce a composition which will pass their ordeal would astound an English versifier: yet there is no land so full as Wales of native poets; the language breeds them. The system, as it preceded Cæsar's era, has never, not even during the murderous persecutions of Druidism by the old Roman government, been since extinct. It was witnessed in Gaul by Lucan, as any one may witness it now at a Welsh Eisteddfod —

> "Vos quoque qui fortes animas belloque peremptas
> Laudibus in longum vates dimittitis ævum,
> Plurima securi fudistis carmina, Bardi."

Whether, then, military organisation, engineering skill, material monuments, religion, philosophy, poetry, or social government be adopted as the criterion of civilisation, there appears to have existed a Præ-Roman civilisation in Britain which loses little by comparison with the cotemporary state of things in the peninsulas of Italy and Greece. Of pithy and manly oratory the speech of Caractacus at Rome remains yet a model, and it is probably a fair specimen of the old Druidic style of address. On especial distinction in certain of the "Fine Arts" the Briton has never prided himself; Italy is still his mistress: but in the solid desiderata of social polity, laws, liberty, morality, I am inclined to believe the Old Island had then, as now, the best of it. R. W. Morgan.

There is little hope of our getting any rational account of the social and political state of the ancient Britons so long as the fashion prevails of excluding all other historical testimony respecting them but that of their Roman conquerors. Since the days of Julius Cæsar the absurd and ungenerous notion has been stereotyped, that our primitive race was sunk in the lowest depths of ignorance and barbarism, until happily rescued from thence by his "highly civilised" country-

men and followers. When will our *classical* zealots profit by the first chapter of a certain apostolical epistle?

Long before the first Roman invasion — long, indeed, before the Roman eagle was fledged — this country was regularly traded to by the Greeks (following in the wake of the Phœnicians), whose incidental notices of its inhabitants suggest a better state of things than that invented by the admirers of him, who, as the poet Lucan tells us, and truly, —

" Territa quæsitis ostendit terga Britannis,"

never to return!

The Father of History (B.C. 450) alludes to the established commerce of Britain (Herod. *Hist.* iii. 115.) The preceptor of Alexander, Aristotle (B. C. 340) speaks of the Britannic Isles as familiarly known to his countrymen (*de Mundo*, § 3.). The Cappadocian geographer, Strabo, also bears witness to the commercial enterprise of the Britons, and describes them (not as painted savages, but) as " walking with staves, and wearing beards, and garments girded at the waist and flowing down to their heels." (B. III. c. v. § 11.) It is well known, too, that Polybius (B. C. 200) meditated composing a history of the British manufacture and trade in lead and tin—metals which, for many ages, were exclusively produced in this country; and exchanged, according to Pliny, for the most precious gems (" India neque æs neque plumbum habet, gemmisque suis ac margaritis hæc permutat ").

It requires no great stretch of the imagination to conceive that a people who were thus occupied and capable of bartering with foreigners their native manufactures " of lead and tin together with skins," for " earthenware, salt, and works in brass," as Strabo relates, were worthy the notice of an accomplished Greek historian. The only difficulty is, how to reconcile the avowed intention of Polybius, and the opinions of his equally intelligent countrymen, with the Roman " authorities," and the modern notion that such a people " were little superior to the natives of the Sandwich Islands."

But independently of sundry *impartial* notices by Greek writers, we fortunately possess no small portion of the religious and civil laws of these supposititious savages. *The Triads of the Isle of Britain*, as they are designated by their own framers, relate of persons and events from the earliest period to the commencement of the seventh century of the Christian era, as well as contain the institutional and theological principles upon which the political and religious system of the ancient Britons was based. These interesting memorials of ancient wisdom and piety have shared, of course, no better fate than their authors. They have been referred to a *mediæval* source; so that the Augustinian monks, like the Egyptian priesthood, must have preserved one creed amongst themselves, whilst they taught their disciples another! The absence of all allusion to *miracles*, which constituted the religious capital of the Middle Ages, is alone sufficient to disprove a monkish origin of the *Triads*. Moreover, the laws of Howel the Good, who flourished in the tenth century, are avowedly borrowed from the code which was in force in this island centuries before the advent of Cæsar, or in the age of Moelmud, B.C. 400. The first-mentioned laws have been wisely reprinted by H. M. Record Commissioners, who, I understand, will shortly give to the public translations also of the more ancient ones. I doubt not, therefore, the time will arrive when our classical votaries will shake off some of their educational prejudices, and cease to refer *all* effects of civilisation — that is to say, literature, arts, and sciences — exclusively to a Greek or Roman origin; and perhaps agree with old Hesiod, Aratus, Ovid, and others, that the *Golden Age* really did precede that of *Iron*. β.

CURTAIN LECTURE.

(2nd S. iv. 24. 77.; v. 306. 477.)

I find, from an article by DR. RIMBAULT, that I was mistaken in my conjecture as to the probable name of the author of the scarce work, *Ar't Asleepe, Husband? a Boulster Lecture*, 1640. He gives the name of the author from an authority which he refers to; thus adding the name of the writer of another anonymous work to those already mentioned in " N. & Q."

I had stated the grounds of my conjecture in quotations from the frontispiece and title-page of " my copy," adding the date of the edition, 1640. These DR. RIMBAULT has quoted, and has thought proper to say, " P. H. F. is not acquainted with the contents of *the* book he quotes, or he would have observed the following curious passage in the postscript, bearing upon the subject before us;" and then he gives the passage from the postscript *in extenso*.

Now, DR. RIMBAULT's remark applies (as it can apply only) to my copy, namely, the identical " book from which" I quoted. It is a fine copy, in excellent condition, apparently perfect, and is in its original binding. Having a ruled line for notes and references in the margin of the upright side of each page, it has nearly the shape of a small 4to. Its pagination is 318., the last page ending with " Finis;" followed by eight pages (not numbered) which contain only " Menippus His Coy-duck, Clarabel," and " Loves Festival at Lusts Funeral," ending with " Finis," and a few errata on the back of the last unnumbered page. But it has *not*, anywhere, *the postscript* mentioned by DR. RIMBAULT.

I think therefore that, in whatever edition or copy Dr. Rimbault found the postscript, *I am* justified in replying that *he was not* justified in making the remark to which I have referred.

P. H. F.

AFRICAN CONFESSORS, WHOSE TONGUES WERE CUT OUT BY ORDER OF HUNNERIC THE VANDAL.

(2nd S. v. 409.)

I am surprised that the attempted explanation of this miracle should appear satisfactory to E. T., and that he should conclude that there is no sufficient reason to suppose the fact miraculous. The infidel Gibbon could see no way of denying or eluding the strong evidence for the miracle; and so contented *himself* at least, according to his wont, with passing by with a sneer what he felt unable to explain or refute. But now we are called upon by Dean Milman and E. T. to accept an explanation of a most startling miracle upon mere physical and anatomical grounds. Evidence is adduced to show, *first*, that the tongue could not be cut out by the roots, and *secondly*, that, however deeply excised, the sufferer would not be deprived of the power of speech. But let us attend to the testimony of the witnesses, and this new theory will soon fall. Let us take this from Gibbon himself. He quotes as follows from Æneas of Gaza: — "I opened their mouth, and *saw* that the whole tongue had been *completely torn away by the roots;* an operation which the physicians generally suppose to be mortal." Here is evidence of more violence than mere excision of part of the tongue; which certainly would not have generally proved mortal. The tyrant evidently meant to deprive the confessors of speech. If this had not been the usual effect, why did their speaking after the loss of their tongues create so much surprise? In the passages quoted by E. T. the sufferers are represented as speaking indistinctly and thickly; that speech in such cases is retained only to a certain extent, which precludes the articulation of some consonants; and even Sir Benjamin Brodie's evidence goes to show that the effect of excision of the tongue renders the speech more or less imperfect. But now if we turn to the evidence for the miracle, we shall find that Victor, the African Bishop, testifies to the "*clear* and *perfect* language of Restitutus," one of the sufferers lodged at the time in the emperor's palace, and respected by the devout empress. Æneas of Gaza again attests that he heard them speak, and diligently inquired by what means such *an articulate voice* could be formed *without any organ of speech*. Procopius moreover, to whom Gibbon refers, but whom he does not quote, expressly says that he had seen several of these holy confessors, and that they *spoke perfectly*. But he also relates a more remarkable fact, that two of them, in punishment of their falling into the grievous sin of fornication, lost the power of speech. This of itself is decisive of its miraculous character; it was given these two first as a reward, but withdrawn afterwards as a punishment, independently in either case of natural causes. Nay more, the Count Marcellinus, in his *Chronicle*, referred to by Gibbon, says that Hunneric had ordered the tongue of a Catholic boy to be cut out, who had been always dumb; but that as soon as he had lost his tongue, he spoke and glorified God. Surely all these instances afford sufficient evidence that the power of speech in these confessors was miraculous. This, however, it would never have been accounted by witnesses so numerous and creditable, had the sufferers merely spoken thickly, inarticulately, and imperfectly, which was the utmost they could have done, even according to these modern attempts to bring their power of speech within the domain of natural science.

F. C. H.

STAINS ON ENGRAVINGS.

(2nd S. v. 236.)

The old-fashioned method of using salt of lemons, as described at p. 345., is perhaps the most innocuous of chemical agents. Your readers should, however, be cautioned in their use of chlorine, as advised by your second correspondent at the same page. I sent full instructions for this latter process to the *Art Journal*, 1848; and in the same useful work (vol. xiv. p. 332.) is an admirable and well-directed diatribe on the subject, "intended as a caution to persons who, being possessors of valuable works, would themselves essay their restoration," by the chloride or acid processes. It is there affirmed that, in the prints thus treated, the texture of the paper is found to be destroyed; and if a torn portion is examined with a microscope, the edges appear short and less tenacious than in paper not so treated — in fine, that the damage so done is remediless. With all deference, however, I venture to think this is not quite so, for I have restored the colour of prints by chlorine, and I trust preserved the texture of the paper, by the following method: that is, by an after-application of a wash or two of delicate size, such as print colourers use to prepare their prints (which are mostly on bibulous paper) to receive water-colours. After it has been dried and hotpressed, I find it possesses as much tenacity as ever, the size acting on the bleached paper; if I may so say, annealing it and knitting together the fibre — in a similar way to that employed in the paper manufacture, where the "pulp" (which, by the bye, is generally, if not always, bleached with chlorine,) is first made into blotting-paper, and we all know its lack of tenacity till it is sized.

This unsized paper is in the nature of what is called "soft paper," upon which engravings are printed; whilst the sized is called "hard paper," as are the drawing and writing papers in daily use. I am pleased to find the process I have above adopted for restoring the paper fortified by the opinion of Mr. Henry Stephens, who, in a lecture at the Banking Institute, stated that he had by the action of chlorine discharged all trace of writing ink from an old bill of exchange, and he maintains, that if some pains were taken to re-size the paper, it would be as good as ever, and might be again used to its original purpose. Notwithstanding, however, we have here both evil and antidote, I think that all those who can appreciate the genially harmonious tones of an old print, irrespective of ink spots, and who are unaccustomed to the necessary manipulation, would do well to confine themselves to the method of the eminent print collector, Hecquet, who, about a hundred years ago, disclosed to the world his "secret for cleaning prints," which was simply the patient and repeated application of hot water.

W. J. STANNARD.

Hatton Garden.

AUTHORISED, OR JEWISH VERSIONS OF THE SCRIPTURES.

(2nd S. ii. 429. 474., and iii. 36. 58.)

See the learned Charles Butler's *Horæ Biblicæ*, s. viii. 71—82., of the 5th edition, 8vo., London, 1817.

In 1854, a 4to., and in 1856 an 18mo. edition of a translation into English of the Holy (Hebrew) Scriptures was published at Philadelphia. The former I have not seen, but of the latter I possess a copy. It contains 1243 pages of minion type, and its title-page is as follows: —

תורה נביאים וכתובים

"The Twenty-four Books of the HOLY SCRIPTURES: carefully translated according to the Massoretic Text, after the best Jewish Authorities. By ISAAC LEESER . . . . . Philadelphia: Published at 371. Walnut Street [A. M.], 5616."

As I learn, from excellent *Jewish* authority, that this translation is much esteemed by the English-speaking Jews in the United States, and is getting into very general use among them, under the recommendations of the Rabbins and readers of the principal synagogues, an outline of its contents may not be uninteresting to some of the many readers of "N. & Q." in England.

The volume is divided into three parts.

"PART I. Contains the Five Books of Moses, namely—
Genesis, Bereshith. The history of the Creation and Patriarchs.
Exodus, Shemoth. The history of the Israelites in Egypt, and their redemption, to the building of the Tabernacle.
Leviticus, Vayikra. The ordinances for the sacrifices, sanctuary, purifications, festivals, &c.
Numbers, Bemidbar. The history of the Israelites in the desert.
Deuteronomy, Debarim. A recapitulation of the history of the Israelites in the desert, and of several laws: embracing also some new enactments, and an account of the last days of Moses.

"PART II. Division 1. Contains the earlier prophets, namely —
Joshua. The events of Joshua's life after the death of Moses.
Judges. The history of Israel, from the death of Joshua to the birth of Samuel.
1st Samuel. The history of Israel, from the birth of Samuel to the death of [Samuel and] Saul.
2nd Samuel. The history of David's reign over Israel.
1st Kings. The history of Israel, from the death of David to that of Jehoshaphat.
2nd Kings. The continuation of the history of Israel to the destruction of the Temple.

"PART II. Division 2. Contains the later prophets, namely —
Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Michah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi [the last twelve are called *the minor prophets*].

"PART III. The Holy writings, or Hagiographa, namely —
Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1st Chronicles, 2nd Chronicles.

It will be observed from the above, that the *order* in which the translator has placed the several books differs much from that in which they are to be found in our authorised English version, and also, if I mistake not, in the Latin Vulgate. The reverend translator has been for many years "Reader of the Portuguese Congregation" in Philadelphia, and is very generally esteemed, by both Jews and Christians in the United States, not only as a learned and laborious Hebrew scholar, but as a truly good man.

I cannot resist taking the opportunity of asking a query in relation to the subject. Why, in Mr. Leeser's translation, as well as in our own, is the *second* book of *Samuel* (an historical one) called by that name, seeing that the death of Samuel is recorded in the first verse of chapter twenty-five of the preceding book, and that the second book has nothing whatever to do with Samuel, or the events which happened during his life, but is confined to the subsequent history of David's reign? In the Latin Vulgate, the 1st and 2nd Samuel, and 1st and 2nd Kings, are the 1st, 2nd, 3rd, and 4th Books of Kings; but the first two are respectively headed — *Liber primus* (and *secundus*) *Samuelis*, quem nos primum *Regum dicimus*, while the last two are respectively styled — *Liber Regum tertius* (and *quartus*), *secundum Hebræos primus* (and *secundus*) *Melachim*. It would appear, from what

is here stated, that the error — for it certainly is one — is of Hebrew origin.

Another Query suggests itself to me, but I fear the Editor of "N. & Q." will think I have already taken up too much space in his columns: it is this. — Some years ago the reverend and eloquent Doctor Raphall (then of London, now of New York, author of the best History of the Jews yet published in the English language), and the Reverend A. da Sola, commenced a translation into English of the Hebrew Holy Scriptures, with very elaborate commentaries. The Book of Genesis, as the first part of their labours, was published, I think, by Bagster and Sons. I speak of it from memory only, never having seen but one copy, and that was several years ago. Continued on the same scale, the work would certainly have been both voluminous and costly, but it would also have been of very great value to both the religious and the literary portions of mankind. Can the Editor or any reader of "N. & Q." inform me if the work was ever continued beyond the Book of Genesis?* ERIC.

Ville Marie, Canada.

Replies to Minor Queries.

Pearls found in Britain (2nd S. v. 400.) — M. H. R. says, "the fact is as undoubted as curious, that while Oriental pearls are found in *oysters*, our occidental pearls are found in *muscles* (mussels?), and in them only." This is not quite correct. I lived some years in Glamorganshire, and was a frequent eater of Mumbles oysters, which have thick heavy shells. During one season I frequently found pearls in the oysters, always secreted in what is called the beard. Some were *very* small, some were about the size of a large pin's head. I gave away several, but have some still in my possession. They were chiefly, if not entirely, found in the course of one season.

EDW. HAWKINS.

As to *pearl-oysters*, a term given to a particular oyster, it may be that such is only found in the Tropics. As to *oysters* containing *pearls*: a pupil of mine has a pill-box to contain those he procures from the Calais oyster sold here at Dover; and a man who opens them for sale excused himself from selling any because they were all bespoken for an officer, who was about to have a *pearl* brooch made of them. My mother-in-law had several pearls in her mouth at one time when eating an oyster. I had a pill-box nearly full.

G. R. L.

Royal Serjeant Surgeons (2nd S. v. 295.) — In a curious MS. list of *Fees and Annuities payable out of his Majesties Exchequer*, A.D. 1610, is the following entry of "Physitians and Surgeons:" —

	£	s.	d.
"To Doctor de Mayerne	400	0	0
To Doctor Craig the elder	100	0	0
To Doctor Atkins	100	0	0
To Doctor Hamonde	100	0	0
To Doctor Poe, Physitian to the King's houshold	50	0	0
To Gilbert Primrose, Serjeant Surgeon to the King	26	13	4
More to him as ordinary Surgeon to the King	40	0	0
To William Goddourous, Serjeant Surgeon to the King	26	13	4
More to him as ordinary Surgeon to the King	40	0	0
To Gilbert Primrose, as Surgeon to the Prince	33	6	8
To Duncan Primrose, Surgeon to the King	40	0	0
To Alexander Baker, ordinary Surgeon to the King	40	0	0
To Peter Chamberlaine, Surgeon to the Queene	40	0	0
To Archibald Haye, Surgeon ordinary to the King	40	0	0
To Lewes Rogers, ordinary Surgeon to the Prince	40	0	0
To William Clowes, ordinary Surgeon to the Prince	40	0	0"

In Edward Chamberlayne's *Angliæ Notitia*, 1692, only two court surgeons are named, *i. e.* "Serjeant Chyrurgeon William Van Loon, Esq., Sal. 335*l.*, Board-wages, 140*l. per annum*;" and "Charles Peter, Esq., Chyrurgeon of the Houshold, Salary, 280*l.*; Board-wages, 100*l. per annum*." "William Cheselden, Esq.," is named as "Serjeant Surgeon to George II." in John Chamberlayne's *Magnæ Britanniæ Notitia*, 1737; but his stipend is not mentioned.

EDWARD F. RIMBAULT.

"*Miserrimus*" (1st S. iv. 37.; v. 354.) — In your "Notices to Correspondents" for May 29, you refer M. P. to your First Series for the notices of the "Miserrimus" slab in Worcester cathedral, and the references to what has been written on the subject. Perhaps you will permit me to add the following brief notes to the information already brought forward by the two writers in your First Series.

The Obituary of *The Gentleman's Magazine*, for August, 1850, thus refers to the author of the remarkable romance founded upon the "Miserrimus" inscription: —

"*June 7.* At Fontainebleau, on his way to Italy, Frederick Mansell Reynolds, Esq., late of Wilton House, Jersey, eldest son of the late Frederick Reynolds, the celebrated dramatist. He was the author of *Miserrimus*, and one or two other works of fiction, and the first Editor of Heath's *Keepsake*."

The copy of the work in the possession of F. R. A. is the "volume originally printed for private circulation." In the following year (1833) it was published in the ordinary manner (12mo.) by

[* The work was discontinued at the end of the Book of Genesis. — ED.]

Thomas Hookham, Old Bond Street, with a dedication to Wm. Godwin. On the publication of the tale, it was pronounced by the *Literary Gazette* to be "strikingly original, forcible, and interesting. The bridal, with its funeral pageantry, is such as Hoffman might have imagined in his darkest mood." The position of the stone, "close to these cloistral steps," is forcibly mentioned by Wordsworth in his sonnet upon the slab (*Miscellaneous Sonnets*, xix. See also *note* (p. 130.) to *Report of Proceedings of the British Archæological Association at Worcester*, August, 1848.)

In T. S. Arthur's (London) *Book Catalogue*, for February, 1858, a copy of Reynolds' novel is advertised as "scarce," and a "Presentation Copy, with Autograph of G. C. Q. Stuart Wortley," is priced at 18*s*. CUTHBERT BEDE.

Traps for Earwigs (2nd S. v. 455.) —

"These insects, which are very troublesome in gardens in the autumn of the year, may be easily caught. It is usual to put upon the tops of the stakes to which dahlias and other flowers are tied, either lobster-claws or little earthern cups; but what is far better than this is a stalk of rhubarb, cut open at one end and closed up by a joint at the other. It may have 3 or 4 side holes cut in it, and is to be placed, mouth downwards, among the branches of the plants; for carnations a broad-bean stalk will look neater and be equally efficacious. Previous to fixing the stalk it may have a little piece of mellow apple fastened near to the upper end, by a peg which runs through the stalk and apple; each morning the stalk is to be taken down, and the earwigs collected in it shaken out into a pan of hot water. We have thus seen more than 100 caught in a single trap. When little earthern pots are used as traps they should have a little moss placed in them." (See Francis's *Dictionary of Practical Receipts*, edit. 1853, p. 118.)

ANON.

Beanstalks of last year's growth, cut into lengths of about six inches each, without a knot, will form a very simple and efficient trap. Let them be placed among the flowers persecuted by the earwigs, and every morning, if BRISTOLIENSIS will take each beanstalk, and blow the earwigs therein assembled into a vessel of water, he will soon diminish them. A. HOLT WHITE.

Bath.

A Jeroboam Hand (2nd S. v. 395. 448.) — Is there not here an analogy to the Jeroboam of Claret, mentioned in "N. & Q." 1st S. vii. 528.; viii. 421.? CUTHBERT BEDE.

Archbishop Sheldon, 1598—1677 (2nd S. v. 63.) — Though there may not exist any separate biography of Archbishop Sheldon, yet tolerably full accounts of his life are to be found in the different biographical Dictionaries. Chalmers devotes upwards of four pages to this prelate; the *English Cyclopædia*, biographical division, also has an article of interest about him; and Collier's *Great Historical Dictionary* (2nd edit. fol., 1701, vol. ii.) makes mention of Sheldon, and gives the Latin inscription on his tomb at Croydon. It is rather strange that all these authorities give July 19 as the date of his birth: this is now, however, corrected by J. VIRTUE WYNEN of Hackney, from the Ellastone register-book. A. S. A.

Spiders and Irish Oak: Chesnut Wood (2nd S. iv. 421.)—Your correspondent, H. T. ELLACOMBE, writes that Evelyn speaks of his own farm, and other old buildings about London, having been built of chesnut. It is now decided that Evelyn was mistaken in the word, and that it was an oak wood. MR. ELLACOMBE also says, "A forest of such trees is known to have existed in the neighbourhood *temp.* Henry II." Here is another mistake; no such trees are named by Fitzstephen, though he mentions a large forest on the north side of London. This error is often quoted, arising from a misreading of the words used by Evelyn *s. v.* CHESNUT. W. P.

Kildare Landowners. — I can answer one of E. D.'s inquiries ("N. & Q." 2nd S. v. 316.) which your correspondent LIFFEY (2nd S. v. 422.) has passed unnoticed: —

Henry. — The estate of Straffan is in the possession of this family; which, in 1801, married into the ducal house of Leinster. Its founder was coachman, and subsequently steward, to Godwin Swift, Esq., the Attorney-General of the Palatinate, *temp.* Car. II., and ancestor of the Dean of St. Patrick's. HAUD IMMEMOR.

E. D. will find an account of the following families possessing property in the county Kildare in the new edition of that invaluable repertory of family history the *Dictionary of the Landed Gentry*, by Sir J. Bernard Burke, Ulster, viz.: —

Archbold of Davidstown, Barton of Straffan, Burdett of Ballymany, Hussey-Burgh of Donore House, Carter (late) of Castle Martin, Connolly of Castletown, Digby of Osbertstown, Eustace of Robertstown, Evans of Farm Hill, Fletcher of Clane, Gannon of Lara, La Touche of Harristown, Lewis of Kilcullen, Magan of Eagle Hill, Mansfield of Morristown Latten, Maunsell of Oakly Park, More O'Ferrall of Balyna House, Purcell of Halverstown (p. 1385.), De Rythre of Riverstown House, Steele of Rathbride, Tyrrell of Grange Castle, Wolfe of Bishop Land, Wolfe of Forenaughts.

JOHN RIBTON GARSTIN.

Dublin.

The Hundred and Fifty-first Psalm (2nd S. v. 376. 422.)—This psalm was never published in Hebrew, nor was it admitted into the Canon of Scripture, nor even among the apocryphal books. Calmet remarks that "le style est d'un Helléniste." It is in the Septuagint, Syriac, Arabic, and Ethiopic versions. The narrative differs from that in 1 Sam. xvii. They are all silent as to the sling and

stone, except the Arabic, which adds, "I threw at him three stones into his forehead," but says nothing of the sling. Dr. Gill, in his *Commentary*, has given an English translation of this psalm. Having been rejected by the Latin Church, it is very rarely found in the ancient MS. copies of the Vulgate. Of these I possess ten, besides Psalters, and have examined numerous other copies, but never found it in any but in a beautiful folio in my library.

It is in the Latin translation of the Septuagint, Rome, 1588, under the auspices of Quintus V., and in one Vulgate Latin Bible, printed at Cologne by Conradū de Homborch, 1479, fine copies of which are also in my collection.

George Offor.

Henry Justice, Esq. (2nd S. v. 394.)—A very full report of the trial of this gentleman in May, 1736, for stealing books from Trinity College, Cambridge, will be found in the Sessions paper (a shorthand report of the trials at the Old Bailey), for the years 1735–6, p. 110. This volume of the work is in the City of London Library at Guildhall, at Lincoln's Inn Library, and at the British Museum.

The *Report* occupies fifteen pages, and contains a *verbatim* copy of the indictment.

F. A. Carrington.

Tenth Wave (2nd S. v. 194. &c.) — In the imaginary inventory of the property at Rich's Theatre, in *The Tatler*, No. 42., is the following:

"Three bottles and a half of lightning.
"One shower of snow in the whitest French paper.
"Two showers of a browner sort.
"A sea consisting of a dozen large waves, the *tenth bigger than ordinary*, and a little damaged."

On the south coast I have heard it said they reckon a cycle of three small waves, seven of moderate size, and three large ones. A. A.

The Beresford Ghost (2nd S. v. 342.)—I have in my possession a tract, printed at Washington, 1822, 8vo. The title as follows:—

"Most extraordinary forewarning, as it really occurred in the family of Lord Tyrone, in Ireland, in the month of August, 1802."

The same story is related, the particulars minutely detailed, in a work privately printed by John Lyons, Esq., of Ledestown, co. Westmeath, entitled *The Grand Juries of the County Westmeath from* 1721 *to* 1851 (?), 2 vols. 8vo. The book contains much curious matter, and is become exceedingly scarce. F. R. Stewart,
Assist. Lib. Hon. Soc. K. I.
Dublin.

As the 33rd Regiment fought at Bunker's Hill on June 17, 1775, it is sufficiently evident they were in America at that and at a subsequent period. Capt. Arthur Beevor, an officer in the regiment, was wounded in the action; he was the boon companion of Sherbroke and Wynyard. Holding the nearest connexion with that now deceased officer, the tale was made familiar by frequent repetition, and does in no respect differ from the version given by Candidus, and was always ended by the meeting of the twin brother in London.

The relation of the dream which led to the apprehension and conviction of the murderer in Sutherlandshire appeared in the public prints very soon after the remarkable disclosure of the *Red-barn* murder in Suffolk. H. Daveney.

Elogium of Martin Luther (2nd S. v. 415.) — The name of the author of the Latin acrostic is André des Freux, the first secretary of Loyola, on the institution of the Jesuits. It is the third in number of his *Epigrammata in Hæreticos*, a small volume printed at Douai in 1606, "auctore Andrea Frusio societatis Jesu." There probably is an earlier edition, as the licence of printing, on the reverse of the title, is dated mense Julio 1591. The epigrams are 251 in number. V. F. S.

Family of Fothergill (2nd S. v. 170.) — It may be interesting to know that near the altar in St. Mary's church, Newington Butts, is a neat marble tablet containing four paragraphs. The first runs thus:—

"To the Memory
of Anthony Fothergill, M.D., F.R.S.
a native of Westmorland, in England,
who departed this life at an advanced age,
A.D. 1813,
and rests here in the humble hope of a
glorious resurrection."

I shall be happy to furnish the remainder of the inscription, should it be desired by the parties interested, or they may have access to the church at any time to see or copy the tablet by using my name. W. T. Iliff, Rector's Churchwarden.
Newington Butts.

Copying Ferns (2nd S. v. 456.) — The most perfect and beautiful copies imaginable of ferns, &c. may be made by thoroughly saturating them in common porter, and then laying them flat between white sheets of paper (without more pressure than the leaves of an ordinary book bear to each other) and let them dry out. S. R.

Lord Raglan and bad Writing (2nd S. v. 376.)— If your correspondent will look into Jones's *Sieges in Spain*, vol. ii. note 31., he will find the letter in full, both in cypher and in translation; with an account of its being decyphered by the *Duke of Wellington*. G. R. D. C.

Blake beried (2nd S. v. 387.) —

"Blake, naked.
Black buried, gone to h—ll."—Coles's *Dictionary*, ed. 1724.

C. de D.

Dedication of Churches to St. Patrick (2nd S. v. 375.) — In reply to C. O. I. I can inform him that there are seven churches in England dedicated to him, but I cannot say whether any have been since the Reformation. I see no objection to a church being so dedicated. A. B. M.

Miscellaneous.

NOTES ON BOOKS, ETC.

Mr. Forster's *Historical and Biographical Essays* is composed of two parts, so distinct that we doubt whether it would not have been better to have published them separately. The papers on De Foe, and Steele, and Churchill, and Foote are well-known and delightful Biographical Essays, — amongst the best of their kind. They need no recommendation to ensure in their new form a far wider circle of readers. The new matter in the present work, which forms the other of the two portions of which we have spoken, principally relates to the Stewart period of our history, and the most important part of it comes before us in the shape of an Essay on the Grand Remonstrance of 1641. This document, which from whatever side we view it, — whether we read it with the eyes of Royalist or Roundhead, — is probably the most important state paper in our history, seems to have fallen out of its proper historical place. Mr. Forster has now put it before us in such a way as will effectually prevent its being again forgotten. By a minute investigation of its history, and a most careful consideration of its contents — in dealing with both which parts of his subject he has worked in the hitherto almost unexplored mines of the D'Ewes MSS., and has brought to bear the recent additions to our historical materials for this period made by the Camden Society — Mr. Forster has written a work of a highly important and suggestive character. We are of that old-fashioned school which has not yet consented to believe that King Charles I. was quite so bad as he is painted in modern historical literature; but in considering such a work as Mr. Forster's, the question of good or bad as applicable to Charles I. is one which we must remit to the inquiry and examination of future, and perhaps even yet unborn, historical students and critics. We can only regard and rejoice in the honest and careful research which is here applied to the subject, and the manly and interesting way in which the results are placed before us. One result of Mr. Forster's examination of the D'Ewes MSS., which seems established by the fac-simile appended to his first volume, has startled some of the best-read scholars in this period of our history. It is that Pym and Hampden opposed the abandonment of the impeachment of the Earl of Strafford and the proceeding against him by bill of attainder. That such a fact should never have been discovered before is a curious evidence both of the imperfection of our knowledge of the period, and of the value of Mr. Forster's researches.

The second Division of Mr. Darling's most useful *Cyclopædia Bibliographica, a Library Manual of Theological and General Literature, and Guide to Books for Authors, Preachers, Students, and Literary Men. Analytical, Bibliographical, and Biographical*, has reached its Seventh Part. It is quite beyond the limits of "N. & Q." to give an idea of the labour and industry with which Mr. Darling is carrying out his well-considered plan, — or of the amount of practical information and ready reference to Books, Treatises, Sermons, and Dissertations, whether published as distinct works, or forming parts of volumes or collected works, on nearly all heads of divinity, which that plan places at once before the reader, — so that, to use Mr. Darling's own words, the work forms "an Index to the contents of Libraries both public and private, and a Cyclopædia of the Sources of Information and Discussion in Theology, as well as in most branches of knowledge."

The Committee appointed by the Society of Antiquaries upon the subject of the Preservation of Monumental Inscriptions is actively engaged in considering the best means of accomplishing that desirable object. As soon as the plan proposed by the Committee has been submitted to the Council, it will, we trust, be circulated throughout the length and breadth of the land: and we shall be greatly disappointed if it is not attended with the best results. In the meanwhile the Committee, it is understood, are desirous to receive information as to the existence of Collections of Monumental Inscriptions — whether printed or manuscript — of annotated copies of Weever's *Funeral Monuments*, Le Neve's *Monumenta Anglicana*, or other works of similar character — or of copies of County Histories in which any such Records are preserved, so as to enable them to form an Index of Monumental Inscriptions. Communications on this subject are to be addressed to *The Society of Antiquaries, Somerset House, London.*

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

MRS. OPIE'S NEW TALES. 4 Vols.
LONDON MAGAZINE for 1773, 1774, 1775, 1780, and 1783.
PARENT'S POETICAL ANTHOLOGY. 12mo. 1832.
CATECHISM OF HEALTH, &c. By B. C. Faust, translated from the German. 1832.

*** Letters, stating particulars and lowest price, *carriage free*, to be sent to MESSRS. BELL & DALDY, Publishers of "NOTES AND QUERIES," 186. Fleet Street.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

DR. WATTS' LAST THOUGHTS ON TRINITY.
RAMMOHUN ROY'S VEDS.
PICTORIAL ENGLAND (No. 57.) of the shilling weekly numbers.

Wanted by *Thos. Millard*, 70. Newgate Street.

MORTON'S SYNOPSIS OF ORGANIC REMAINS OF CRETACEOUS ROCKS OF THE UNITED STATES. Philadelphia. 1834.

Wanted by *Messrs. Williams & Norgate*, 14. Henrietta Street, Covent Garden, W. C.

Notices to Correspondents.

J. W. G. GUTCH. *We have a letter for this gentleman; where shall we forward it?*

J. CLARKE, *whose article appeared at p. 422. of our No. for May 22, is also requested to say where a letter can be addressed to him.*

Replies to other correspondents in our next.

A. S. A. *Ptolemy's* Geography, *fol.* 1535: *Ebert says*, "*This scarce edition is remarkable, and sought after on account of its having afforded one of the pretexts for the condemnation of Servetus.*" *The words erased in the title-page are* "*Ex Bilibuldi Pirckeymheri.*" — *Suetonius* de vita XII. Cæsarum libri XII. *fol.* 1480. *is without place or the printer's name. This edition appears to have nothing peculiar to itself.* — *Petrarch's* Poems, 4to. 1560. *Ebert says*, "*This edition by Vinc. Valgrisi with Vellutello's commentary, is fine, and well done.*" — King James's Bible, 1632, 4to., *is one of the numerous editions of the present authorized version, and mere y a reprint of the first edition*, 1611. *We have no published list of these editions; those only are noticed by bibliographers which are remarkable either for gross errors, alterations in the text, or additions of marginal notes or readings.*

ERRATA. — 2nd S. v. 456. col. i. lines 37-44., for "Wanton" *read* "Wauton;" and p. 466. col. i. l. 53., for "Sergeant" *read* "Serjeant."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, JUNE 19. 1858.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 10. — *Curll, Budgell, and Pope.*

Although the author of *The Man of Taste*, when he says:

> "Long live old Curll! He ne'er to publish fears
> The speeches, verses, and last wills of Peers,"

would lead us to infer that Curll confined his publications of wills to those made by peers, such was by no means the case. For in the curious volume issued by him in 1741, entitled *An Impartial History of the Life, Character, Amours, Travels, and Transactions of Mr. John Barber, City Printer, Common-Councilman, Alderman, and Lord Mayor of London*, (in which, by the bye, he prints Barber's own will,) he announces that —

"The *Lives* and last *Wills* and *Testaments* of the following Thirty-one PERSONS are all printed for E. CURLL in *Covent Garden*: —

1. Archbishop *Tillotson.*
2. Bishop *Atterbury.*
3. Bishop *Burnet.*
4. Bishop *Curll.*
5. Earl of *Halifax.*
6. Lord *Carpenter.*
7. Lord Chancellor *Talbot.*
8. Lord Chancellor B. *Pengelly.*
9. Judge *Price.*
10. Rev. Mr. *George Kelly.*
11. Mr. *Wright* of *Newington.*
12. William *Congreve*, Esq.
13. Mr. *Addison.*
14. Mr. *Prior.*
15. Mr. *Locke*, with his Letters and Remains.
16. *Matthew Tindall*, LL.D.
17. Mr. *Nelson.*
18. Dr. *Radcliffe.*
19. Dr. *Williams.*
20. Dr. *South*, 2 vols., with his Posthumous Works.
21. Dr. *Hickes.*
22. Dr. *Burnet* of the Charter House.
23. Mr. *Partridge*, the Astrologer.
24. Mr. *Mahomet*, Servant to his late Majesty.
25. Mr. *John Gay.*
26. Mr. Wilks, *the Comedian.*
27. *Elias Ashmole*, Esq.
28. *Arthur Maynwaring*, Esq.
29. *Walter Moyle*, Esq.
30. *William King*, LL.D.
31. Mrs. *Manley*, Author of the *Atalantis.*"

This list is a curious one, and we suspect contains several articles which are comparatively unknown to students of English biography. It certainly goes a good way towards justifying Arbuthnot's observation to Swift, that Curll "is one of the new terrors of Death."

In it will be found one will to which we propose to draw attention; not only from the controversy in which its publication involved Curll, but from its being a matter alluded to in *The Dunciad*, and therefore deserving especial notice.

It is the will of Matthew Tindal, — that will which, by enriching Budgell at the expense of the testator's nephew, gave rise to the suspicion that Budgell himself made it — a suspicion which lends all its bitterness to Pope's well-known couplet: —

> "Let Budgell charge low Grub Street on my quill,
> And write whate'er he please — except my Will."

Pope never wrote a line or used a word without a meaning, and the present Note will throw much light on the foregoing couplet; for we shall see in the course of it that it was Budgell who especially "charged low Grub Street" on Pope's quill.

As for the controversy between Curll and Budgell there probably existed some ill-will between them before Tindal's death; for we find the following Advertisement from "The Pegasus in Grub Street," given by Budgell in *The Bee* of July 7, 1733, No. xx., vol. ii. p. 874.: —

"Whereas it is very probable, that one or other of my brother scribblers may have finished some Poem or Pamphlet, and is now ransacking his *Pericranium* for a title-page for the same, this is to signify to any such person, that if he will take the trouble to come to an apartment five stories high, at *Timothy Stitchum's*, a collator of old Cloaths in Rag-Fair, he may be furnished with a very taking one for that purpose, at a moderate price; the Author being at present greatly distrest for a little of the ready, to make up his last week's rent; his landlady keeping him a prisoner at discretion, by removing the ladder (the only means of descent) from his chamber, till he shall have tendered her the sum total.

"N.B. He has been confined these five days, and has not tasted a drop of home-brewed in all that time, to the no small damping of his poetical fury.

"To be had at the same place, wholesale or retail (cheaper than of any other Garretteer in town, the Author designing to give over business), a large quantity of taking title-pages, serious, comical, or political on both sides, &c. Some dozens of last Wills and Testaments, and Lives of remarkable persons not yet dead (all these bespoke by Mr. EDMUND CURLL), many last dying speeches and confessions of men as yet unhanged: stores of doleful ditties, horrid murders, and Cases of Impotency."

Dr. Tindal's death took place August 16, 1733; and from the announcement of it in *The Bee*, No. xxv. vol. ii. p. 1104, we make the following curious extracts: —

"We shall not in this place either *justify* or *condemn* the Doctor's Notions with respect to *Reason* and *Revelation.* Thus far we cannot help saying, that he led a life conformable to the sublimest Rules of Morality; and that his last WILL is an undeniable instance, and will stand as such to future Ages, that he was possessed in the highest degree of the most valuable virtues — namely, The Love of his Country, the Love of Merit, and the Hatred of Oppression."

"..... His discourse to his friends and those about him while he lay under these Melancholy Circumstances, and saw inevitable Death approaching, have been taken down in writing, and carefully preserved. They will in due time be communicated to the Publick, together with his Life, prefixed to several curious Pieces which he has left behind him, and which some days before his death he committed with his own hands to the care of a Gentleman in whose honour he placed the highest confidence, and whose knowledge in every branch of learning qualifies him for the discharge of so important a Trust."

This gentleman was Eustace Budgell himself; who was no doubt the writer of the paragraph which we have just quoted, and who by Tindal's will, executed on the 7th of August, nine days preceding his death, was bequeathed a legacy of

"two thousand one hundred pounds, that his great talents might serve his country."

That such a bequest, made to the prejudice of Dr. Tindal's nephew, whom he was known to regard and design for his heir, should excite attention and controversy, may well be imagined. Accordingly, besides the articles in various contemporary journals, there appeared numerous pamphlets on the subject: four of these are now before us.

It is not easy to determine the order in which they were given to the world. We will therefore copy their Titles, marking them respectively A, B., C., and D., for the sake of more ready reference to them hereafter.

A. "A True Copy of the Last Will and Testament of that Famous Free-Thinker Matthew Tindall, LL.D., Author of *The Rights of the Church, Christianity as Old as the Creation*, &c.; with a Calculation of his Nativity in the Year 1711, by Mr. Parker; and a particular Account of his Death.

In Providence, alone, he plac'd his stedfast Trust,
And died, in hoary Age, like Socrates the Just.

By Appointment. Printed for E. Curll in the Strand. MDCCXXXIII."

B. "Memoirs of the Life and Writings of Matthew Tindal, LL.D.; with a History of the Controversies wherein he was engaged. (Long Quotation from Bp. Burnet.) London. Printed for E. Curll, in Burghley Street in the Strand. MDCCXXXIII."

C. "A Copy of the Will of Dr. Matthew Tindal, with an Account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, Esq., and Mr. Nicolas Tindal. London. Printed for T. Cooper, at the Globe in Ivy Lane. MDCCXXXIII. (Price 4*d.*)"

D. "A Vindication of Eustace Budgell, Esq., from some Aspersions thrown upon him in a late Pamphlet entitled 'A Copy of the Will of Dr. Matthew Tindal, with an Account of what passed concerning the same between Mrs. Lucy Price, Eustace Budgell, Esq., and Mr. Nicolas Tindal.' London. Printed for T. Cooper at the Globe in Ivy Lane. MDCCXXXIII. Price Fourpence."

How Curll became possessed of the Copy of the Will is shown by a statement in C. (p. 21.), where we are told: —

"Mrs. Price, as she herself told Mr. Tindal, penned with her own hand a Sketch of the Doctor's Life, with a favorable account of his pretended Will, and sent them by a third person to Mr. Orator Henly, who made them the subject of his Sunday Evening Lecture. By the same hand was also sent to Mr. Curll a copy of the will, with the remark at the end that the Doctor always followed Alexander's maxims, who, when asked about his Succession, said DETUR DIGNITISSIMO, *Let it be given to the most worthy.* How well the Doctor followed this maxim in his pretended Will, the world is left to judge."

And we think the reader who peruses the following Dedication of *The Memoirs* (**B.**) to Mrs. Lucy Price will agree with us that these Memoirs were probably also communicated by her to Curll: —

"To the Hon. Mrs. Price, Relict of Mr. Justice Price.

"Madam: As the lives of heroes are drawn from the atchievements of the sword, so are those of writers from the productions of the pen: and as I have received from you, and by your means, the materials for compiling these *Memoirs* (especially the Doctor's own Minutes), it would have been the heighth of ingratitude in me to have addressed them elsewhere. I am certain that the offering I bring will be acceptable, for the real esteem you had for Dr. Tindall and his Writings; and as to my own part, Madam, all the point I have in view is a grateful acknowledgment of the many favours I have received from you, during the course of above thirty years' friendship: and as Mr. Philips (Address to Mr. Mostyn in *Cyder*, book i.) has said upon a like occasion,

"'That when this body frail
Is moulder'd into dust, and I become
As I had never been, late times may know
I once was blest in such a matchless Friend.'

And during life, Madam, I will be your most humble Servant. E. C.

"Sept. 10, 1733."

We will now lay before our readers a copy of the Will itself, as it is not very long, and then give some notices of the circumstances attending its execution, and of the squabbles to which it gave rise: —

"I MATTHEW TINDALL do make this my last Will and Testament in Manner following;

"I give and bequeath unto my Servant *Hannah Anthony*, if she lives with me at the Time of my Decease, the Sum of fifty two Pounds ten Shillings; and also

"I give and bequeath unto *Eustace Budgell*, Esq., the Sum of two thousand one hundred Pounds, *that his Great Talents may serve his Country.*

"I give and bequeath unto the Widow *Lucy Price*, The Translation of *Rapin's* History of *England*, in fifteen Volumes, by my Nephew TINDALL.

"I give and bequeath unto *Eustace Budgell*, Esq., my Strong Box, my Diamond Ring, and all my Manuscript-Books, Papers, and Writings; and I do hereby desire the said *Eustace Budgell* to print the *second Part of* CHRISTIANITY *as old as the* CREATION; and also, my *other Works collected in a Volume*, of which I will give him a List if I should not live to print them myself; and I do hereby make the said *Eustace Budgell* my Executor, to the End that no other Person whatsoever, may have any Power over, *or any to do** with my said *Books, Papers, and Writings*; and I do make my Nephew *Nicholas Tindall* my Residuary Legatee and my Executor; and I do revoke all former Wills by me made, in witness whereof I do hereunto put my Hand and Seal this seventh Day of *August*, in the Year of our Lord one thousand seven hundred and thirty three.

"MAT. TINDALL.

"*Signed, Sealed, and Published in the Presence of*
"MARGARET LEIGH,
SAMUEL TUCKEY."

It would seem from *The Copy of the Will* (C.), p. 5, that Mr. Tindal received a letter from Mrs. Lucy Price on August 16, informing him, "as one of the executors," of his uncle's death — an announcement which caused him some little astonishment, as his uncle had told him about five weeks before he had left nothing from him but his MSS. His surprise, too, at not having

* *Sic Orig.*, it should be *or any thing to do.*

been sent for during his uncle's illness was not diminished on learning from the woman of the house in which Dr. Tindal died, "that his uncle had writ for him, but that the letter had not been sent to the post-house." Mr. Tindal and his friend, the Rev. Philip Morant, then proceeded to call upon Budgell, who took the former aside, and told him "that his uncle had for some time entertained a great value for him (Budgell), whether on account of his personal merits or his works he could not tell; and as a mark of it had committed to his care the publishing of his manuscripts," adding, "that out of a generous compassion for his misfortunes, and in consideration of the trouble he might undergo in printing his papers, the Doctor, he believed, had moreover left him a handsome legacy; which," he continued, "let it be what it will, you are not to reckon as lost; for you must know your uncle was of opinion there will shortly be a change in the ministry, and from something he saw in me, imagined I should be, as he was pleased to express it, a great man, and therefore has laid me under the strongest obligation, when such a change happens, to provide for you and your family."

Budgell and Tindal then proceeded to Mrs. Price's, where they opened the strong box and found the will, which Mr. Tindal instantly suspected, from its dissimilarity to his uncle's style; its omission of a word; its being entirely in the handwriting of Mrs. Price, and witnessed only by Budgell's footman and the woman of the house (where lodgings had been hired for Dr. Tindal by Budgell), but more particularly for the extravagant legacy to Budgell, so contrary to the Doctor's frequent and express declarations, and to a will penned by a friend of the Doctor's not six weeks before.

It would take too long to tell here how Budgell comforted Tindal by telling him that he must not think he had all this money to pay, for the Doctor had lately lent him upon bond and judgment a thousand pounds; how Mrs. Price and Budgell assured Tindal that the Doctor had left him very handsomely, "for he might depend upon it the Doctor died worth at least four or five thousand pounds;" how Tindal ascertained from Snow and Pallock, the bankers, that the Doctor had never been for many years possessed of more than 100*l.* Bank Stock, and 1800*l.* South Sea Stock, 1000*l.* of which was sold out in June, 1732, and the remaining 800*l.* in June, 1733; and how he eventually traced the first thousand pounds into Budgell's hands; how Budgell at first denied all knowledge of the thousand pounds, and eventually, when it was traced to him, admitted, "to tell the truth, he had borrowed the money of the Doctor upon bond, but had repaid it and torn the bond." But these hints will show what materials existed to excite the attention of the literary world to Budgell and his proceedings.

Curll would at once see in them materials which he could turn to profitable account, and well pleased he was no doubt when he received, as we have already shown, the copy of the Doctor's will from Mrs. Price.

His edition of this will, which we have marked (A.), must certainly have been published before August 29, as in *The Bee* (vol. iii. 1181.) it is mentioned in a letter of that date, and his copy of the *Life* must have been circulated October 6, as in *The Bee* of that day we have an article of twelve closely printed pages, in which we are told that

"The life was scarce out of his (Dr. Tindal's) body when an Eighteenpenny pamphlet was published, entitled *The Life of Dr. Tindall*, and there was an advertisement put into the newspapers that the Life of the Doctor was wrote by himself."..."A more scandalous imposition upon the public, or a grosser abuse to the memory of a great man, was never yet offered. The person who wrote and published this senseless piece of stuff, was a fellow whose character all mankind are acquainted with; who, we are credibly informed, has been obliged several times to walk about Westminster Hall with a label about his neck, and has once already stood in the pillory. We are sorry to see ourselves obliged to stain our pens with the name of such a creature, yet since it must out, we will name at once the most perfect compendium of impudence and wickedness by naming CURLL, the bookseller." — *Bee*, iii. 1416.

After assuring Curll that Mr. Budgell will not be drawn into a paper war with him, the article proceeds —

"This fellow, when he published what he was pleased to call *Dr. Tindal's Life*, acquainted the world that he would likewise shortly publish his Political Writings. Mr. Budgell was at the same time informed by several booksellers, that Curll run up and down the whole town making use of his name, and stating that it was by his orders and directions, that he was going to publish Dr. Tindal's Works."

The article then denounces what the writer calls "an infamous Advertisement signed with his own name against Mr. Budgell:" the infamy consisting, as it appears, in its containing "a pretended letter of Mr. Budgell's to a certain lady; some lines from a pretended Letter from Dr. Tindal to his nephew and executor; and, lastly, in Curll's claiming an intimacy with Mr. Budgell,—the latter fact being most strenuously denied." After charging Curll with "these fifteen years last past continually teazing Mr. Budgell with his letters," to which Mr. Budgell never returned one syllable in answer, it proceeds —

"Mr. Budgell, going lately to visit a lady, in whom Dr. Tindal reposed the highest confidence, to his no small surprise, he found Curll with her. Curll immediately desired his favour, and that they might be better acquainted. Mr. Budgell told him, he did not think that necessary. To show what a man of consequence he was, Mr. Curll had the assurance to affirm, that Mr. Pain had lately been at his house from the Commissioners of the Stamp-Office, to get him to draw up their case, and write for them against Mr. Budgell; that Sir Robert Walpole sent to him for his assistance, and to desire his judgment

and opinion, in whatever related to printing, pamphlets, and libels. That for a very extraordinary job, of which he gave an account, Sir Robert Walpole had given him with his own hands a bank bill for 50*l.*; that he afterwards sent him to his brother Townshend, who gave him another bank bill for 50*l.* for the very same job; that Sir Robert was the best customer he had; that he owed him a bill at that very time; that he could see him whenever he pleased, and could persuade him almost to do any thing. Mr. Budgell was so shocked and amazed at this discourse, which he was sure contained either the most infamous falsehoods, the basest treacheries, or a mixture of both, immediately left the room without making him any answer. He told the lady who followed him, that he was very sure, if she knew the character of the fellow in the next room, she would never admit him over her threshold. He asked her, 'What she could think of the stories she had just now heard him tell?' He told her, for his own part, that though he was no great admirer of my Lord Townshend or Sir Robert Walpole, yet that he could not think them so very weak, as to put themselves in the power of Curll; but that whether the stories were true or false, he thought that the fellow ought to be hanged who could tell them in company."—*Ibid.* 1418.

After entering into some details as to what had passed between Budgell and Mr. Tindal, and declaring that the writer "meant nothing under this article as a reflection upon any person except Curll the bookseller," the article thus concludes:—

"We conceive this Fellow's character ought to be known for the good of mankind. Mr. Budgell says, that as he thinks there is a debt, which every gentleman owes to another, he is ever ready to acquaint either the Lord Townshend or Sir Robert Walpole, if either of them desire it, with the scandalous story which Curll tells of them, and for what a shameful job he has the impudence to affirm he received a bank note of 50*l.* from the hands of each of them."

S. N. M.

(*To be continued.*)

RELIGION UNDRESSED.

Among the German enthusiasts or fanatics of the sixteenth century, there was a sect of Anabaptists, who, in spite of morals, manners, and magistrates, persisted in appearing in the streets, on the Sabbath, without clothing of any description. They had proclaimed religious freedom, and they protested against any interference with the enjoyment of that liberty, according to their own fashion and ideas. When offenders belonging to this sect were taken before the civil authorities, they deemed that they gave sufficient answer to any accusation by the remark, "We are the naked truth!" The following excerpt from the *Washington Evening Star* of January 13, 1858, will show that this nakedness of truth not only crossed the Atlantic, but that it is said to be the still light and easy fashion of manifestation adopted by a religious society in Boston, M.:—

"*Spiritual Indecencies.*—A few years since, there was a sect in Vermont calling themselves 'Puritans,' who left the churches because of their alleged want of spiritual life. These people professed entire purity of heart and conduct, and complete emancipation from the control of human passions; and, to demonstrate and exhibit their beatific condition, men and women stripped themselves naked in the public assemblies, and gloried in their shame. Men of considerable intelligence and good sense were swept away by this foul fanaticism, and participated in its heathenish orgies. Such consequences as might have been anticipated followed this crisis of the fanaticism, and, having accomplished the ruin of many families, it became a stench in the nostrils of society, and soon relieved the world of its vile presence. A similar history was that of the Cochranites in Massachusetts within the present century. Their public exhibitions were even more gross than those of the 'Puritans,' and the civil power was in some instances obliged to intervene for the vindication of public decency. The Mormons have followed in the same track. Polygamy was not an original article in their faith. It has crept in gradually, through the absolute power granted to their unscrupulous and beastly spiritual guides, and it is not unlikely to prove, in a very brief period, the dispersion and destruction of the sect. It is said that there are actually companies of Spiritualists in Boston who sit in circles, perfectly undisguised with clothing—that is to say, *in puris naturalibus*, men and women indiscriminately!"

J. DORAN.

VERSES BY LELAND.

In the *Life of John Leland* the antiquary (*Lives of Leland, Hearne, and Wood*, Oxford, 1772, vol. i. p. 5.), is a copy of Latin elegiac verses, addressed by Leland to a Mr. Myles, by whom he was brought up, describing the places of his education, and some of the events of his early life. After having stated that Lilly, the master of St. Paul's School, was his first instructor, he proceeds thus:—

"Tu me Socraticos juvenem post inter alumnos,
Qua nitet eximie Granta beata, locas.
Deinde etiam Isiacam petii feliciter urbem,
Extincto Iceno principe morte meo.
Postremo Henrici Regis mihi gratia multum
Profuit octavi, munificæque manus.
Hinc mihi facta domus studiosa Lutetia ad unguem,
Doctos quâ colui sedulus urbe viros:
Budæum, Fabrum, Paulum Æmiliumque, Ruellumque,
Æternis plane nomina digna cedris."

The "Icenus princeps," whose death is alluded to in the fourth verse of this extract, is Thomas second Duke of Norfolk, who died May 21, 1524. (See Collins's *Peerage*, by Sir E. Brydges, vol. i. p. 80.) This fixes the date of Leland's entry at Oxford.

The four distinguished men with whom Leland became acquainted at Paris, are, 1. Budé, the most learned man of his age, who was born in 1467 and died in 1540; 2. Jacques le Febvre of E'taples in the diocese of Amiens, who was born about 1435, or more probably 1455, and who died in 1536; he published numerous works on Theology; 3. Paolo Emilio, who was born at Verona, and died at Paris in 1529. He came to France in 1499, and he received a pension as *orateur* and

chroniqueur du roi. He was employed by the king to compose the history of France, which he accomplished by writing ten books *De rebus gestis Francorum*, six of which appeared in his life, and four were published after his death. Paolo Emilio, though there are now but few persons who have read his history, or are even acquainted with his name, had at one time considerable celebrity. His history was translated into French, Italian, and German. Bayle (*Dict.* art "Emile") says that he has read the opinions of more than twenty authors respecting him; and he cites some verses of a Frenchman comparing him with Livy and Sallust:

> "Quique alter haberis
> Et Titus et Crispus, nostræ unus conditor ingens
> Historiæ Æmili."

4. Jean Ruel, a French physician, who was born in 1479, and died in 1539. He published a translation of Dioscorides, and a work *de Naturâ Stirpium.* L.

Minor Notes.

Good News for Schoolboys.—We have seen advertisements of quack schoolmasters, a race as numerous as the quacks in physic, and more mischievous by half, where, as a bonus to good guardians, for it can hardly be intended for parents, there is an "N.B. No Vacations." This is probably defended on the ground that any interruption of studies is not only a loss of time, but unfits the mind for returning to its labours. Some people were of that opinion in the sixteenth century, but not so was Roger Ascham, who strengthens his own by others' sentiments:—

> "I heard a good husband at his book say, that to omit study some time of the year, made as much for the increase of learning, as let the land lie fallow for some time maketh for the better increase of corn. If the land be ploughed every year, the corn cometh thin up,—so those which never leave poring over their books, have oftentimes as thin invention as other poor men have."

Hear this, ye little boys! and when Christmas comes, sing a Christmas Carol to the memory of Roger Ascham, who was one of the truest and wisest friends you ever had—the pupil of Sir John Cheke, the tutor of Queen Elizabeth; of whom Sir Richard Sackville said, "That he was the scholar of the best master, and the master of the best scholar." EIGHTY-THREE.

Worcester.

The Albatross.—The distinguished writer of the article, "The Albatross," in *Fraser's Magazine* for June, *will* find the passage he seeks (and has sought in vain) in *Hawkesworth's Collection of Voyages:* not, however, in vol. iii. p. 627., as, stated to be, misquoted by Dr. Latham, but in vol. ii. p. 67. J. D. HAIG, Librarian,
King's Inn Library, Dublin.

Quanker.—I have just met with a word in use among the agricultural poor in this neighbourhood which is new to me. A poor woman being asked about her child, who was suffering from the whooping-cough, by way of indicating that the complaint was subsiding, answered that she thought it (the cough) was getting *quanker.*

A.-S., *acwancan*, to extinguish, to quench; *acwanc*, quenched. H. C. K.

Rectory, Hereford.

Διὰ with a Genitive of Time.—Διὰ τριῶν ἡμερῶν is a phrase commonly used to denote an interval of time reckoned *onwards*, as "three days *hence*," or "three days *afterwards*." Is there any authority for the phrase being used to denote an interval of time reckoned *backwards*, as "three days *ago*," or "three days *before?*" MELETES.

Poplars leaning towards the East.—I was standing under an avenue of American poplars, and I pointed out to my companion (a farmer) that all the trees had a considerable leaning in one direction, as though they had submitted to the influence of a strong wind. In reply, he bade me notice the quarter of the compass towards which the trees leaned. It was towards the east; and he told me that poplars always leaned towards the east. This sounds like a bit of folk-lore. Is it so, or is there any truth in the farmer's saying? It holds true with many trees of the same kind that I have since noticed, but this may be accidental.

CUTHBERT BEDE.

Names of the Rabbit.—In "N. & Q." 1st S. vii. 241. is an article illustrating the names of the rabbit, in the Romance languages, derived from the Latin *cuniculus.* Besides the forms of this class, the name *cirogrillus* was applied to the rabbit in the Latinity of the middle ages. Thus rabbit-skins are called *cirogillinæ pelles* in the acts of the Council of Paris, 1212 A.D. See Ducange, *Gloss.* in *chirogrillus* and *cirogilline pelles*, and Beckmann's *History of Inventions*, art. Fur-dresses, vol. ii. p. 222. ed. 8vo.

The word was taken from the Greek χοιρογρύλλιος, which occurs in the Septuagint version of the Old Testament, in Levit. xi. 6., Deut. xiv. 7., Psalm civ. 18., Prov. xxx. 26. In all these passages the authorised version has *coney*, though the *rabbit* is certainly not the animal signified. See the art. in vol. vii., and compare Schleusner *Lex. Sept.* and Ducange, *Lex. Græco-barb. in v.* Suidas explains χοιρογρύλλιος to mean the hedgehog; but what resemblance could have been found between the rabbit and the hedgehog does not appear. L.

Passage in Motley's Dutch Republic.—In Mr. Motley's very valuable *History of the Rise of the Dutch Republic*, vol. i. p. 123., occurs a curious mistake in the translation of an Italian phrase, by

which the Emperor Charles V. is represented as taking his supper at a very unusual time, viz. "at midnight or one o'clock;" whereas "ad una hora di notte," the original words given in a note, mean one hour after sunset, which, according to the time of year, might be seven or eight o'clock or thereabouts. W. C. TREVELYAN.

Wallington.

Minor Queries.

Honorary Degrees. — Where will be found any list of the distinguished persons upon whom the degree of D.C.L. has been conferred from an early period? Is there any separately-published list, or are they only to be collected from going through the printed general catalogue of the Oxford graduates, which commences about the Restoration?

F. S. A.

Precedence of Degrees. — As the subject of University badges has lately been discussed in "N. & Q.," perhaps some of the gentlemen who have written on the topic would kindly inform me concerning the precedence of University degrees.

Do the "Doctors," "Bachelors," and "Masters" of the Universities of England, Ireland, and Scotland take precedence of "Esquires," *i. e.* of all gentlemen legally entitled to the title? for 999 out of every 1000 so designated have no right to the designation.

Do the graduates of any particular British University rank before the graduates of the other Universities? and, if so, in what order?

State the order in which the Faculties take precedence.

Are the holders of foreign degrees entitled to use the title conferred, and to enjoy a corresponding rank in this country? A GRADUATE.

Arms of Bertrand du Guesclin. — What were the arms borne by Bertrand du Guesclin?

J. M. JEPHSON.

Hutton Rectory.

Hexham Church. — The parish and parish church of Hexham, in Northumberland, were anciently dedicated to St. Mary. About a century ago the church fell into decay, and by an arrangement with the lay rector, who was also proprietor of the Abbey Church situate in the town, that building has since then been used as the parish church. Ought the name or dedication of the parish to be changed from *St. Mary* to *St. Andrew?* or is there no incongruity in the worship of the parish of St. Mary being conducted in a building dedicated to St. Andrew?

HAGUSTAULD.

Friday Dream. — Several articles have appeared in "N. & Q." on "Friday an unlucky day," and on "Friday weather;" but what is the folk lore connected with a "Friday dream," noticed by Sir Thomas Overbury in his character of "A Fair and Happy Milkmaid?" —

> "Her dreams are so chaste, that she dare tell them: only a Friday's dream is all her superstition; that she conceals for fear of anger."

J. Y.

Dr. Colin Maclaurin's MSS. — Can any one inform me where the MSS. of the celebrated mathematician Dr. Colin Maclaurin are deposited?

PHILEBUS.

Greek Time of keeping Easter. — Can any of your readers mention the law by which the modern orthodox Greek Church celebrate Easter? In 1857 the Latin Easter fell on April 12, the Greek Easter on the 19th, and the Samaritan and Jewish Passover on the 8th, in the Holy Land. The Greek time does not seem to correspond to the Nicene directions, nor to the alteration in the Style, from Old to New. O. S.

Clerical Peers. — The following peers are at present clergymen: —

Barons. — Bayning; Riversdale, Bishop of Killaloe; Auckland, Bishop of Bath and Wells; Fitzgerald and Vesci, Dean of Kilmore; Plunket, Bishop of Tuam; De Treyne.

Viscounts. — Mountmorres, Dean of Achonry; Sidmouth.

Earls. — Abergavenny; Buckinghamshire; Guilford.

Query, Has there ever yet been an instance of a clerical *duke* or *marquess?*

There are two marquisates, the heirs presumptive to which are clergymen, the Rev. Lord John Beresford being heir presumptive to his brother the Marquess of Waterford; and the Very Rev. Lord Edward Chichester, Dean of Raphoe, to his brother the Marquess of Donegal. FM.

Checkmate. — This word, in the following passage from *Albion's England*, p. 140., seems to stand for "familiar:" —

> "The base attempts of Ball, of Straw, of Lyster, tag and rag,
> Of Villains, Of-skoms, Clowns, and Knaves, that checkmate durst to brag
> With Richard's self, and to their deaths his chiefest princes drag
> Till Walworth," &c.

J. W.

Morrison's "General Accountant." — In the 5th edition of Morrison's *Book-Keeping*, Edinburgh, 1834, a work under the above title is announced as being preparing for publication in 1 vol. royal 8vo., to contain upwards of 400 pages, "embracing a complete course of mercantile computation and accountantship, according to modern practice, arranged on an improved plan, different from any

hitherto published," by C. Morrison, Accountant, Glasgow. Was it ever published? James Peele.

Minor Queries with Answers.

The Bath-Easton Vase. — Can any reader of "N. & Q." supply any authentic information relative to Sir John and Lady Miller, the founders of the Poetical Society at Bath-Easton, near Bath; and particularly respecting the disposal of the vase after Lady M.'s death, and its present location?

F. K.

[The antique vase above alluded to was dug up at Frescati, in the year 1759; and was purchased by Sir John and Lady Miller, whilst on their travels in Italy, 1770-71. Specimens of Etrusean art were then much more rare than now, and this example was so highly prized by its fortunate possessors that, on their return home, they converted their beautiful villa near Bath into a temple of Apollo. Lady (then Mrs.) Miller was made the high-priestess, and the vase the shrine of the deity. "The mob of gentlemen who wrote with ease," and the fashionable visitors to the city of the West, were invited, during the Bath season, to a fortnightly *dies festus* at Bath-Easton. These made offerings of some original compositions in verse, principally tributes of adulatory compliment to their host and hostess. "These verses," says Miss Seward, in the preface to her *Poem to the Memory of Lady Miller*, "these verses were deposited in an antique Etruscan vase, and were drawn out by gentlemen appointed to read them aloud, and to judge of their rival merits. These gentlemen, ignorant of the authors, selected three poems from the collection, which they had thought most worthy of the three Myrtle Wreaths, decreed as the rewards and honours of the day. . . . . Once a year the most ingenious of these productions were published. Four volumes have already appeared, and the profits applied to the benefit of a charity at Bath." These Attic pastimes continued about six years, and ceased with the death of Lady Miller, which event happened in her forty-first year, June 24, 1781. She was buried in the Abbey Church of Bath, where her husband erected a beautiful marble monument to her memory, with a poetical inscription by her friend, Anna Seward. Lady Miller was the author of *Letters from Italy*, in 3 vols. 8vo. 1776. Sir John Riggs Miller, Bart., died in Bloomsbury Square, on May 28, 1798; a biographical notice of him is printed in the *Gentleman's Magazine* for July, 1798, p. 626. Since writing the foregoing we have received the *Bath Chronicle* of June 3, 1858, containing some extracts from an interesting paper on Bath-Easton, read by the Rev. F. Kilvert at the conversazione of the Bath Literary and Philosophical Association. The present location of the vase, however, still remains a query.]

Pillars of Solomon's Temple. — Of what material were the pillars and sea of Solomon's Temple composed? Bronze was found at Nineveh, and Layard thinks it was formed of copper and tin that came from England; and Mr. Morgan's article in 2nd S. v. 479. shows that he thinks the Jews were acquainted with bronze.

In Ezekiel xxii. 18. we read, "Son of man, the house of Israel is as dross: all they are brass and tin and iron and lead in the midst of the furnace;" and verse 20., "As they gather silver and brass and iron and lead and tin into the midst of the furnace, to blow the fire upon it, to melt it," &c. This plainly shows that the Jews were in the habit of fusing metals together, and as bronze is compounded of copper and tin, it seems to support the opinion that they were acquainted with bronze. Brass is an incorrect translation of the Hebrew word, which means native copper*, brass being a compound metal, consisting of copper combined with about one-third of its weight of zinc.

What would silver, brass, lead, iron, and tin fused together produce?

Q.

[Both the "pillars" and "sea" of Solomon's Temple were composed of brass. James Home, in his *Scripture History of the Jews* (8vo. Lond. 1737), says, "In the porch stood the two famous pillars which Solomon erected; that on the right hand was called *Jachin*, and that on the left *Boaz*, which names import that God alone was the support of the Temple. . . . . Solomon's design in setting them up is generally supposed to have been in order to represent the pillar of cloud and the pillar of fire." (Vol. ii. pp. 146-7.) And at p. 153. in the same vol. he says, "The *brazen sea* stood in the priest's court. . . . . It stood upon twelve brazen figures or images representing oxen as the supporters of it." See also Kitto's *Daily Bible Illustrations*, Forty-first Week, Third Day: "The Temple."]

Physicians' Fees, &c. — What is the authority for the physician's fee? What the origin of the practice of giving "advice gratis?"

X. P.

[There is perhaps no precise law or right for the physician's fee; but custom, from the beginning of the last century, has fixed it at a guinea within the boundaries of a city or town, but *extra terminos*, as two or three miles, for another guinea. —— Advice *gratis* may be given from different motives: in young beginners, to make themselves known; but it seems it is only *advice* gratis, the medicine must be paid for.]

Monastery of Cupar. — What is the date of the foundation, and name of the founder or founders, of the monastery of Cupar?

De Cupro.

[Cupar abbey of Cistertian monks was founded in 1164 by Malcolm IV., grandson and successor of David I. Fordun (*Scotichronicon*, lib. viii. cap. 7.) says, "Anno mclxiv. de consilio Waltheri, Abbatis de Melros, rex Malcolmus, fundavit nobile monasterium de Cupro-in-Angus;" and (lib. ix. cap. 48.) "hoc anno (1233) dedicatæ sunt ecclesiæ de Newbotil, Abirbrothoc, et Cupro." Wynton, in *De Orygynale Cronykil of Scotland*, book vii. cap. vii. tells us, —

"A thowsand a hundyre and sexty yhere
And fowre * * * * *
Malcolme, Kyng of Scotland,
And pesybly in it regnand,
De elevynd yhere of his crowne,
Mad the fundatyowne
Of the abbay of Culpyre-in-Angws,
And dowyt it wyth his almws,
In honoure of the may kles may
Relygyws munkis there dwellis ay,
All lyk to Cystwys in habyt,
We oys to call thame mwnkys qwhyt."

The revenues of the abbey appear to have been great. *Statistical Account of Scotland*, x. 1143.]

* Deut. viii. 9.

Replies.

LORD-LYON KING-AT-ARMS, SCOTLAND.

(1st S. vii. 208.)

Upwards of five years ago I sent a Query on the above subject, but it has not hitherto elicited a reply; as it is now in my power, from various sources of information collected since then by myself, I give a brief catalogue, though not so complete as could be desired, of the successive *Lord-Lyons of Scotland* from the early part of the sixteenth century to the present time.

The office of Lord-Lyon does not appear under that name earlier than the reign of the first of the Stewart Kings of Scotland (Robert II.), towards the end of the fourteenth century; but the duties were probably of as high antiquity as the bearing of coats armorial in that kingdom. It was an office always esteemed of the greatest importance and sanctity, the Lyon King being the chief judge of chivalry within the realm, and official ambassador from his sovereign to foreign countries.

15—. *Sir William Comyn*, Lord-Lyon King-at-Arms, in the reign of King James IV., is the earliest possessor of the office whom I have been as yet able to discover; but the dates of either his appointment or death are uncertain, as also whether the next in my list was his immediate successor.

1530. *Sir David Lyndsay*, of the Mount in Fifeshire, appointed by King James V., and held the office for a quarter of a century, dying shortly before April 18, 1555, aged 65. Sir David is well-known for his poems, and the best account of his Life and Works is by G. Chalmers; his *Collections of Scotish Blazons*—the earliest and purest record of Caledonian heraldry—are preserved in the Advocates' Library, Edinburgh.

1555. *Sir Robert Foreman* succeeded, and continued in office till 1567.

1568. *Sir William Steuart*, constituted Lyon-King, February 20, and inaugurated 22nd of that month, by the Regent Murray, previously *Ross Herald*. He was deprived of his office within six months afterwards, and, after a year's imprisonment, was burnt at St. Andrew's in August, 1569, on a charge of necromancy; his real offence, however, being opposition to the Regent's faction, and loyalty to his sovereign, Queen Mary.

1568. *Sir David Lyndsay, the younger*, of Rathillet, brother of the former Sir David (it is supposed by a different mother—an instance of two brothers with the same Christian name), appointed August 22, and inaugurated September 13 following. He had been previously and successively *Dingwall Pursuivant*, and in 1561 *Rothesay Herald*, and died in 1591.

1591. *Sir David Lyndsay of the Mount*, son of Alexander of the Mount, whom he succeeded there in 1576, and his uncle, Sir David, as *Lyon-King* in 1591, being appointed on Christmas-day, and inaugurated May 2, 1592; James VI. crowning him with the ancient crown of Scotland, used by the Scotish sovereigns before they used the close crown. An interesting volume, entitled *Collectanea Domini David Lynd de Month, Militis, Leonis Armorum Regis*, dated October 11, 1586, is preserved in that great national repository, the Advocates' Library. Sir David resigned the office of Lyon-King in favour of his son-in-law in 1621, and died in 1623 without male issue.

1621. *Sir Jerome Lyndsay* of Denino and Annatland, son of David, Lord Bishop of Ross, 1600—13, and husband of Agnes, eldest daughter and co-heir of Sir David Lyndsay of the Mount, in whose right he succeeded to the Mount (which his descendants still possessed in 1710, if not later, though in a "decayed state"), became Lyon-King on his father-in-law's resignation, and was so created June 27, 1621. Sir Jerome also resigned the office in the year 1630, and died in 1642.

1630. *Sir James Balfour*, of Denmylne and Kinnaird in Fifeshire, created Lyon-King through the recommendation of George, Viscount Duplin, then Chancellor of Scotland, and afterwards first Earl of Kinnoul, who crowned him as Royal Commissioner, June 15, 1630; he had been knighted May 7 previous, and was made a Baronet of Scotland by King Charles I., December 22, 1633. He succeeded his father Sir Michael in the lands of Denmylne, February 4, 1652, and discharged the duties of his office for many years with great reputation, until he was at length deprived of the dignity, on the usurpation of Cromwell, *cir.* 1654; for, although a staunch Presbyterian, he was a firm loyalist—rather an unusual circumstance in those days. He died in February, 1657, aged 57; and his numerous MSS. and treatises on Scotish genealogy, history, antiquities, &c., are preserved in the Advocates' Library, Edinburgh; though, unfortunately, many were destroyed or dispersed by the English on their capture of Perth, where he had caused his collections to be conveyed for safety during the commotions of that period. Sir James's *Historical Works* were printed in four vols. 8vo. at Edinburgh in the year 1824.

1654. *Sir Alexander Durham* appears as Lyon-King in the year 1659, and probably succeeded, under the commonwealth, on the deprivation of Sir James Balfour, *cir.* 1654. He was a son of Durham of Pitkerrow, and purchased the lands of Largo in Fife from the family of Wood, the descendants of the celebrated admiral of King James III.

1663. *Sir Charles Erskine* of Cambo, a younger son of Alexander Viscount Fenton, and brother of Thomas and Alexander, second and third Earls of Kellie, installed Lord-Lyon King-at-Arms in 1663 by order of King Charles II., who also created him a Baronet of Nova Scotia, August 20,

1666. Sir Charles purchased the Barony of Cambo in Fifeshire in the year 1669, and dying in 1677, was succeeded by his only son,

1677. *Sir Alexander Erskine*, second Baronet of Cambo, who was appointed Lyon-King April 1, 1677 (some authorities give the year 1671, and there is some obscurity here, unless his father had resigned the office in his favour), and it is certain that Sir Alexander's inauguration took place at Holyrood House, on July 27, 1681, when James Duke of York officiated as Lord High Commissioner for his brother King Charles II.; and yet it appears that by commission, dated January 29, 1702, he received the office "for himself and his heirs." This hereditary grant did not, however, take effect, probably owing to the Lyon's participation in the rising of 1715, when he joined his relative the Earl of Mar, but, having surrendered, only suffered temporary imprisonment. The date of his resignation or deprivation of office does not appear, though it probably occurred long before his decease in 1735.

1726. ——— *Cocherne, Esq.* appointed May 5, 1726, is the next Lord-Lyon as given by Noble, in his meagre notice of what he calls the "heads of the Scotch College of Heralds." (*History of the College of Arms*, edit. 1805, 4to. p. 407.) Mr. Cocherne's name was most probably *Cochrane*, as the former is not a Scotish surname.

172–. *Alexander Drummond, Esq.* "He died June 14, 1729" (Noble's *Hist.*). No particulars beyond his name and date of death are stated; but his tenure of office must have been brief.

1729. *Alexander Brodie, Esq.* of Brodie in Nairnshire, appointed Lord-Lyon, July 6, 1727. (*Nicolas' Orders of Knighthood*, in which the list is very incomplete regarding the order of *The Thistle*, or *St. Andrew of Scotland.*) May not these three last-mentioned have been only *Lyons-Depute* until the death of Sir Alexander Erskine in 1735? Mr. Brodie held the office till his death, March 9, 1754, aged 56.

1754. *John Hooke Campbell, Esq. junior*, second son of John Campbell, Esq. of Cawdor Castle in Nairnshire (ancestor of the present Earl of Cawdor), appointed Lord-Lyon April 3, 1754, jointly with his younger brother, *Alexander*, a lieutenant-colonel in the army, the office being executed by the former. Mr. Campbell chiefly resided at Bath, where he died, September 8, 1795, from a fall over the St. Vincent Rocks, on the Avon, near the Hot Wells. His tenure of office extended over the long period of forty-one years, with what benefit to heraldic science is unrecorded; and his brother, Lieutenant-Colonel Alexander Campbell, who, as above stated, had a reversionary grant of the Lyonship, having predeceased him in November, 1785, the King bestowed the office on the Earl of Kinnoul.

1796. *Robert Auriol Hay-Drummond*, ninth Earl of Kinnoul, Viscount Dupplin, and Baron Hay of Kinfauns in the Peerage of Scotland, appointed Lord-Lyon, May 26, 1796 (Nicolas; Noble gives September 30 as the date, but no reliance can be placed upon his accuracy), "to hold to him and his son"— Viscount Dupplin—"the longest liver of them." The Earl of Kinnoul died April 12, 1804, aged 53, and was succeeded in terms of the above patent by his only son,

1804. *Thomas Robert Hay-Drummond*, tenth Earl of Kinnoul, &c. in the Peerage of Scotland, and Baron Hay of Pedwardine in that of Great Britain; born April 5, 1785, succeeded his father in 1804, and is the present Lord-Lyon King-at-Arms.

A well-known Scotish antiquary of the day has the following severe remarks on the present noble Lord-Lyon: —

"Apropos to this most distinguished successor to Sir David Lyndsay; Noble, in his *jejune* and unsatisfactory *History of the College of Arms*, congratulates the 'Heralds' College' (as he erroneously terms the Lyon Office) on the promotion of a peer of the realm to the office of Lord-Lyon, as 'throwing a lustre upon this institution.' It has done nothing of the kind, but quite the reverse; ignorance of aught but the exaction fees, displayed in a hundred capricious vagaries, is the ruling characteristic of this establishment; not one member of which, from the Lyon to his meanest cub, has ever produced a work or exhibited any skill in the sciences of Heraldry, Genealogy, or the cognate accomplishments." (*Fragmenta Scoto-Monastica*, Edinburgh, 1842.)

For upwards of a century past it has been customary for the Lord-Lyons to execute the duties of their office by means of a deputy. The following individuals have been *Lyons-Depute* since 1754: —

1754. *Thomas Brodie*, appointed August 30, 1754.

1770. *Robert Boswell*, appointed November 1, 1770, and was also Lord-Lyon *ad interim*.

1796. *James Horne*, appointed August 5, 1796.

1819. *David Clyne*, appointed Lyon-Depute *ad interim*, January 21.

1819. *George Tait*, appointed *ad interim*, April 24.

1823. *George Clerk Craigie*, appointed April 1.

1827. *James Tytler* of Woodhouselee, county of Edinburgh, appointed June 2, 1827, and is the present *Lyon-Depute*. He was born in 1780, and is a Writer to the Signet, since 1803; his grandfather, father, and brother (Patrick, the historian of Scotland) were all distinguished for their literary abilities.

The Court of the Lord-Lyon is at present composed of the following officials, exclusive of the Lord-Lyon and Lyon-Depute: — *Heralds*, six in number — 1. Rothesay; 2. Marchmont; 3. Albany; 4. Ross; 5. Snowdon; and 6. Islay. *Pursuivants*, also six — 1. Kintyre; 2. Dingwall; 3. Unicorn; 4. Bute; 5. Carrick; and 6. Ormond.

There are also six trumpeters, a Lyon-Clerk, and Keeper of the Records; a Lyon-Clerk Depute, and Deputy Keeper of the Records; a Procurator-fiscal, a Macer, and a Herald Painter; altogether amounting in number to twenty-three, of whom none appear "known to fame," or of any literary celebrity whatever. The Lyon-Office is open daily for two hours only ("from 12 to 2 P.M., every *lawful day*, except Saturdays and public holidays"), and is situated in the General Register House, Edinburgh; and the solicitors practising there (what can they have to do?) are the same as those in the Court of Session.

From the above it will be seen that Heraldry is not in a very flourishing institution in our northern kingdom at present. I am not certain whether the office of Lord-Lyon is now hereditary in the Kinnoul family, and if so, whether Lord Dupplin is likely to shed "lustre upon this institution;" but as the present Lyon-King has been secluded from the world for several years past, I shall not allude further to the subject, but conclude this lengthy Note. A. S. A.

PHŒNICIAN COIN.

(2nd S. v. 392.)

The opinion of antiquity generally concurs in rendering *kesita* by *lamb*, and occasionally by *sheep*, although the term *kesita* only occurs thrice in the Old Testament (Gen. xxxiii. 19., Josh. xxiv. 32., Job xlii. 11.), the proper term for a lamb elsewhere repeatedly used being *keves*, sometimes *kesev*, and occasionally *se*, although the last properly means a sheep; *rachel* is also used for a sheep. Aben Ezra renders *kesita*, כבשה קטנה, *kevse kitune*, a ewe lambkin. Some modern commentators, however, have thought the *kesita* to be a coin; others that it was a weight only. From Acts vii. 16. it is clear that it was silver.* Eichhorn says, "still the Phœnicians had probably already in Jacob's time rude coins," referring to Gen. xxxiii. 19. as his authority. Rabbi Akiva says, "100 kesita are equal to 5 shekels, the shekel being 20 gerah," and the gerah is equal to one barleycorn (Jahn, § 116.), and 18 gerah are equal to one drachm (Eisenschmid, p. 23.). Cardinal Wiseman is therefore probably right in his conjecture, founded on the Phœnician coin; whilst Col. Leake and Mr. Rawlinson are probably wrong in theirs, if they dispute this point, but *non constat*.

There is, however, an error in the note of Cardinal Wiseman (*Science and Religion*, ii. 117.) on a point "which more strictly forms his own particular pursuit" (ii. 167.), where he speaks of "the strange translation of the two Targums of Onkelos and Jerusalem, which both render מאה קשיטה" (*meah kesita*) "a hundred kesitas by מאה מרגליין" (*meah margalian*) "a hundred *pearls*." Now, although I have not had an opportunity of examining that "wretched botch" (elendes flickwerk), as Eichhorn characterises it (i. 425. § 235.), the Jerusalem Targum, I find, however, that neither Onkelos nor Jonathan in their Targums have any such "*pearls*;" their words being מְאָה חוּרְפָּן, *meah churphan*, "a hundred lambs."* Indeed the word מרגליין, *margalian*, is not Hebrew or Chaldee, but means a *shell* in Arabic, مرجل, *pearls* being مرجان (*Koran*, lv. 22.), the Hebrew for pearls is פְּנִינִים, *peninim*, and the Syriac ܡܪܓܢܝܬܐ, *margonyotho*.

T. J. BUCKTON.

Lichfield.

* St. Paul, it must be remembered, was probably present when Stephen used these words, and it is not improbable that he recorded or revised them. (Hug, § 73.)

* So translated in Walton's Polyglott: this word is not in Buxtorff or Simon and Eichhorn, and is not the proper Chaldee term for either *sheep* or *lamb*. It appears to be an Arabic word from *charafa*, commercium exercuit (Freitag, 107.), and perhaps is equivalent to "current with the merchant" (Gen. xxiii. 16.).

ANDREWS' (A.) AND SMITH'S (S.) LATIN DICTIONARIES.

(2nd S. v. 461.)

Your correspondent F. J. L. has ventured to express opinions on subjects of which he appears to have but slender knowledge, and to criticise works which he has evidently studied very imperfectly; and I think that it is only fair that some notice should be taken of his strictures, lest the public, with its usual proneness to take for granted the truth of whatever is boldly asserted, should be misled as to the merits of the works in question.

F. J. L. begins by admitting that "both of these are first-rate Lexicons," and proceeds to say that S. is, "on the whole, preferable for English readers to A." Does he mean, by the limitation "for English readers," to imply that A. is preferable to S. for *American* readers? If so, on what ground? Is it because, to use his own words, in A. "the English is disfigured by numerous Americanisms?"

F. J. L. next brings a charge against Dr. S. of "ungenerously attempting to destroy the character of a work on which it is plain, if he had not acknowledged it, he has mainly depended;" and it appears that this ungenerous attempt is made by "substantiating" the very charges which

F. J. L. endorses! Now it is not my intention to enter into any disquisition as to what constitutes generosity or the reverse in such cases; but I think that no one who reads Dr. S.'s preface can fail to see that his sole object in writing those parts of it to which exception is taken by F. J. L., was to explain why he considered it expedient to compile a new Latin Dictionary — what were the grounds on which he thought himself entitled to public support in that undertaking. The charge of want of generosity might fairly be retorted on F. J. L., who, by his sneering hypothesis in reference to Dr. S.'s full and candid avowal of his obligations to his Transatlantic predecessor, would lead the reader to infer, in direct opposition to the fact, that the acknowledgment was made grudgingly and incompletely.

F. J. L. considers that S. is "unfortunate" in differing from A. "in omitting all proper names." This, of course, is a matter of opinion, and much may no doubt be said on both sides; but your correspondent has not correctly stated Dr. S.'s reason for the omission, which, in his own words, is, that "the short account of proper names that can be given in a dictionary of this kind is of no value to scholars, while they occupy valuable space, and inconveniently increase the size of the book."

The next paragraph of F. J. L.'s communication, beginning with "Again," is a remarkable collection of misstatements and mistakes. It hits a blot, however, in the first instance: it is true that *compositio* is not, as it ought certainly to be, in its alphabetical place, though *cogitato* and other adverbs are; but if F. J. L. has noted other examples of "the same inconsistency" it is a pity that he has not given them. As for *cogitato*, I presume that it is not inserted because all modern editions read *cogitata* in the only passage (Cic. *Off.* i. 8. *fin.*) in which it was ever supposed to occur. Forcellini inserts *cogitato*, but expressly states that that reading is now abandoned. *Male fidus*, *male sanus* are *never* in any decent modern edition "printed as single words," though *maledictum* and *malevolens* are; and it may be worth while to point out to F. J. L. the cause of this difference: it is, that in the two former cases the combinations are very rare, and the adverb has an altogether peculiar meaning; whereas such words as *maledictum* are of frequent occurrence, and each part of the compound retains its proper signification. As to F. J. L.'s statement, that "*malefidus*, *malesanus*, are not to be found [in S.] under *fidus*, *sanus*," it can only be accounted for by that eagerness to display one's own acuteness and accuracy by detecting other people's supposed blunders, which seems to blind many critics to what is perfectly plain to more disinterested readers. If F. J. L. will take the trouble to refer to the Dictionary, he will find under *fidus* the passage of Virgil containing the expression *male fida;* and under *sanus* no less than three examples of *male sanus!* "*Crucifigo*, *crucifixio*, *crucifixus*, are not, *crucifixor* is inserted." I presume that F. J. L. thinks they ought to be, on the same principle as *malesanus*. Now, though it is true that in old editions the dative *cruci* is attached to *figo*, &c., yet modern editors invariably adopt the obviously correct mode of printing them separately. Why, indeed, should this particular dative be treated as a prefix, while thousands of others, quite as intimately connected with the governing words, retain their individuality? Is it because we have converted the Latin into English words by slight changes in their endings? But no one can regard that as having anything to do with the proper mode of writing the *Latin* words. As to *crucifixio*, perhaps your correspondent will have the kindness to say where he found it. To me it appears that F. J. L. has imagined it, for I cannot find it in any Latin Dictionary, nor in the collections of barbarous words given in Morell's *Ainsworth* and in Forcellini; and *fixio* occurs only in the glossaries. As to the insertion of *crucifixor*, which seems to your correspondent so inconsistent, the reason for it is plain: as no word *fixor* exists, it was necessary to insert *crucifixor* as one word, or omit it altogether. "Participles also used adjectively or not are sometimes omitted, but generally not." This is a strangely-expressed sentence, and I am not sure that I rightly understand it; but it appears to me that the rule followed in S. as to participles is, that they are invariably (allowing for unavoidable oversight) given in their alphabetical places: 1st, when they may be employed as adjectives; 2nd, when there is any such change of form as is likely to obscure their connexion with the verbs. In other cases they are omitted. "In all this, S. is an accurate transcript of A." But as to the arrangement of the participles, S. differs widely from A. The latter inserts them, it is true, in their alphabetical places, but always refers to the verbs for any explanation of them, and even sometimes puts derived substantives under the same head; whereas S. pursues the better plan of separating the adjectival uses of the participles altogether from the verbs. In all such cases A. denotes the adjectival signification by what to me is the unmeaning abbreviation *Pa.*, while S. properly says *Adj.* So far is the latter from being a mere "transcript" of A. F. J. L. winds up this paragraph with the remark, "The adverb *præstanter* is not found in S. at all." Nor is it found in the classical writers at all — at least the lexicographers have not yet discovered it. The word *præstantissime* occurs in Pliny, and *that* is duly inserted and explained in S. F. J. L. might, I believe, have found a good many more omissions of this kind; and it is a pity that Dr. S. did not

pursue the same plan more uniformly; I mean, that adverbs in the positive degree are still given in his work which exist in the comparative or superlative only. This is a remnant of the absurd practice, which was once so prevalent, of inventing words, known not to exist, according to certain supposed laws of analogy; a practice which, whatever may be said in its defence for grammatical purposes, is certainly quite indefensible in Dictionaries.

Your correspondent next attacks "the smaller Lexicon," on the ground that in it "there are occasional deficiencies of meaning," and that "some words used by authors little read are given, not others." Now, if F. J. L. had condescended to read the preface to the smaller Dictionary, he would have found this latter objection satisfactorily disposed of as follows: —

"But while this Dictionary is mainly intended to explain the writings of the authors comprised in the *first* list only, yet it contains many words and meanings of words which do not occur in such authors, but a knowledge of which is necessary to the full understanding of other words and meanings of words which are met with in their works."

Let us see the application of this to F. J. L.'s instance. "*Emundo*, used by Seneca, is omitted, though the meaning of *bestiarius ludus*, occurring in the same chapter (*Ep.* 70. 17.), is given." First, let me correct this corrector as to his reference. *Bestiarius ludus* occurs, not in the 17th, but in the 19th chapter. To proceed: *emundo* is omitted, because the only authors who appear to use it are Seneca and Columella, and the Dictionary does not profess to contain words employed by those writers exclusively; but *bestiarius*, as a substantive, occurs in Cicero, and therefore could not be omitted; it is originally and properly, however, an adjective; and the words are quoted from Seneca to show this fact. "Deficiencies of meaning" may no doubt be found in both Dictionaries; and on such points it would be in vain to attempt to please every one; some persons think that it is impossible to explain too much, others hold that it is injurious to young scholars to give them assistance at every turn. Here I may remark that it would have been only fair in F. J. L., when complaining of the defects of Dr. S.'s smaller Dictionary, to inform your readers that, as some compensation, it contains an appendix of forty closely-printed pages of proper names with their derivatives, the omission of which from the larger work he regards as so "unfortunate."

The paragraph, "Fourthly," touches upon the much-debated question as to the kind of acknowledgment which is due from authors of such works of compilation as Dictionaries to their predecessors. This question has long ago been settled in the minds of all impartial and sensible men, though it is every now and then revived by persons of greater vanity than judgment, who are annoyed to find that their overweening estimate of themselves and their labours is not accepted by others, who therefore decline to minister to their love of praise and notoriety. It seems to me that your correspondent has most unfairly represented Dr. S. as claiming "as his own" all those derivations which he inserts "without any special acknowledgment." His words on this point are these (Pref. p. x.): —

"In *etymology* little assistance has been derived from my predecessors [that this means preceding *lexicographers* is plain from what follows]. In working out this department, I have consulted every book upon the subject that seemed likely to prove useful; and to scholars both in this country and abroad I am under considerable obligations, which have been acknowledged in their proper places: if I have omitted to notice the source from which I have derived any particular etymology, it has been through inadvertence, and not from any desire to claim the merit of what belongs to another."

So far from advancing any claim of this kind, Dr. S. actually leaves the reader to infer, if he pleases, that there is no original etymological matter at all in his work, and that his only merit is that of selecting suitable materials for his purpose. To suppose that it is necessary, even if it were possible, to assign every adopted derivation to the writer who first published it, is perfectly absurd; and it would not be difficult, if it were worth while, to prove that the very persons who make so loud an outcry about their own rights of discovery, constantly, and indeed unavoidably, neglect those of others. In fact these exigencies of reference and acknowledgment are simply ridiculous, and compliance with them would be childish.

These remarks have extended to a greater length than I intended; but the exposure of mistatements necessarily occupies more space than that which is exposed. Reckless assertions may easily have the merit of brevity, while the proof that they are unfounded must consist of details that are in themselves tedious. Still as you, Mr. Editor, have inserted the attack, I rely upon your sense of justice to admit the defence; and the more so, as what I have written is really a proof that your favourable critique on Dr. S.'s Dictionaries is fully justified by their merits.

FAIR PLAY.

ORIENTATION.

(2nd S. v. 378.)

In the lately-published *Report* of the Bedfordshire Architectural and Archæological Society, there is a valuable paper "On Festival Orientation," read at the Annual Meeting of the Society, Nov. 11, 1856, by Wm. Airy, M.A., Vicar of Keysoe, Rector of Swynshed, and Rural Dean. He enumerates, as the chief difficulties in the way of determining the "Festival Orientation" (*i. e.* the

"presumed pointing of a church to the place of sunrise on the day of its patron saint"):—1. The discordance between the bearings of the nave and chancel ("it is of course impossible to say whether we should take the bearings of the chancel or the nave"). 2. The non-correspondence of the village feasts with the dedication festival. 3. The re-dedication of many churches (*e. g.* Clapham). 4. Many saints have several festivals (*e. g.* St. Nicholas has two; St. Martin, three; St. John Baptist, four; St. Peter, five; St. Mary-the-Virgin, eight). The *change of style* must also be borne in mind, and twelve days allowed in the calculations.

Mr. Airy brings forward numerous examples of the disagreements in "Festival Orientation," and then sums up against the theory: —

"I can say with certainty that its application was not general. I have tried to ascertain whether it might not have been a refinement introduced in the later periods of church architecture, but I can find no sure ground for this supposition. . . . . A very few words must suffice for the supposition which is held by some, that the direction of the building was determined by the place of sunrise at the commencement of the foundation, irrespective of its patron saint's day. If this supposition were correct, what would probably be the direction of the great majority of our churches? I should suppose that the most favourable time of year for laying the foundation of any large building would be the first three months of summer; and yet, it is a singular thing that I have never met with one church pointing to the place of sunrise on any day between the 1st of May and the 9th of August. There may, of course, be some which do; but they are not sufficiently common to afford any evidence in support of this theory."

And this is his conclusion: —

"I have observed but one church diverging more than 30 degrees from the East; not above six or seven diverging more than 20; and not double that number diverging above 10, but hundreds whose divergence from the East is less than 10 degrees, or, I may say, less than 5. And such being the case,—no rule of any kind being traceable in these divergencies, but every appearance of their being accidental,—we can come to no other conclusion than that the ancient church-builders had no idea of following the sun through all the points between the summer and winter solstices, in his courses northward and southward to the τροπαὶ ἡελίοιο; but that they gave their fabrics a general bearing, as nearly as they could determine at the time, towards the mean place of his rising —the East."

CUTHBERT BEDE.

COLOUR OF UNIVERSITY HOODS.

(2nd S. v. 234. 324. 402.)

MR. GUTCH has been at so much pains, and is so nearly right, that he deserves assistance in making his list more correct than it is. To begin with my own University (Cambridge). Mr. G. does not seem to be aware of the division of Masters of Arts into Regents and Non-regents, and has consequently missed a peculiarity in their hoods. For the *first* five years from Incepting, Masters of Arts are termed Regents, and wear the black silk hood lined with white silk. After the completion of five years, their non-regency begins, and their hoods lose the white, and assume the black silk lining. (See *Cambridge Calendar in principio*, where the division of the Senate into the two houses of Regents and Non-regents, otherwise called the white-hood and the black-hood house, is mentioned.) The proctors, however, and some other ancient University officers are called *necessary Regents*, and always wear "white hoods." Thus the black hood becomes the badge of the Non-regent. Bachelors in the Faculties of Law and Medicine, being in the position of M. A. (save that they are not members of the Senate at all), are, however, assimilated to Non-regents, and wear the black hood. They also wear the M. A. gown. MR. G. states that the M. B. wears "black lined with white silk." I dare say some M. B.'s have worn this, for I have seen a LL.B. wear the same. It is, however, quite wrong; for the white hood belongs to the Regent M.A. only. A reference to Gunning's *Ceremonies of the University of Cambridge* will show that I am right about the Non-regent habit being proper for LL.B. and M.B. Unfortunately I have not got the book at hand, or would refer to chapter and verse. As to Mus. B., I doubt if (except by courtesy) he has a right to any hood at all. However, I believe he *wears* a black one. All the rest of the Cambridge hoods as given by MR. GUTCH are correct, except that black *bordered* with fur would be a more accurate description of the B. A. hood. (The Regent M. A. hood, anciently, was black *lined* with white fur.) As to Oxford — *ne sutor ultra crepidam;* but I cannot help thinking that the D. D. hood is not "Red cloth lined with black silk," but "Black cloth lined with scarlet cloth."

AUL. TRIN.

Permit me to offer a few corrections to MR. GUTCH's Notes on University Hoods. First, in all cases where the word "red" is used it should be "scarlet;" next, the LL.D or D.C.L. hood of Oxford is lined with *rose-coloured* silk; that of Cambridge, I suspect, *should be* lined with white ermine. See a tomb in Canterbury Cathedral in a chapel in the north-west of the choir. I think it is called the Dean's Chapel. The white fur (which is still used in the D. D.'s and D. C. L.'s full dress at Cambridge, and also in Doctors' Commons), was I imagine disused on account of its inconvenient weight, and rose-coloured silk substituted in modern times. The B. C. L. hood of Oxford is edged with *white* fur. I believe that the M.D. hood of Oxford is precisely the same as that for D. C. L., and so lined with rose-coloured silk. The M. B. hood at Cambridge is I think plain black. The M. A. hood at Oxford is lined

with *crimson silk*; that at Cambridge is, after five years' standing, black silk without lining, the wearer then becoming a member of the black-hood house, or *non-regent*.

The B. A. hood of Oxford is of black *stuff* properly, *not silk*, and should be lined, not with *white fur*, I suspect, that being a distinction for the higher degrees only, but (as at Cambridge twenty or thirty years ago) with *lamb's wool*. The white *fur* has been adopted because it is *prettier*. I really believe that no better reason can be given. The Oxford B.C.L.'s hood ought not probably for the same reason to be edged with *white fur*, but with lamb's wool. The Dublin M. A. hood is lined, not with light blue, but with *lilac* silk.

Of the other hoods of London, Durham, Dublin, St. David's, and St. Bees, I cannot give any information.

Now as to the form of the several hoods: those worn at Cambridge and for the higher degrees at Oxford are to be found in very ancient sculptures and brasses, and are like those worn by several monastic orders, particularly the Benedictines at Catania in Sicily. The Cambridge tailors, however, try to spoil their form by rounding off their corners, which, like the points of the sleeve of the surplice, should be angular, and by a long neck-strap, which causes them to hang too low down the back. For the *scanty* M.A., B.C.L., and B.A. hoods of Oxford, I believe no ancient example can be found. As hoods, or for a covering of the head, in bad weather for instance, they are utterly useless.

As to the London robe-makers, they, *I know*, adopt a cut of their own, and which is for the most part quite different from the Cambridge forms at least, from some of Oxford too. They also substitute for the rose-colour of the higher degrees of that University a very pretty *shot* silk (*light blue, shot with crimson, I think*) without the smallest authority.

I have written this in great haste, but in substance I am sure that where I have given any new information it is correct. D.C.L. CANTAB.

In the useful table compiled by MR. GUTCH (p. 402.), he sets down the M.A. hood of Dublin as "black silk, lined with *light* blue;" had he followed the description given in my former contribution (p. 324.), he would have more correctly stated that the lining was dark blue, which is the colour almost invariably used. The robe-makers here (who have no such scruples as your correspondent ascribes to the London ones) would term it royal blue.

It would be an improvement to transpose the two first columns of MR. GUTCH's table; and I should have been better pleased to see that the compiler had the accuracy to place the University of Dublin in its proper position next to Oxford and Cambridge, instead of after the comparatively modern institutions of London and Durham. It is too much the fashion to consider everything Irish as necessarily inferior.

What hood is used at S. Aidan's, Birkenhead, for the degree of B.D. which that college is empowered to grant? Also some notice of the hoods of the Queen's University, Ireland (if any), and of the Cantuar degrees, concerning which "N. & Q." has already given us some information.

JOHN RIBTON GARSTIN.

Dublin.

DIOCESAN REGISTRY, CORK.

(2nd S. v. 394.)

I have great pleasure in communicating the following account of the Records now preserved in the Diocesan Registry of Cork for the information of MR. J. R. GARSTIN. The oldest document in the registry is a book of copies of wills, inventories, and a few presentations to livings of about the middle of the reign of Queen Elizabeth; and the oldest entry in this book is the inventory of the goods of William Fitz-Edmund Roche: —

"Qui 29° die Novembris in vigilia Sancti Andriæ fluctibus maris et tempestate oppressus submersusque est in eundo seu navigando Flandriam usque A°. Dni. 1547."

These inventories generally contain an accurate account of the merchantable commodities of that period, and their value. The will of Nicholas Pett, Provost-marshal of the province of Munster, which was proved Sept. 4, 1572, also contains a very interesting account of his armour, &c. This book was obtained from the executors of an Archdeacon Roche by John Travers, the registrar who was brought from England by Bishop Lyon, and was brother-in-law to the poet Spenser. He and his two sons, Robert (afterwards Sir Robert Travers, Vicar-General) and Zachary Travers, Registrar, seem to be the first who placed the records in a way of preservation. However, there is no other record older than the first original will (1606), from which the series is continued to the present time with copies from 1750, and some older copies of wills which were transferred elsewhere. The inventories, administration bonds, and marriage licence bonds, reach nearly as far back as the original wills; and from about the same time (say 1625) a list of the clergy may be deduced from the Visitation Books (a task which I commenced last winter), but the early appointments of them are not forthcoming, though it is otherwise in Cloyne diocese, where probably the Cork appointments might be found; as the two dioceses were formerly united, and the records (on the separation) very carelessly divided, as we now possess in Cork some of the old Visitation Books of Cloyne. I must not forget to mention another

here preserved, which was originally the "leger" belonging to the counting-house of the Fagans, merchants of Cork in 1665, and the entries show that they doubtless were amongst the "merchant princes" of that day. How it got mixed up with ecclesiastical records I cannot discover; but on August 26, 1682, the blank leaves were used for entering the nominations to livings, curacies, and in fact the general business of the diocese of Cork and Ross, until February 23, 1703. More than half the book contains copies of wills, extending from about the beginning to the middle of the last century. There are also subscription lists, and other matters of that kind, common to all diocesan registries. R. C.

Cork.

"COCK A HOOP."

(1st S. x. 56.; 2nd S. v. 426.)

The phrase, "cock a hoop," has assumed various forms in our choice vernacular: such as "cock on hoop," "cock in a hoop," &c. All these modifications appear to spring originally from a French source, *coq huppé*.

Among the numerous varieties of gallinaceous birds, the *coq huppé* is that description of barn-door fowl which has a tuft (*huppe*) on the head; a race conspicuous in all poultry shows, of which a French description may be found in the *Dict. Clas. d'Hist. Nat.* vol. iv. p. 426. But in order to trace the connexion between *coq huppé* and "cock a hoop" (in the *uppish* signification of this latter phrase), a word must be said respecting both *coq* and *huppé*.

Coq, like *cock* in English, is used to imply what we express by *top-sawyer:* the man who commands, dictates, takes the lead, or stands at the head. Thus in English we have "cock of the walk," "cock of the club" (*Spectator*, cited by Dr. Richardson), &c. So in French, "coq du village," "coq de la paroisse" (the chief person).

Then again, with regard to the term *huppé*, it does not apply merely to the fowl so designated, but to "topping people." "Une personne riche, notable, de haut parage," is *huppé*. (*Flem. and Tib. Dictionary.*) Individuals eminent by position were "des plus huppez" (Boyer). Attaching these meanings to *huppé* and to *coq*, I think we may safely derive "cock a hoop" from *coq huppé*.

Still, however, with respect to the phrase "*to sit* cock in a hoop," your correspondent P. H. F. seems to have the best grounds for his opinion that, to ascertain the full and exact meaning of this expression, we must look farther. In this instance, "cock a hoop" appears to have passed into a new signification. May we not find an illustration of "sit cock in a hoop" in those bird-cages, or aviaries, which, for the accommodation of their winged tenants, have a ring or hoop suspended and swinging free? Where several birds live in the same aviary or cage, only one at a time can sit in the said hoop. The "cock" of the cage occupies it by his superior prowess; and then may very properly be said "to sit cock in the hoop." Compare, in old English, "cock of the roost."

Thomas Boys.

P.S. It should be remarked that, in French, *huppe* (formerly *houpe*) appears to be sometimes confounded with *crête*. Strictly speaking, however, *crête* is the *comb*, common to most gallinaceous birds; and *huppe* is the *tuft*, possessed only by a few varieties, and by the pewit, hoopoo, &c.

WITCHCRAFT: CASE OF MRS. HICKES.

(1st S. v. 394. 514.)

Turning over an old volume of "N. & Q." I perceived an interesting Query on these subjects, which has not been answered. J. H. L. and Mr. Crossley desire to know the authority for the statement that Mrs. Hickes and her daughter, aged nine years, were executed at Huntingdon for witchcraft so lately as the year 1716. Having recently seen the same statement in Mr. Charles Phillips's work on Capital Punishments, I took the liberty of writing to that gentleman respecting it, and through his polite reply I am able to answer your correspondents' queries.

Mr. Phillips referred me to Dr. Parr's *Characters of Fox*, p. 370., where I read as follows: —

"I know not that Judge Powel was a weak or a hard-hearted man. But I do know that in the Augustan age of English literature and science, when our country was adorned by a Newton, a Halley, a Swift, a Clarke, and an Addison, this judge, in 1712, condemned Jane Wenham at Hertford, who, in consequence perhaps of a controversy that arose on her case, rather than from any interposition of Powel, was not executed; and that five years afterwards he at Huntingdon condemned, for the same crime, Mary Hickes and her daughter Elizabeth, an infant of eleven years old, who were executed on Saturday the 17th July, 1716.

Parr refers as his authority to Gough's *British Topography*, vol. i. p. 439., where, under "Huntingdonshire," I read —

"A more tragical story we have in 'The whole trial and examination of Mrs. Mary Hickes and her daughter Elizabeth but of *nine* years of age, who were condemned the last assizes held at Huntingdon for witchcraft, and there executed, on Saturday the 28th July, 1716. With an account of the most surprising pieces of witchcraft they played whilst under their diabolical compact, the like never heard of before: their behaviour with several divines who came to converse with 'em whilst under sentence of death; and last dying speeches and confession at the place of execution. Lond.' 12mo. Eight pages. A substantial farmer apprehends his wife and favourite child; the latter for some silly illusions practised on his weakness; the former for the antiquated folly of killing her neighbours in effigy: and Judge Wilmot suffers them

to be hanged on their own confession four years after his wiser brother had ventured his own life to save that of an old woman at Hertford."

And in the "Additions and Corrections to Huntingdonshire" I find "for Judge Wilmot" read "Judge Powel." There can be little doubt, therefore, that Gough is the originator of the statement, and as little doubt that he was so upon very dubious, though apparently specific authority: for, from the correction as to the name of the judge who tried the case, it is clear that he stated that at least upon hearsay or conjecture, as it is also clear that he is wrong as to both of them: for the first Wilmot that sat on the bench was made a judge in 1755; and the last of the three Powells who were judges died July 17, 1713. I am myself inclined to think that Gough was imposed upon by some *canard*, no more veracious than "an evening edition" of modern days with "the last news from Sebastopol;" and that though such a report as Gough copies the title of was in existence, no such trial or execution ever took place. Mr. Crossley gives very substantial reasons for coming to that conclusion, in which I concur; and I may add, that, like him, I have searched extensively to find any original reference to the case, but without success. Had there been such a trial and execution, it is scarcely credible that Hutchinson, who published his work in 1718, and a second edition in 1720, should not have alluded to it. Having cited Dr. Parr's attack upon the judge who tried Jane Wenham, it is but right at the same time to point out its injustice. So far from Judge Powell's conduct being such as he chooses to assume, if he had but taken the trouble to read a page or two earlier in Gough's *Topography*, he would have found it stated (p. 434.): — "This poor woman, against the opinion of Judge Powel, who tried her, was found guilty by a jury. She, however, received a pardon from the queen." And again: "Mr. Bragge, in his evidence on her trial, declared on the faith of a clergyman he believed her to be a witch; whereupon the judge told him that therefore on the truth of a judge he took *him* to be no conjuror."

Moreover, Parr, but for this wanton attack on one spoken of by Sir Walter Scott, with reference to this very trial, as "a sensible and philosophic judge," might have been supposed to know something of a trial rsspecting which there was so much controversy, and at least to have read so well-known a book as Hutchinson's. Had he known it, he would have found (p. 166.), with reference to Jane Wenham's trial, and the pamphlets it provoked (many of which are in the library of the British Museum), a question in some measure applicable to himself: —

"And therefore, instead of closing your book with a *liberavimus animas nostras*, and reflecting upon the Court, I ask you, 5, Whether you have not more reason to give God thanks that you met with a wise judge, and a sensible gentleman, who kept you from shedding innocent blood, and reviving the meanest and cruellest of all superstitions amongst us?"

J. J. P.

Replies to Minor Queries.

Diurnals of King Charles I. (2nd S. v. 295.) — Oxoniensis asks after the *Diurnals of Charles I.* about the date of August 1644 or 1645? I have an old book in my possession, of which the following is a copy of the title-page: —

"The Diurnal Occurrences or Dayly Proceedings of Both Houses in this Great and Happy Parliament, From the third of November, 1640, to the third of November, 1641, with a Continuation of all the speeches from June last to the third of November, 1641. London: Printed for William Cooke, and are to be sold at his shop at Furnivall's Inne Gate, Holbourne, 1641."

The Diurnals or daily doings of Parliament terminate November 3, 1641. After which are two speeches of the Right Hon. Wm. Lord Viscount Say and Seal upon Bill against Bishops.

The Heads of a Conference delivered by Mr. Pymm at a Committee of both Houses, June 24, 1641.

A Convocation Speech by Mr. Thos. Warmstry against Images, Altars, Crosses, &c. H. B.

The Straloch MS. (2nd S. v. 437.) — Your correspondent Dr. Edward F. Rimbault remarks, in his notice of this very interesting musical relic, that "at Chalmers's sale an *incognito* collector carried off the prize for *three shillings!*" and expresses a desire to make the acquaintance of the present possessor of the MS. Now as I am anxious to assist him in his search, I beg to say that I was present at the sale of Mr. Chalmers's library in November, 1842, and upon referring to my copy of the sale catalogue, which I have all marked with the purchasers' names and the prices paid for each article, I find that the MS. in question *was sold to a Mr. Brumby for the sum of 3l. 15s.* Perhaps this additional information may be the means of leading to the discovery of its present possessor. T. G. S.

Edinburgh.

Can a Man be his own Grandfather? (2nd S. v. 434.*) — W. J. F. who undertakes to answer this Query in the affirmative, mentions the circumstance as having actually occurred, and therefore common politeness forbids one to doubt that it is a fact, though, I believe, unprecedented, and I still think it requires some explanation.

The whole case as stated by your correspondent appears unnecessarily complicated. That a man

[* In the sixth line of the article *grandfather* is a misprint for *grandmother*.]

may become his own grandfather in the sense intended by W. J. F. no one can ever have doubted, but why not state the case shortly thus? — A widower and his son marry. The father marries the daughter of a widow, and the son marries the young lady's mother, thereby becoming father to his own father, and consequently grandfather to his father's son; *i. e.* himself. W. R. M.

Mary Queen of Scots' Portrait (2nd S. iv. *passim.*) — A very beautiful portrait, and believed by competent judges to be of Mary Queen of Scots, is now in the collection of a clergyman in Norwich. On the same authority it is attributed to Francoise Clouet, better known as Jeanette or Janet, a French artist who flourished during the interval between 1540 and 1560. The figure is matronly, and the dress has the usual standing ruff; the tippet is of white satin, with acanthus pattern in imitation of inlaid armour, and edged with ermine. The general tone of the painting is of the Elizabethan period, and the texture of the canvas is also corroborative of the alleged date. This portrait was formerly in the possession of the Duke of Grafton.

To such of your readers as are interested in this subject these particulars will be acceptable, and any information that may tend to establish the authenticity of this portrait or disprove the claim to originality will be alike duly appreciated. H. Daveney.

Masterson Family (2nd S. v. 395.) — Masterson neither is, nor does it sound like, a good old Lancashire name, such being generally taken from the name of some township or other place in which it is not uncommon to find the family still holding property. The Heralds' Visitation of 1664 gives above 170 of these local names, sixty of which are "of that ilk," as Trafford of Trafford, Hoghton of Hoghton, &c. Six names only end in son. Eight, viz. three Butlers (Pincerna), two Parkers, one Porter, one Mercer, and one Sclatour (Slater?), may be termed professional, and about fifty rank under none of these heads. P. P.

Paintings of Christ bearing the Cross (2nd S. v. 378. 424.) — Ingram adds, that the altar-piece in Magdalen College chapel, Oxford, has been "attributed in succession to three different artists — Guido, Ludovico Caracci, and Moralez el Divino;" and that "it has been copied by Egginton in the east window of the church of Wanstead, in Essex." (*Memorials*, ii. 24.) Cuthbert Bede.

Etymology and Heraldry (2nd S. v. 442.) — Heraldry would scarcely be of so much use to etymologists as G. C. G. supposes, because heraldic terms are generally merely the French words for what heralds wish to express, now, indeed, somewhat antiquated and corrupted. Thus *fitchy*, or *fichée*, as Guillim has it, is applied to a cross sharpened at the lower end, because *ficher* is the French verb "to stick into, pitch or thrust in." We have *coward*, *cowardice*, and the provincialism *to cow*, *i.e.* daunt, from the old French words *couard* and *couardise*. Guillim does not admit *couard* among heraldic terms at all, nor gives any print of an animal thus degraded. Robson tells us *couée* is a French term for *coward*, and that a lion with his tail so hanging down is termed *diffamé* by French heralds. Such a bearing would in fact be a *disgraceful* one, which accounts for its extreme rarity, if it be in use at all in actual heraldry at present. I am not aware of any family who bear animals couard.

I am neither gainsaying nor upholding the derivation of *couard* from *queue*, but only questioning the value of heraldry to etymologists. If we have never seen a lion couard on a shield we all know how a frightened dog holds his tail, and a French Dictionary is a safer guide than the heraldic glossary corrupted from it. P. P.

Mortar carrying a Punishment for Scolds (2nd S. v. 48.) — G. L. R. is perfectly correct in stating that in some towns a scold was punished by being made to carry a *wooden* mortar. In Boys's *History of Sandwich*, in describing the Town Hall, he says: —

"In the second story the armour, offensive and defensive, of the trained bands, and likewise the cucking-stool and *wooden* mortar for punishment of scolds, were preserved till lately." — P. 789.

And in his Annals of the Town, p. 708., 1637:—

"A woman carried the *wooden* mortar throughout the town hanging on the handle of an old broom upon her shoulder, one going before her tinkling a small bell, for abusing Mrs. Mayoress, and saying she cared not a —— for her."

On the cucking-stool was engraved —

"Of members ye tonge is worst or best;
An yll tonge oft doeth breede unrest."

C. de D.

Cutts Family (1st S. xii. 353. 501.) — Having a marriage settlement (*temp.* Henry VIII.) and a few other papers relating to the family of Cutts, I wish to learn who is the present representative of that race. Joseph Rix.

St. Neots.

Pancake Bell (2nd S. v. 391.) — H. B. is informed that in Jackson's *History of St. George's Church, Doncaster*, page 68., it is stated that at that town a "Pancake bell is rung at ten, formerly at eleven, o'clock, on Shrove Tuesday morning." With the destruction of the church bells by the fire of 1853, however, the custom has most probably perished also. Frying-Pan.

Cryptography (2nd S. v. 388. 397. 444.) — Your correspondent may further consult page 13. of "The Jewell-house of Art and Nature, 1594,"

where he will find "how to write a letter secretlie that cannot easilie be discovered, or suspected." There is an interesting article on *Cipher* in the last completed volume of *The Leisure Hour*.

Of books on Cryptography, I have only Falconer's *Cryptomenysis Patefacta*, 1685, and Wilkins's *Mercury*, 1694. C. MANSFIELD INGLEBY.

Colonel John Howard Payne, Author of "Home Sweet Home" (2nd S. iv. 10.)—I have been recently informed by Colonel Chandler, the present United States Consul-General at Tunis, that the place of Mr. Payne's birth, as stated in the *Memoirs*, to which reference has been made in "N. & Q." of July, 1857, is incorrect; he having been born in the town of East Hampstead, Long Island, and in the State of New York, on June 8, 1792.

Colonel Chandler has also kindly informed me that the following appropriate and beautiful lines, from the pen of R. S. Chilton, Esq., have been added to the inscription, which has already appeared in "N. & Q.":—

"Sure when his gentle spirit fled
To realms beyond the azure dome,
With outstretched arms God's angels said,
Welcome to Heaven, 'Home Sweet Home.'"

An able writer is now engaged in writing a life of Howard Payne, and from the many original manuscripts of this well-known poet, tragedian, and writer, which he holds in his possession, an interesting work may be shortly expected.

WILLIAM WINTHROP.

Malta.

Mother Carey's Chickens (2nd S. v. 317.)—Knapp, in *Knowledge for the People*, gives the following reason why the petrels were thought to predict a storm:—

"Because they seem to repose in a common breeze; but upon the approach or during the continuation of a gale they surround a ship, and catch up the small animals which the agitated ocean brings near the surface, or any food that may be dropped from the vessel. Whisking like an arrow through the deep valleys of the abyss, and darting away over the foaming crest of some mountain wave, they attend the labouring bark in all her perilous course. When the storm subsides they retire to rest, and are no more seen. Our sailors have from very early times called these birds 'Mother Carey's Chickens.'"

R. W. HACKWOOD.

Old Seal of the London Bridge Estate; and Thames Frozen (2nd S. v. 414.)—Consult *Chronicles of London Bridge*, by an Antiquary (2nd edit., London, Tegg, 1839), for an account of the memorable "frost fair" on the Thames in 1814; and the REV. DR. ROCK will probably find among the numerous illustrations an engraving of the seal which he wishes to see.

Who was the author of this book?* It seems the result of much archæological research, and bespeaks an author familiar with such studies.

In my copy of Howell's *Londinopolis* I have noted that in pp. 315—7. of the *Chronicles* there is a bibliographical notice of that work.

JOHN RIBTON GARSTIN.

Dublin.

Antiquarian Relic (2nd S. v. 411.)—Cups inlaid with coins are not particularly rare in England, and collectors can generally obtain them in London from the dealers in curiosities and old continental plate. They are regarded as convivial and not as church plate here. That described by J. H. A. B. is, however, an uncommonly large one, as ten inches is above the usual height, and the coins are rarely as large as dollars. P. P.

Children's Games (2nd S. v. 415.)—Your correspondent, MR. OFFOR, will find, in Halliwell's *Dictionary of Archaisms*, the following description of the game of cobnutte:—

"A game which consists in pitching at a row piled up in heaps of four, three at the bottom and one at the top of each heap. All the nuts knocked down are the property of the pitcher. The nut used for pitching is called the *Cob*. It is sometimes played on the top of a hat with two nuts, when one tries to break the nut of the other with his own, or with two rows of hazel nuts strung on strings through holes bored in the middle. The last is probably the more modern game, the first-mentioned being clearly indicated by Cotgrave in v. *Chartelet*: 'the childish game *cobnut*, or (rather) the throwing of a ball at a heape of nuts, which, when done, the thrower takes as many as he hath hit or scattered.' It is also alluded to in Florio, ed. 1611, pp. 88. 333.; Clarke's *Phraseologia Puerilis*, 1666, p. 322."

What the *quayting*, or, as MR. OFFOR, *quoiting*, may have to do with the game of cobnut, I cannot conceive. J. M. G.

Roman Catholic Geography (2nd S. v. 436.)—Under this title, evidently not intended to be complimentary, a correspondent inquires for the respective situations of four ancient Catholic colleges in Scotland: *Meupel*, *Samalaman*, *Scalan*, and *Lismore*. When it is recollected that the Catholics were obliged to lie hid from persecution in their mountain fastnesses, it is only wonderful that schools or colleges could have been established anywhere. Before the appointment of the first Catholic bishop, after the Reformation, in 1694, a school had been established in the mountains, and this *perhaps* was at the spot called Meupel; but where it was, I am not able to state. Scalan was a small Catholic seminary near Presholme in the Enzie, in a deep valley, so encompassed with hills as to be almost without sunshine. The seminary was transferred from Scalan to Aquhorties in Aberdeenshire by Bishop Hay, July 24, 1799. Samalaman must have been near Scalan. Bp. Alexander Macdonald died there Sept. 9, 1791. The island of Lismore, on the western coast of Scotland, is well known. F. C. H.

[* Richard Thomson, Esq., the respected librarian of the London Institution.]

Byron and Æschylus (2nd S. v. 454.) — The celebrated passage on the death of Kirke White, extracted by J. R. from Byron's *English Bards and Scotch Reviewers*, is plagiarised from Waller's verses "To a Lady singing a Song of his Composing," and commencing: —

> "Chloris, yourself you so excell,
> When you vouchsafe to breathe my thought,
> That, like a spirit, with this spell
> Of my own teaching I am caught.
> That eagle's fate and mine are one,
> Which, on the shaft that made him die,
> Espy'd a feather of his own,
> Wherewith he wont to soar so high."

"This," says Fenton, in his excellent edition of Waller's *Works* (4to., Lond., 1729), "alludes to an Æsopian fable which is to be found in the most ancient collections; and I remember Gabrias has comprehended it after his dry manner in four *Greek* iambics; but it appears with all the grace and purity of Phædrus in the late ingenious Mr. Alsop's translation: —

> "'Jejuna prominenti aquila saxo insidens,'" &c.

I fear there exists a great diversity of opinion respecting the scrupulosity of the noble poet in acknowledging his numerous plagiarisms from the classics and other sources. Many believe that his lordship's admiration, &c., were not limited to the *Fragments* of Æschylus. β.

Hereford Missal (2nd S. v. 455.)—The Museum have given the very large sum of 300*l.* for this volume, on account of its being the only perfect copy. Besides the two Bodleian copies, there is one in the library of St. John's, Oxford. This is on paper, but a good deal stained, and imperfect. It is impossible to say whether there was more than one edition, it being quite possible that others may still turn up. I have myself at various times come across rare English service-books in most unlikely places: for example, there is an early English missal, different from any I have seen, in the public library at Malta. It has a date, 1309, but is probably earlier. And there is a better chance of finding printed than MS. books, because so many were published abroad. J. C. J.

Sir John Wolley, Knt. (2nd S. v. 437.)—He was a Privy Councillor, and Latin Secretary to Queen Elizabeth; admitted Chancellor of the Order of the Garter April 23, 1589; died Feb. or March 1595–6, and was buried in St. George's Chapel of St. Paul's Cathedral.

See Ellis's ed. of Sir Wm. Dugdale's *History of St. Paul's*, at page 71. of which is given a large engraving of his monument, and a copy of the inscription containing some biographical information concerning himself and his family. See also p. 213. of that work.

"Honest Izaak" Walton informs us, in his *Life of Dr. Donne*, Dean of St. Paul's, that Sir John Wolley's widow (then married to Lord Ellesmere, Chancellor and Keeper of the Great Seal), was aunt of Donne's wife Anne, daughter of Sir George More, Chancellor of the Order of the Garter, and Lieutenant of the Tower.

He tells how in right of this relationship Sir John's only son Sir Francis of Pirford, Surrey, befriended his kinsman when in distress, and eventually reconciled the Dean's father-in-law to him.

The MS. collections of Adam Wolley of Allen Hill, co. Derby, an eminent genealogist and topographer, which he bequeathed to the British Museum Library, might afford Mr. Robinson some information as to the family history.

John Ribton Garstin.

Dublin.

Echo Poetry (2nd S. v. 306.) — One of the happiest hits of this kind was one attributed, it is believed, to Sir Charles Wetherall, when, thirty years ago, everybody was running after Paganini the violinist: —

> "What are they who pay three guineas
> To hear a tune of Paganini's?
> Pack o' ninnies."

The laureate in this art of poesie was perhaps Archdeacon Wrangham, whose echoing rhymes may be seen in the third volume of his *Works*, copied into Jerdan's *Portrait Gallery*, art. Wrangham.

Anon.

Echo Song. — Looking through a volume of songs set to music, in my possession, I found the following; which I send to the Editor, hoping that it may please some of the readers of "N. & Q." The words by Addison, the music by Hook.

> "Echo tell me, while I wander
> O'er this fairy plain to prove him,
> If my shepherd still grows fonder,
> Ought I in return to love him?
> *Echo.* Love him, love him.
>
> "If he loves, as is the fashion,
> Should I churlishly forsake him?
> Or in pity to his passion,
> Fondly to my bosom take him?
> *Echo.* Take him, take him.
>
> "Thy advice, then, I'll adhere to,
> Since in Cupid's chains I've led him;
> And with Henry shall not fear to
> Marry, if you answer 'wed him.'
> *Echo.* Wed him, wed him."

Phillip Colson.

Caste (2nd S. v. 455.) — This word is undoubtedly Portuguese and Spanish, meaning race, clan, family, stock, sort, &c. "Da mesma casta" (Port.), *of the same kindred.* "Hacer casta" (Span.), *to get a particular breed.* It is therefore possible, as Mr. Warwick suggests, that the word represents the Arabic *kaza:* but the original terms for what we call *caste* in India, are *Jayatas* — which is equivalent to the Latin *gentes* — and *Varani*,

meaning *colour*. It is easy to prove that this institution of caste — so despotic in India — has been from the earliest times, and is still the characteristic of all the Indo-European races of men. Although vastly modified by Christianity, and other causes incidental to the races of *Aryan* origin (absurdly called *Caucasian*), caste exists as it has always existed, far beyond the regions where it became, from circumstances, elaborately developed. It is one of the many distinct characteristics of the Aryan race, as contradistinguished from all others. ANDREW STEINMETZ.

Miscellaneous.

NOTES ON BOOKS, ETC.

It is very difficult, within the limited space which we can devote to such purposes, to convey to the readers of "N. & Q." a satisfactory notion of the value and extent of such a book as *The History of Herodotus. A new English Version, edited with copious Notes and Appendices, illustrating the History and Geography of Herodotus, from the most recent Sources of Information; and embodying the Chief Results, Historical and Ethnographical, which have been obtained in the Progress of Cuneiform and Hieroglyphical Discovery. By* George Rawlinson, M.A., *&c., assisted by* Col. Sir Henry Rawlinson, K.C.B., *and* Sir J. G. Wilkinson, F.R.S., *in Four Volumes, with Maps and Illustrations.* Of these four volumes, two only have appeared; and instead of merely asserting their great value and interest to all who desire to study the Father of History, we will endeavour to prove it by showing what is the amount of new illustrations which Mr. Rawlinson, with the assistance of his learned kinsman Sir Henry Rawlinson, and of Sir Gardner Wilkinson, has been able to throw upon the writings of Herodotus. The first volume opens with an Essay on the Life and Writings of Herodotus; in which we have first an outline of his life, then an inquiry as to the sources from which he compiled his history, and, thirdly, an examination of his merits and defects as a historian. We have then a translation of the first book, Clio, which is followed by no less than eleven Essays in illustration of it: viz. I. On the Early Chronology and History of Lydia. II. On the Physical and Political Geography of Asia Minor. III. On the Chronology and History of the Great Median Empire. IV. On the Ten Tribes of the Persians. V. On the Religion of the Ancient Persians. VI. On the Early History of Babylonia. VII. On the Chronology and History of the great Assyrian Empire. VIII. On the History of the later Babylonians. IX. On the Geography of Mesopotamia and the adjacent Countries. X. On the Religion of the Babylonians and Assyrians; and XI. On the Ethnic Affinities of the Nations of Western Asia. Besides the bust of Herodotus, and a map of Western Asia, the volume contains no less than twenty-seven woodcuts. The second volume opens with a translation of the second book, Euterpe, which is followed by an Appendix in eight chapters: viz. I. The Egyptians before the Reign of their King Psammetichus believed themselves to be the most ancient of Mankind. II. The Egyptians were the first to discover the Solar Year. III. First brought into Use the Names of the Twelve Gods, which the Greeks adopted from them. IV. When Mœris was King. V. Have two quite different Kinds of Writing, Sacred and Common. VI. Gymnastic Contests. VII. Geometry first known in Egypt, whence it passed into Greece. VIII. Historical Notice of Egypt. The translation of the third book, Thalia, then follows; and has a like Appendix in four chapters, which treat: — I. On the Worship of Venus Urania, throughout the East. II. On the Magian Revolution and the Reign of the pseudo-Smerdis. III. On the Persian System of Administration and Government. IV. On the Topography of Babylon. When we add that this second volume contains nearly two hundred woodcut illustrations, besides maps, &c., our readers can judge as well as ourselves of the value and importance of Rawlinson's *Herodotus*.

The Chancellor of the Exchequer's vivid and fervid sketch of the life of his friend the great Champion of the Protectionist Party has just been reprinted. Its republication is well-timed; and *Lord George Bentinck, a Political Biography, by the* Rt. Hon. B. Disraeli, M.P., will be read with advantage, not only as a summary of the parliamentary history of a very eventful period, but as an exposition of the political principles of the writer, and of the party in which he now occupies so important a position.

Let us recommend to the notice of readers interested in our early national history a little volume, *England under the Norman Occupation*, by James F. Morgan, M.A. Mr. Morgan has obviously studied Domesday Book with great care and attention, and in a few pages furnishes a picturesque and instructive sketch of the Conqueror's policy, and of the general social condition of the country when that great national Survey was undertaken.

On Monday last the British Museum purchased at Messrs. Sotheby & Wilkinson's for 315*l.* the autograph signature of Shakspeare, considered to be the finest in existence, which is affixed to the mortgage deed of a house in Blackfriars, dated March 11, 1612-13. Although the sum is large, we think the Museum did wisely in securing for the great national collection this interesting memorial of our greatest national genius.

Messrs. Sotheby & Wilkinson will commence on Monday, the 28th of this month, a sixteen days' sale of the first portion of Dr. Bliss's valuable library.

We hope next week to give a report of the prices, &c., of the choicest lots in the Surrenden Collection of Books and MSS., which have just been sold by Messrs. Puttick & Simpson.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

WELLINGTON'S DESPATCHES (12 volume edition). Vols. II. III. V. and XII.

Wanted by *Messrs. Blackwood & Sons*, Edinburgh.

MEMOIRS OF SIR WALTER SCOTT. Second edition. Cadell. 1839. 12mo. Vol. IV.

Wanted by *Messrs. Hemingham & Hollis*, Booksellers, 5. Mount Street.

Notices to Correspondents.

We are compelled to postpone until next week A. A. W.'s paper on Crashaw and Shelley, *Mr. Masson's* Monthly Feuilleton of French Literature, *and other articles of interest.*

A. L. W. *The Right Hon. R. Lowe, the Member for Kidderminster.*

J. J. M. (Belfast). *For the derivation of San Graal, see our* 1st S. iii. 224. 281, 282. 413. 482.

ERRATUM. — 2nd S. v. 410. col, 2. l. 15. omit "*Colonel* Churchill."

"NOTES AND QUERIES" *is published at noon on* Friday, *and is also issued in* MONTHLY PARTS. *The subscription for* STAMPED COPIES *for Six Months forwarded direct from the Publishers (including the Half-yearly* INDEX) *is* 11*s.* 4*d.*, *which may be paid by Post Office Order in favour of* MESSRS. BELL AND DALDY, 186. FLEET STREET, E.C.; *to whom all* COMMUNICATIONS FOR THE EDITOR *should be addressed.*

LONDON, SATURDAY, JUNE 26. 1858.

Notes.

STRAY NOTES ON EDMUND CURLL, HIS LIFE, AND PUBLICATIONS.

No. 10. (*concluded*). — *Curll, Budgell, and Pope.*

This quarrel, it appears, well nigh led to blows; for as Budgell was passing through Fleet Street, he met a shabby fellow, who set upon him in the open street, calling him the rogue who scribbled in *The Bee;* the villain who wrote against the government, and the fellow that forged a Will. This was Curll's son. Mr. Budgell retired into a shop to escape the storm, where he was challenged by him to come out and fight him, he swearing, that if ever he and his father caught him in Burleigh Street, he should never more get out of it.

This affair so exasperated Budgell, that he immediately dictated a letter to Sir Robert Walpole, which thus commences: —

"Sir: Since I have for some years past declined waiting upon you, as I used to do formerly, I hope you will excuse my writing to you after this manner. Whatever differences there may have been between us, I am of opinion that there are some debts of honour which every gentleman owes to another. In order to acquit myself of a debt of this kind, I think proper to acquaint you that Curll the bookseller pretends to a very extraordinary intimacy with you; and that he can be admitted to you whenever he pleases. He tells a story, Sir, of his having received two bank notes of 50*l.* each from yourself and the Lord Townshend, for a most shameful job, and adds so many circumstances to this story as would induce any man to believe it, who was not thoroughly acquainted with this fellow's infamous character. I do think, Sir, that I have conversed (familiarly conversed) with wiser men and abler statesmen than either yourself or the Lord Townshend; and yet I must own I cannot think you would both be so very weak as to put yourselves in the power of Curll the bookseller. I think this fellow deserves a halter for the story he has forged of you, since could I believe it true, as he tells it, I should think, Sir, that you yourself deserved a block and a hatchet. I shall not in this letter even repeat a story after him, which I hope and believe is not true. I am ready (as I think in justice I ought) to acquaint yourself, or the Lord Townshend, with every particular. The nation longs to see some notorious offenders brought to justice; and though I am far from approving your late measures as a minister, I will immediately, if you please, put it in your power to do justice upon a fellow who has long been both a disgrace and a nuisance to mankind; and who I have strong reasons to believe is as dangerous a villain as ever breathed: I dare engage to furnish you with proofs fully sufficient to make an example of him. I think 'tis your interest to do so; for what must men believe of you, if they could think you capable of giving *constant access* to a fellow, whom even such a wretch as I, under all my misfortunes, would never once condescend to talk to. My servants have, by my orders, turned him from my door above twenty times: he has haunted me for many years last past. To be plain with you, Sir, I had a violent suspicion, that if you had but suffered him to see me once in private (which he always aimed at), he was either capable of committing an immediate murder, or of swearing something against me that might take away my life."*

In the following number of *The Bee*, Oct. 13. to Oct. 20, 1733, p. 1500., is a second letter from E. Budgell to Sir Robert Walpole, dated Oct. 17, 1733, in the postscript of which he says, "I have not yet had the honour to hear either from yourself or Lord Townshend in relation to Curll."

Walpole, as might be supposed, took no notice of this communication, and the quarrel raged as fiercely as ever; one of the bitterest attacks upon Budgell being *A Vindication of Eustace Budgell, Esq., from some Aspersions thrown upon him in a late Pamphlet entitled, &c.*, and which, under the semblance of a defence, is a clever exposure of the weak points of his case.

It appears that Mr. Budgell at this time received several threatening letters by the penny-post, among others the following notable epistle, which the editor of *The Bee* says "we are satisfied came from Curll; who, by an advertisement in the *Daily Journal* of this day, endeavours to impose some stuff (which he has published) upon the public as the genuine and correct Works of the late Dr. Tindall:"—

"Whitehall, 15th Oct. 1733.

"Sir, There is a strong alliance between Mr. Curll, Mr. Knapton, and Mr. Tindall, and you are too quick. A letter from Mr. Tindall to Mr. Curll will come out in a day or two very severe upon Mr. P——. The Narrative was wrote by Mr. T——, but the chief part of it was seen in MS. under Mr. Curll's hand, in the hand of a very great man at Hampton Court, about a week before the Narrative came out, and you and Mr. P—— are universally censured. Your Dr. T—— did give to a noble Lord an Essay on the Laws of Nations, &c., written by him forty years since, with a very great case, wherein he was consulted as a civilian in Queen Anne's time. These are now both printing by Mr. Curll, who is determined to print several pieces, which he originally printed with Mr. Darby in Bartholomew Close, and Mr. Sanger in Fleet Street, and the booksellers you may assure yourself will stand by one another. Take this notice kindly, and be advised, that the ill language in your two late pamphlets have done Mr. Curll a service.

"Your humble servant,

"J. Whitehead.

"P. S. Several hundred of the Narrative have been given away."

The editor then adds: —

"This penny-post letter is signed Whitehead; but if either Mr. Whitehead, Mr. Blackhead, or Mr. Bluehead dares offer to impose an *imperfect* edition of any of Dr. Tindall's Works upon the public, we do hereby assure him, that such methods shall be taken to undeceive the public, as shall effectually prevent his getting any money by such an attempt."

Meanwhile, as if poor Budgell had not enough upon his hands with such adversaries as the Doctor's nephew and Curll the bookseller, he was exposed to attacks from a fresh quarter. According to his statements in *The Bee*, no less powerful an

* *The Bee*, Oct. 6. 1733, No. xxxiii. vol. iii. p. 1463.

antagonist than Pope entered the field against him.

In the *Grub Street Journal* of Nov. 29, 1733, there will be found the following lines, which Budgell firmly believed to have been written by Pope; an opinion in which we think many of our readers will coincide: —

"*Memoriæ Sacrum D.M.T.E.B. & L.P.*

"Great TINDALL 's gone, *the Lord knows* How, *or whither:*
To Heaven we hope. *'Tis said* BUDGE *sends him thither,*
To vend his Wit. How so? The BEE by this,
Will prove *the* DOCTOR'S *Apotheosis.*
Thus canonized by BUDGE, sure all Men must
Confess *he dy'd like* SOCRATES *the Just.*
Fair LUCIA she attests — she saw him rise,
By G—d, by BEES transported to the Skies.
The Fact, the Phyz, the name in Gold shall shine*,
Th' ATHENIANS *thus* stamp'd SOCRATES divine.
The OATH and EMBLEM 's *just*; Rome's Senate thus,
Made Gods of CÆSAR and of ROMULUS."

In *The Bee* (vol. iv. p. 162.), where these lines are reprinted, Budgell, after calling the writer villain, and pointing out "how the poet, we may add the villain, tells his readers that Dr. Tindall is gone into another world *the Lord knows* How:" —"that it was reported Budgell (whom he calls Budge) had sent him thither"—"that the Athenians had made Socrates divine *thus* — that the Senate of Rome had made Gods of Cæsar and Romulus *thus*, that is, in the same manner that Mr. Budgell had made a God of Dr. Tindall;" "explains to his unlearned Readers," that the Athenians actually murdered Socrates before they made him a God, and that "Cæsar and Romulus were both of them actually assassinated by the Senate of Rome before they made Gods of them."

Not content with vindicating Budgell in prose, *The Bee* employed verse in his defence, and a poem in *Praise of Adoption* was the form which it assumed. With what success will be shown by the following extract from *The Grub Street Journal* of Jan. 31, 1733: —

"*From the* PEGASUS *in Grub Street.*

"In a Poem in Praise of Adoption, occasioned by the last Will of the late great Dr. Tindall, are these four verses [*Bee*, No. 37.]: —

"'An ass may be an heir by Nature's rule,
And the philosopher transmit the fool.
On Reason's basis, BUDGELL founds his claim,
And TINDALL still survives, but in his name.'

"Which occasioned the following lines: —

"'Ye Revelation-mongers, I must tell Ye,
Reason presides, as pope, in each man's belly;
She points out *Nature's* Laws, and well explains 'em:
But as for Revelation's —— she disdains 'em.
Betwixt those two unnatural strife to raise,
Why tries this bard? — To reconcile's my praise.

"Since *Nature's* laws, *as old as the creation,*
Work stronger than Reveal'd —— in propagation;
In BUDGELL'S *name* how TINDALL *may survive,*
My Muse will humbly her conjecture give.

"Some act perhaps that *god-like* man had done,
Might make this more than his adopted son.
Philosopher and *fool* thus, two in name;
Reason's and *Nature's* heir may shine the same.
"'DACTYL.'"

These lines Budgell attributed to Pope; and No. LIV. of *The Bee* (from March 2 to 9, 1733–4) opens with "A Seasonable Admonition to Mr. Pope the Poet," which serves as an introduction to a copy of verses addressed "To MR. BUDGELL upon his being so often libelled by Pope in the *Grub Street Journal*," and which commences

"Budgell! we view thee with a generous Pride
In Wit and Blood to Addison ally'd;"

and in the course of which Budgell is consolingly informed

"The very Wretch, that only Wretch, whose Pen
Libell'd great Addison, with Hell-born Spleen;
With equal Truth to his Relation pays
This genuine Tribute of inverted Praise."

The lines conclude —

"Henceforth we Budgell good and great proclaim,
Since Nature's Foe does Homage to his Name;
Enjoy this Harvest of the utmost Hope —
Fix'd is thy Glory, since defam'd by POPE."

From the "Seasonable Admonition" we learn that soon after *The Bee* made its appearance a most severe satire against Mr. Pope was sent to the Editor by a Person of Quality, in which Mr. Pope was most severely lashed as a man whose mind was no less ugly and deformed than his body; but that though six booksellers who heard it read voted unanimously for inserting it, as its publication would considerably raise the sale of *The Bee*, Mr. Budgell, "the only member of our little society whom Mr. Pope had personally injured, was the only person who opposed the printing of this satire upon him."

We are then told "that it is not a mighty secret that Mr. Pope is Parson Russel's assistant in writing the *Grub Street Journal*," and after showing how that journal had charged Budgell with the murder of Dr. Tindal and slandered his mother, the article proceeds to suggest that it would be no unnatural inquiry, whether "Mr. Pope's own person is the most amiable figure a man can cast his eyes on? whether Mr. Pope's father was a gentleman or a tradesman? by whom Mr. Pope was maintained when he first came up to town? and whether the money he now has was produced by any paternal estate, or by a generous contribution of the public?"

But we must draw our Notes to an end. The quarrel raged for some time longer: Tindal's sister, "Mrs. Anne Parre," who was "no housekeeper, but lodged somewhere in Holborn with her

[* Medals of Tindal, in gold and silver, had been offered as prizes by *The Bee* for "the best copies of Latin or English verses upon the death, or in honour of the memory, of this extraordinary man."—ED. "N. & Q."]

husband who is a snuff-box maker," commenced a suit in Doctors' Commons to set aside the will; *The Bee* ceased to appear (with No. CXVIII., on Saturday, June 14, 1734), and Budgell being greatly reduced in circumstances by the numerous law-suits in which he was involved, returned to the bar, and for some time attended in the courts of law; but finding himself incapable of making any progress, and being distressed to the utmost, on May 4, 1737, he took a boat at Somerset-stairs, after filling his pockets with stones, and ordered the waterman to row "below bridge;" and while the boat was *shooting* London Bridge he threw himself into the river, and perished immediately. He had about him when taken out a bank bill of 70*l.*, another of 50*l.*, and a note of Sir Francis Child for 20*l.* Upon his bureau was found a slip of paper, on which was written

> "What Cato did, and Addison approv'd,
> Cannot be wrong;"

which, however, as far as respects Addison's approval, was a mere delusion of his own brain.

S. N. M.

THE CONVERSION OF A QUAKER.

The original of the following letter is now pinned to one of the pages of a MS. preserved in the Diocesan Registry of Cork: the registrar at the time appears to have had some reason for soliciting this information, which we cannot now divine. It may be the people of Tenby have some tradition of this singular occurrence.

"8ber 12, 1688.

"Sr,

"I cant be particular in answering yr desire, because I have not aboute me the notes I took in writeing from the mouths of the persons who told me in Tenby, on Tuesday the 28th of August last, that a ffew weekes before an Eminent Quaker, who was tent to Squire Jones of Coidmore in the County of Cardigan, was upon a sight & sense of God's signall Judgments on his estate, att his request received into ye comunion of the church of England. The want of my papers will suffer me onely to give you the relation imperfectly, as not dareing to write more then I certainly well remember was told me; first by the two neeces of Madame Lewis the elder, who had it from the mouth of their s'd ante Lewis, & afterwards confirmed by Mr. Poole, a clergyman & schoolemaster in Tenby; & lastly, I had it from the mouth of my Lady Barlow, wife to Sr John Barlow. John Webb of Corke was by when my Lady Barlow told it me, as her Ladpp. had it from ye Quaker's mouth since his conversion. The Quaker often disturbed the minister of the Parish in time of Divine Service & Sermon: as I well remember part of his scurrility was the calling the minister a teacher of lyes, &c. The minister forbad the Congregation offering the Quaker any violence, but leave him to ye Judgemt of God. His dwelling house burnt to ye ground; a Poore woman bound over for some words, but clear'd upon ye proof of her being 30 miles from ye place. The Parish contributed 60*l.* toward the rebuilding the house. In the mean time his neighbour's house to wch he retir'd was burnt; his (the Quaker's) wife att distance saw a fire like a spirall circle fall on ye neighbour's house, of wch she warn'd her husband & presst his repentance, wch he slighted. His barn to which he then retir'd was burnt. Then the ffern, straw, & hay on ye comon (none entertaining him); & lastly, a dunghill burnt under him. His Conscience was rouz'd. As Madame Lewis & the minister came out of Church they saw ye Quaker; Madame Lewis supposed he came for more Relief, wch she oppos'd, the minister pressing further Charity. The Quaker approch'd, fell on his knees, & begged the minister & congregations return to Church, that he may heare Divine Service, and have the benefitt of their prayers. The Congregation doubled; this done, he declared he was comforted by it, & tho' his prejudice to the Church of England was such, that att the rouzeing his Conscience he sought Reliefe among Dissenters; but finding noe satisfaction, att last came there, & upon that he begg'd the minister to receive him into Comunion, wch done the minister certified the Bpp. of St David's, his ordinary, who believed it not. The minister went in person; the same lastly [*sic*] the Quaker went to ye Bpp. Upon that the Bpp. said such a thing in the Church of Rome would passe for a Miracle,

"Yor humble Servt,

"J. L.

"This relacon I had from Mr John Lowe, and am satisfied it is true.

"Richd. Sampson, D.R."

Richard Sampson was Deputy-registrar of the Diocese of Cork and Ross for many years; his son, the Rev. Edw. Sampson, was the first who celebrated divine service in St. Paul's church, Cork, Oct. 9, 1726.

R. C.

DIFFICULTIES OF CHAUCER.

1. "*Farewel feldefare.*"—This expression occurs twice, viz. in the *Troilus and Cress.* (3. 861.), and the *Romaunt of the Rose* (5513.). On referring to the context in both these places no one can doubt, I think, for a moment as to the meaning intended to be conveyed by it. It seems clear that it is a sarcastic farewell to one who is quite ready with his assistance in time of prosperity, or when it is not much needed, but fails when the hour of difficulty arrives.

The origin of the expression becomes more intelligible when we examine the word *feldefare* as a pure Ang.-Sax. term. The common bird of passage which we call "fieldfare," and the country people "veldifer" and "veldibird," has nothing to do with our word *field*, as most people perhaps imagine, but derives its Ang-Sax. name from its peculiar habits: *fealа-for* or *fela-far*, i. e. something that is restless and always on the move; from *fealа* or *fela*, much (as *fealа-feald*, manifold); and *faran*, to go a journey (whence our word *fare*), *faru*, *fær*, *for*, a journey.

Therefore the expression, "farewel *feldefare*," resolves itself into *farewell fickle bird!*

2. "*Fortenid cresе.*"—This is explained by Skinner, and, as I think, correctly. The word *fortenid* seems to be the Ang.-Sax. *fortend*, set on fire: from *tendan*, to tind (a word still in use), to set

on fire, (whence *tynder*, tinder). *Crese* is, I think, increase; and the meaning of the passage will be — their desire is for delight, but if this desire is once kindled, it will soon spread like fire, and be beyond control.

3. "*Hawebake.*" — This word, which seems to have puzzled Tyrwhitt greatly, is also explained by Skinner, and I think he is right in his conjecture. It seems to be nothing more than "have back," *i. e.* something in return, — one song or story in return for another. It was perhaps a cant term of the period. See the story in Ovid, *Met.* lib. v.

4. "*Wades bote.*" — Tyrwhitt's note on this passage is amusing. After lamenting Speght's want of copiousness, he is of opinion that "the allusion in the present passage to *wade's bote* can hardly be explained without a more particular knowledge of his adventures than we are likely ever to attain." The passage is as follows: —

". . . and eke thise old widewes,
They connen so moch craft on wade's bote."

The meaning of which in modern English is, that January, the hero of the tale, is as much afraid of *widows* as Mr. Weller, Sen., and for much the same reason; viz. they "connen so moch craft" in cases of breach of promise of marriage!

Wades bote is simply the forfeit of a pledge. Our English term, *wed*, comes to us through the Ang.-Sax. from the Teutonic. Schilter (vide *Gloss. Teut.*) gives *wetti*, pignus. Ang.-Sax. *wed*, pactum; speciatim pactum sponsalitium. The old German had *wad*. The Ang.-Sax. *wed* or *wedd* is a pledge, earnest, or promise; from *weddian*, to bargain, make a vow or contract, to wed, or betroth. *Weddige se bridguma*, the bridegroom makes his vows. (Our word *groom*, by the way, is a corruption of the Ang.-Sax. *guma*, *gom*, a man.)

As *wed*, then, indicates the compact before the marriage, so *bote* is the forfeit or reparation for the breaking thereof.

"*Bota*, mulcta contumaciæ. Si citatus non comparet ad primam citationem, emendationem solvere tenetur, quæ *Bota* vel *Bot* vocatur." — Du Fresne, ex MS.; vid. Schilter in voc. *Biten.*

Hence we have the Ang.-Sax. *Bot*, compensation paid to an injured party; boot, recompence, amends: whence *to bote*, to boot, with advantage, &c. Thus *wades bote*, instead of being an allusion to a legendary tale of "wade his bote," is nothing more than damages paid for breach of promise.

Part of the word, *wade*, is again used by Chaucer (*Troil. and Cres.*, 3. 614.): —

"He songe, she plaide; he told a tale of wade."

Where the meaning is evidently a tale of love-making, or espousals. H. C. K.

Minor Notes.

"*Lessons in Proverbs.*" — The present learned Dean of Westminster, in his work under the above title, has the following passage (Lecture II.) respecting the Italian proverbs: —

"There is nothing in them (it would be far better if there were) of blind and headlong passion, but rather a spirit of deliberate calculation, which makes the blood run cold. Thus one gives this advice: 'Wait time and place to act thy revenge, for it is never well done in a hurry.' 'Aspetta tempo e loco à far tua vendetta, che la non si fa mai ben in fretta.' Compare another: '*Vuoi far vendetta del tuo nemico, governati bene ed è bell' e fatta.*' We may well be thankful that we have in England, at least as far as I am aware, no sentiments parallel to these, embodied as the permanent convictions of the national mind."

Will any one of your readers, who may profess an acquaintance with the Italian language, venture an opinion that the proverb in italics, thus held up to reprobation, admits of any other than a good moral meaning? "*Wouldst thou avenge thyself on thine enemy? Govern well thine own conduct, and thy triumph is complete.*" We have in the English Bible, at least, a "sentiment parallel to this:" "By well-doing, put to silence the ignorance of foolish men." LECTOR.

Emendation in Milton. — It has been suggested to me by a learned friend that in No. 3. of Milton's *Sonnets* in the Italian language, vol. iii. p. 199. of Pickering's Aldine edition, in the last line, by reading, according to a simple emendation —

"A chi pianta *dia' l* ciel si buon terreno,"

instead of *dal ciel*, a passage would be made clear, which, as it stands, is hopelessly obscure. 'Αλιεύς.

Seals. — I venture to offer a suggestion which, if accepted and acted upon, would, I apprehend, do much to revive a useful and very elegant art.

According to modern custom legal deeds (as agreements, leases, &c.) have appended to them, by the law stationer employed to engross these documents, seals always unmeaning, and often very ugly; which the parties to the transaction declare before witnesses to be *their* seals, though they have never seen them before, and make them *theirs* only by placing a finger upon them for an instant. Would it not be better that each party should use his own distinctive seal, and thus enable the attesting witnesses to subscribe their names to a fact instead of a ridiculous fiction?

I recommend the favourable consideration of this subject to attorneys and solicitors, gentlemen always of education, and often of artistic taste, who have it quite within their power to bring about a reform, the first step of which would be instructions to their law stationers and engrossing clerks to omit the seals, and merely indicate their situation by circles. GILBERT J. FRENCH.

Bolton.

Richard Ayton.—Mr. De Quincey, in his *Literary Reminiscences*, Chapter I., has the following passage: —

"Rather more than ten years ago a literary man by the name of Acton published, some little time before his own death, a very searching essay upon this chapter of human integrity — arraying a large list of common cases (cases of hats, gloves, umbrellas, books, newspapers, &c.), where the claim of ownership, left to itself and unsupported by accidents of shame and exposure, appeared to be weak indeed among classes of society prescriptively 'respectable.'"

The writer referred to was Richard Ayton, not Acton. The "Essay on Honesty" is in the *London Magazine* for February, 1823. He died in that year.

In 1825, Messrs. Taylor and Hessey published a 12mo. volume, entitled *Essays and Sketches of Character*, by the late Richard Ayton, Esq., with a Memoir of his Life. Uneda.

Philadelphia.

Survivors of England's Great Battles. — Observing in *Choice Notes* an article on the "Last Survivors of England's Great Battles," I beg to forward a few additions to the list, if you think them worthy of insertion: —

Battle of Killiecrankie, 1689.

John Dennis, a private, died in Scotland, 1770, aged 105 years.

Battle of the Boyne, 1690.

William Beaty, ensign, died at Dungarvan, 1774, aged 130 years.

Robert Ogleby, private, died at Leeds, 1768, aged 114 years.

James O'Brien, Paymaster-sergeant, died at Carrickfergus, 1780, aged 114 years.

Soldiers serving under the Duke of Marlborough during the reign of Queen Anne.

William Carter, sergeant, died at Upingstone [?], Hants, 1768, aged 113 years.

John Dyer, private, died at Burton, Lancashire, 1777, aged 112 years.

Jonathan Williams, private, died in St. Giles, London, 1778, aged 113 years.

Josiah Morrice, lieutenant, died at Greenstreet, Berks, 1780, aged 100 years.

Patrick Blakeney, captain, died at Carrickfergus, 1781, aged 104 years.

Buchanan Washbourn, M.D.

Church Repairing. — In the course of restoration of this church, I found traces of carving on the stones composing the jambs and sills of lights which had been substituted for the loopholes. I took drawings of each fragment, putting that and that together. I have evidence of as many as eight stone coffin-lids broken up for convenience I suppose of some jobbing mason. The carving is of crosses of the thirteenth and fourteenth centuries. C. E. Birch.

Wiston Rectory, Colchester.

Queries.

NONJURORS — BISHOPS BRETT, SENIOR AND JUNIOR.

There being two contemporary nonjuring bishops of the same name, has proved a source of considerable difficulty to me, in the succession of that body, compiled for my "MS. *Fasti* of the British Church:" I therefore send this query, in the hope of its eliciting a reply from some ecclesiastical antiquary through that invaluable "medium of intercommunication," "N. & Q."

1716. *Thomas Brett*, LL.D., cons. Jan. 25, in the oratory of Rev. Henry Gandy, parish of St. Andrew, Holborn, co. of Middlesex, by Bps. J. Collier, S. Hawes, N. Spinckes, A. Campbell, and J. Gadderar; b. Sep. 3, 1667, at Bettishanger, co. Kent; educated at Grammar School of Wye; entered at Queen's Coll. Camb., Mar. 20. 1684; adm. to C. C. C. Camb. Jan. 17. 1689; proceeded LL.B. there June 11 following; ord. Deacon Dec. 21, 1690, at Chelsea, by Bp. Mew of Winchester, and served cure of Folkestone, co. Kent, till ord. priest at London, and chosen lecturer of Islington, Oct. 4, 1691; curate of Great Chart, co. Kent, May 1696; LL. D. of Queen's Coll. Camb. in 1697, and entered on cure of Wye; instituted rector of Betshanger, April 12, 1703; vicar of Chislet (by sequestration) 1704, and rector of Ruckinge (all in co. Kent and diocese of Canterbury), April 12, 1705. Resigned all his livings in the Church of England in April 1715, and was received into the nonjuring communion by Bp. Hickes of Thetford, July 1 following. After his consecration he chiefly officiated in his own house at Spring Grove, in the parish of Wye, co. of Kent, and also at Faversham, Canterbury, and Norton, in the same county; and died March 5, 1744, an. ætat. 77, and epis. 29, at Spring Grove, and was interred with his ancestors in the family vault at Wye. Bp. Brett was author of numerous religious works.

1727. *Thomas Brett*, Jun., cons. April 9, 1727, at —— (?), by Bps. Thomas Brett, *Senior*, John Griffin, and A. Campbell; and "ob. March 5, 1743–4," according to Perceval, in his "Consecrations of the English Nonjurors" (*Apology for the Apostolical Succession*, 2nd edit. 1841, Appendix, K. p. 248.); but this date is surely incorrect, as it is very unlikely that he should have died on the same day as his namesake Bp. Brett, *Sen.*, and I therefore ask for information on this point. Bp. Brett, *Jun.*, is only recorded as having taken part in one consecration of his communion, namely, in that of Bp. Timothy Mawman, on July 17, 1731, and in which the *senior* Brett was the consecrating prelate. In conclusion I may remark that Mr. Lathbury throws no light on this subject, nor does he notice the coincidence of there being two bishops of the same name, who lived and officiated contemporaneously; and from the pedigree of the Brett family, given in Nichols's *Literary Anec-*

dotes and Illustrations, it does not appear that there was any relationship existing between these two bishops: perhaps the Rawlinson MSS., or MR. YEOWELL, may assist my inquiries. A. S. A.

Barrackpore, April 18, 1858.

Minor Queries.

Edmund Brydges. — Information is requested respecting Edmund Brydges, Serjeant-at-Law of Lincoln's Inn, and afterwards a Judge. He died at Ross on circuit, and left two sons, one of whom married and left issue, the other died unmarried. His arms were, "parted per pale, argent a cross sable, charged with a leopard's face or; ermine a bend sable, charged with three martlets or." The following inscription (supported by two half-length black figures) is under an original copy of his arms: —

"Edmundus Bridges, Armiger, unus Magrorū [unus Magistrorum?] de Banco et Thesaurarius Honorabilis Societatis Hospitii Lincolniensis, 1706."

In "N. & Q." (2nd S. v. 98.), your correspondent C. E. L. gave an account of a William Brydges, one of the Judges of South Wales, who was, I believe, of the same family, but not the individual of whom I am seeking information. Any particulars respecting the above-named "Edmund," or his family, will be acceptable. His nephew was owner of the Tiberton estate in Herefordshire, and high sheriff of the county. A. L. C.

Henry Argent. — Can any of your numerous correspondents furnish me with some particulars relating to Henry Argent, who was for some considerable time verger of St. Paul's, London, and died in 1794. WILLIAM ARNETT.

Samaritans. — Where may be found the most complete history of this nation? O. S.

Bishop of Huron, C. W., 1857. — What are the dates of the academical degrees of Dr. B. Cronyn, the present and first bishop of the new See of Huron, Canada? He was born, it is said, in 1802, and educated at Trinity College, Dublin. I also wish to ascertain his place of birth, date of ordination, and successive ecclesiastical preferments.

A. S. A.

Suspended Animation. — The following occurs in the Obituary of the *Gentleman's Magazine* for this month (June, 1858): —

"Lately, at Erie county, Pennsylvania, the Rev. Mr. Reed, a native of Scotland, and four or five years ago assistant minister of the Free Church at Millport on the Clyde. It appears that he was going to attend a meeting of the Presbytery. He stopped overnight with another minister at a private house. Mr. Reed was taken with a fit in the night, and it was supposed he had died. The other minister being in a hurry to get to the meeting in session, had him buried the next day. On his return from the meeting, he left word at Oxford that their minister was dead and buried. His friends went immediately to get his remains, and bring them to Oxford, when, to their great sorrow, they discovered that he had been buried alive. The cover of the coffin was split (?), and his shroud was completely torn off, and he turned nearly on his face. He was a bachelor, and a very worthy man. His dreadful death is much lamented."

The above story is most likely a fiction. "N. & Q." circulates largely in America. Probably some of your American readers will communicate the facts of the case to you, if indeed it be based on any facts whatever. K. P. D. E.

Morton Family. — Of what family was Charles Morton of the Academy at Newington Green? He educated Owen, De Foe, and others.

W. H. LAMMIN.

Fulham.

Sibbes Family. — I am anxious to ascertain the arms borne by the family of Sibbes, of co. Suffolk. Dr. Sibbes, the celebrated master of S. Katherine's Hall at Cambridge (1630), whom Fuller eulogises among his *Worthies*, was born at Sudbury. Robert Sibbes or Sybbs, of Cony-Weston in 1524 purchased Ladies Manor, Rockland-Tofts, co. Norfolk. It was sold by his grandson, John Sibbes, in 1594. The name is not mentioned in Burke's *Armoury*; nor does Davy in his *Suffolk Armoury*, (*Mus. Brit. Add. MS.* 19158.) refer to the family. It could scarcely be identical with that of Sabbe. J. J. MUSKETT.

Charter to Odell, Beds. — Where shall I be likely to find a charter granting to the inhabitants of the village of Odell in Bedfordshire the privilege of holding a fair? The charter is supposed to have been granted in the reign of King John.

A. BRENT.

David Lauxius. — A collection of works on arithmetic, beginning with the *Arithmetic of Jordanus Nemorarius*, was printed at Paris in 1496; a copy is in the Advocates' Library. In the colophon, after the printers Higmanus and Hopilius have declared their devotion of themselves to the furtherance of learning, are the following words: — "Et idem quoque facit Dauid Lauxius Brytannus, Edinburgensis: ubique ex archetypo diligens operis recognitor." Who is this David Lauxius of Edinburgh, corrector of the press? What was his name before he translated it? Is anything else known of him? W. H. C.

Edinburgh.

Two Engravings by Hollar. — I have two engravings by Hollar, and am desirous of knowing through the medium of "N. & Q." what the subjects are, and what is their degree of rarity. Bryan's *Dictionary* does not *describe* them so that I may *recognise* them; perhaps you or some one of your numerous admirers can favour me with

the desired information. One of the subjects is a side portrait of a man with a cap on, large moustache, and beard parted in the centre, a strong chain twice round the neck, with two ornaments hanging from the lower chains. The size is 2⅞ by 4¼ inches. It is inscribed —

"Holbein incidit in lignum Ex Collectione Arundeliana." "H. Hollar fecit Aqua forti, 1647."

The other is after Petrus van Avont; size 8¼ by 5 inches. Seven angels with the cross, bearing it up in the clouds, and two angels' heads in the higher clouds. L. A. N.

Mary, Daughter of Sir Edmund Bacon. — What is known of Mary, the eldest daughter of Sir Edmund Bacon of Gorbaldisham in Norfolk? He left three daughters, Mary, Letitia, and Sarah. Letitia married Sir Armine Woodhouse; Sarah married —— Campbell, Esq. The pedigree of the Bacons, and the pedigree of the Woodhouses of Norfolk and Herefordshire, would very much oblige yours respectfully James Coleman.

22. High Street, Bloomsbury.

"*La Façon de Birabi.*" — The refrain of one of De Beranger's Songs is —

"En la façon de Birabi,
Mon ami."

What was the façon de Birabi? M. E.

William Penn's Treaty Tree. — The elm-tree near Philadelphia, under which Penn held his treaty of peace with the Indians, was blown down in 1810. In a volume recently published by the Historical Society of Pennsylvania, it is stated that shortly after its fall a limb was taken from it and given to Captain Watson of the British Navy, to be deposited in the Museum at Exeter in England. Is it still preserved? Bar-Point.

Dust on Books. — At the last meeting of the committee of a joint-stock library, which now possesses some four or five thousand volumes, attention was called to the quantity of dust lodged on the books less frequently used, and we deliberated on the best and cheapest mode of prevention. I suggested that we might probably get some useful hints by applying to the editor of "N. & Q." You will oblige us if you will kindly insert this in an early number.

C. J. M.

Gil Blas. — What foundation is there for the opinion entertained by many Spaniards that Gil Blas was originally written by a Spaniard (I have heard a Spanish ambassador to the court of France named as the author); that Le Sage obtained possession of the manuscript, translated it into French, and passed it off as his own production? Uneda.

Philadelphia.

Minor Queries with Answers.

Consecration of Bishop of Cork, Cloyne, and Ross, 1857. — When, where, and by whom, was Dr. Fitzgerald, the present Bishop of Cork in Ireland consecrated? A. S. A.

[Dr. Fitzgerald was consecrated at St. Patrick's cathedral, Dublin, on March 8, 1857. Perhaps some correspondent will be able to give the names of the consecrators.]

"*Comparison of Plato and Aristotle.*" —

"The Comparison of Plato and Aristotle, with the Opinions of the Fathers on their Doctrine and some Christian Reflections. Translated from the French. London, 1673. 12mo. Pp. 214."

What is the original French work, and who was the translator? S. H. J.

[The French work is entitled *La Comparaison de Platon et d'Aristote*, par M. R., 12mo., Paris, 1671. It was written by René Rapin, a learned Jesuit; and translated into English by J. Dancer.]

Dr. John Edwards's "Discourse." —

"Mr. Edwardes wrote a learned book, which is now forgotten, on the old notion that Homer borrowed from Moses, and that Euripides had read the Book of Judges: so that Noah was Bacchus, Jepthah Agamemnon and Iphigenia Jepthah-genia misspelt." — *A Reply to Mr. Dodwell's Letter on the Miraculous Powers of the Early Church*, by H. Toll, London, 1741.

Which Edwards? And what is the title of his learned book? S. H. J.

[The work is by Dr. John Edwards, and entitled *A Discourse concerning the Authority, Stile, and Perfection of the Books of the Old and New Testament*, 1693, 8vo. See especially chapters iii. and vi.]

Antique Porcelain. — Touching the old family china we so often see hoarded in cabinets and encumbering mantel-pieces, is any of it as old as Cromwell's time? A set of tea-things and plates sold by auction many years ago, at Miss Wroughton's sale at Wilcot in Wilts, was so described. The pattern represented a lady (too denuded, it must be admitted, for the taste of Oliver's Court, but perhaps of French make) and a page, in a costume which might pass for that of Louis XIV.'s time; texture of the ware indicating great antiquity. Perhaps some connoisseur in Chelsea ware will oblige me by stating its probable date?

J. W.

[We would refer our correspondent and all others interested in this subject, to a work to which we propose hereafter to direct attention in our "Notes on Books;" we mean Marryat's *History of Pottery and Porcelain, Ancient and Modern*, which contains a very copious and most useful List of "Marks and Monograms found upon Pottery and Porcelain," whereby the age and manufacture of any article of this kind may generally be ascertained. The Chelsea manufactory is known to have been in existence previous to 1698.]

Replies.

CRASHAW AND SHELLEY, AND THEIR POETICAL COINCIDENCES WITH EACH OTHER.

(2nd S. v. 449.)

Your correspondent, MR. M'CARTHY, has occupied several columns of your journal with the correction of an error of the press in Mr. Turnbull's edition of Crashaw; and a comparison of that poet with Shelley, which does not appear to me to have any rational foundation. The substitution of "case" for "ease" in the lines —

> "Yet let the poor drops weep,
> Weeping is the *ease* of woe,"

is obviously one of those errors of the press which deform some of the handsomest editions of our standard authors; but from which, it is but fair to add, the reprints of Mr. Russell Smith are comparatively free. Mr. M'CARTHY is, however, mistaken in assuming the alteration to have been deliberate, or that Mr. Turnbull had followed all the preceding editions. With the single exception of that of 1646, in which an *e*, evidently broken by the press, has been converted into a *c*, all the early editions have given the passage correctly. Of those of more modern date, the only editor who appears to have deliberately repeated the error is Chalmers. From the collection of Dr. Anderson down to the edition of Crashaw edited by Mr. Gilfillan, and published, in the latter part of last year, by Mr. James Nichol of Edinburgh, inclusive, the original and correct reading of the text has been invariably preserved. MR. M'CARTHY's remark, therefore, that Mr. Turnbull having found "*his* reading in all the previous editions, was perfectly correct in retaining it either in the text or in a note," is altogether a fallacy; as the former editions, with the exceptions referred to above, afford no such excuse; and if they did, Mr. Turnbull would not, I am satisfied, adopt such an apology for so palpable an accident.

With respect to the comparison instituted by MR. M'CARTHY between the poetry of Crashaw and Shelley, there does not appear to me to be any resemblance whatever between them; but if the theory be entitled to consideration, the credit of the discovery must be assigned to Mr. Gilfillan, who, in an able essay prefixed to his recent edition of the *Poetical Works of Crashaw*, appears to have originated the idea: —

> "If," says Mr. Gilfillan, "we turn to Shelley's lines addressed to the noble and unfortunate Lady Emelia V., we shall find that the sceptical Shelley and the Roman Catholic Crashaw wrote, the one of earthly, nay, illicit, love, and the other of spiritual communion, in language marvellously similar both in beauty and extravagance. The two poets," adds Mr. G., "resemble each other in the weakness which was bound up with their strength. Their fault was an excess of the emotional, a morbid excitability and enthusiasm," &c.

So that if the hare be worth hunting, it has been already started by Mr. Gilfillan! MR. M'CARTHY has endeavoured to illustrate the supposed resemblance by bringing numerous passages from the works of the two poets into juxta-position. With a single exception, however, to which I shall refer more particularly hereafter, I can discover in them no nearer resemblance to each other than they would seem to bear to passages in the writings of numerous poets from Homer to the present time. The mere common-places of poetry, like the notes of music or the seven primitive colours, are at the service of whoever may think proper to make use of them; and he is most deserving of credit who achieves the newest and happiest combinations of these common materials. In several of the passages adduced by MR. M'CARTHY, however, there is no resemblance of any kind; whilst in other of his examples numerous similar coincidences may be traced to the works of poets of early and modern date. For instance, Crashaw describes

> "The soft and downy hand of sleep,"

as —

> "Sealing all breasts in a Lethæan band;"

but what resemblance does this bear to Shelley's line

> "Touching with all thine opiate wand."?

None whatever! And if the "wonderful affinity" between the passages cited by MR. M'CARTHY really existed, such ideas and expressions like the "common air, the sun, the sky," are the accredited "properties" of Parnassus.

Again, Crashaw says: —

> "Night hangs yet heavy on the lids of day;"

and Shelley invokes Night to

> "Blind with her hair the eyes of day;"

but, beyond the "lids of day" and the "eyes of day," there is no similitude whatever; and certainly nothing which can be said to be really characteristic of either poet. The idea is one of those common-places of poetry which have obtained an almost universal acceptance. Milton makes frequent reference to the "eyes" and "eyelids" of "day." The following are a few of the many examples that might be quoted from his works: —

> "Where day never shuts her eye." — *Comus*, l. 923.
>
> "Under the opening eye-lids of the morn."
> *Lycidas*, l. 15.
>
> "Hide me from day's gairish eye."
> *Il Pensieroso*, l. 141.
>
> "The liquid notes that close the eye of day."
> Sonnet I. l. 5.

So also Shakspeare on many occasions; among others: —

> "With eyes best seeing Heaven's fiery eye."
> *Love's Labour Lost*, Act V. Sc. 2.

And of the stars as —

> "Eyes of fire sparkling through."

Again, Crashaw writes of the "busy day," and Shelley discourses of "the long and lone daylight;" but I cannot discover the "wonderful affinity" pointed out by Mr. M'Carthy between these lines. The "*busy* day," in contradistinction to the repose of night, is one of those universally adopted images which have become the common property of poets of all ages. Both Crashaw and Shelley call nature our "great mother," our "mighty mother;" but this mode of expression is so universal that it has passed into a proverb. *Busy* is, in fact, the stock epithet for "day."

Crashaw's line —

> "The worm of jealous envy and *unrest*,"

is brought into juxtaposition with Shelley's fine line:

> "And that *unrest* which men miscall delight;"

but, excepting that both employ a word which has been consecrated to the purposes of poetry by Spenser, Shakspeare, Milton, and many lesser poetical lights, there is no resemblance whatever between these passages. Shelley's line, indeed, comprises a totally different and more original idea.

Tennyson says:

> "It is the Miller's daughter,
> And she is grown *so dear, so dear*;"

which Mr. M'Carthy refers to Crashaw's

> "Does the day-star rise,
> Still thy stars *do fall, do fall*;"

and also to Shelley's

> "*Rarely, rarely* comest thou,
> Spirit of delight!"

But such repetitions (silly enough sometimes) have often been employed by poets, and still more frequently by poetasters.

In the lines of Shelley which are supposed to refer to his cousin Harriett Grove, he says: —

> "There were two cousins almost like to twins,
> . . . . . .
> And so they grew together, like two flowers
> Upon one stem, which the same leaves and showers
> Lull or awaken in their purple prime;
> Which the same hand will gather, the same clime
> Shake with decay."

This passage bears an undoubted resemblance to the lines quoted from Crashaw by Mr. M'Carthy; but both poets appear to have been anticipated by Shakspeare's well-known description of Hermia and Helena: —

> " . . . They grew together
> Like to a double cherry, seeming parted,
> But yet an union in partition;
> Two lovely berries moulded on one stem."
> *Mid. Night's Dream*, Act iii. Sc. 2.

With regard to the general comparison which has been instituted between Shelley and Crashaw, I am of opinion that they present strong *contrasts*, with but little if any resemblance, to each other. Extravagance of sentiment, and wildness of imagination, sometimes carried them both to the very verge of insanity; and so clearly is this shown in the case of Shelley in his writings, and the delusions of his daily life, as recorded by the most friendly of his biographers, that he could hardly be regarded, at all times, as a responsible being. In the constitution of their minds, and the characteristics of their genius, there was no analogy whatever.

That Shelley had studied the works of our early poets with great attention, and even with enthusiasm, is evidenced in almost every page of his writings, and more than once confessed by himself; although his obligations to them were not of a description to detract to any material extent from his originality. Of all the technicalities of his art, he was a consummate professor. His remarkable improvement of the ordinary Spenserian stanza, imitated by Lord Byron in the third and fourth Cantos of *Childe Harold* with great success, affords abundant proof of the mastery he had acquired over that particular form of verse. The pauses and modulations of his Spenserian stanza, have all the music, the "linked sweetness" of the most exquisitely constructed sonnet. But as with Wordsworth, Rogers, and some few other fortunate poets, who have enjoyed an undivided leisure for the pursuits in which they most delighted, poetry appears to have been the sole business of Shelley's life; and with the enthusiasm which was the characteristic of his nature, it is not surprising that he should have acquired so perfect an acquaintance with the practical portion of his art. Had his genius been under more wholesome control, and his tastes, ethical and social, been more carefully cultivated, he might have deserved the station on Parnassus to which some of the less discriminating of his admirers have attempted to elevate him: but a poet who made atheism his boast, incest the favourite subject of his muse*,

* *The Revolt of Islam* was originally published under the title of *Laon and Cythna, or the Revolution of the Golden City; a Vision of the Nineteenth Century*. In this version of the poem, not only are the hero and heroine represented as *brother* and *sister*, but a passage is introduced into the Preface justifying this monstrous violation of public decency. This attempt "to startle the reader from the trance of ordinary life," created so deep a feeling of disgust and indignation, that Shelley was induced, very reluctantly it is said, to cancel those passages which described Laon and Cythna as brother and sister, and omit from the Preface the paragraph which described their incestuous intercourse as a mere "crime of convention." The lines: —

> "I had a little *sister*, whose fair eyes
> Were lode-stars of delight,"

were altered to —

> "*An orphan* with my parents lived whose eyes
> Were lode-stars of delight."

Other passages were modified or omitted, and the obnoxious portion of the Preface removed. To show how

and a defiance of the ordinary regulations of civilised society the rule, rather than the exception, of his life, could never have become a great poet in the best sense of the term. A. A. W.

P.S. The statement that Shakspeare was charged by one of his contemporaries with being "a daw in borrowed plumes," is new to me, and could have been alleged by no one whose testimony is entitled to the slightest consideration. No writer was ever more entirely undeserving of such an imputation. Bishop Hurd, in his *Discourse upon Poetical Imitation* (I quote from memory, not having the book at hand to refer to), has justly remarked that Shakspeare's language is everywhere so entirely his own, that it is difficult to discover any direct example of literary appropriation in his writings; and that when he did condescend to borrow, he took the *sentiment* only; which was always so much refined in passing through the alembic to which he subjected it, that it invariably assumed a new and greatly improved form. Gray was an extensive borrower, but repaid his book-debts with such princely prodigality that, so far from having any pretext for complaining of his appropriations, we have substantial reasons for regretting that they were not more numerous than they really are. Of him, as of Goldsmith, it may truly be said, that he touched nothing that he did not adorn.

D. F. M'CARTHY, in his article thus headed, seems of opinion that Shelley could have no knowledge of Crashaw. In Leigh Hunt's *Indicator* of May, 1820, is a poem ("Music's Duel") quoted from Crashaw with high and deserved commendation, also referring to a critique (just before published) of this author in the *Retrospective Review*. The intimate acquaintance between Leigh Hunt, Shelley, and Keats is well known, and it is therefore highly probable that the merits of Crashaw had been discussed between them, and that his poems were admired by each. A. B.

deeply-rooted was the insane idea which had taken possession of his mind, I extract the suppressed passage: —

"In the personal conduct of my hero and heroine, there is one circumstance which was intended to startle the reader from the trance of ordinary life. It was my object to break through the crust of those outworn opinions on which established institutions depend. I have appealed, therefore, to the most universal of all feelings; and have endeavoured to strengthen the moral sense by forbidding it to waste its energies in seeking to avoid actions which are *only crimes of convention*. It is because there is so great a multitude of artificial vices, that there are so few real virtues. Those feelings alone which are benevolent or malevolent are essentially good or bad. The circumstance of which I speak was introduced, however, merely to accustom men to that charity and toleration which the exhibition of a practice widely differing from their own has a tendency to promote. Nothing, indeed, can be more mischievous than many actions, innocent in themselves, which might bring down upon individuals the bigotted contempt and rage of the multitude."

To this paragraph is added a note, intimating that "the sentiments connected with and characteristic of this circumstance have no personal reference to the writer:" so that whilst he recommends the commission of a revolting crime to his readers, he disclaims the practice of it in his own person. Who can wonder at the "monstrous calumnies" which Mr. Hogg assures us followed the author of such sentiments wherever he went; or that he should have been sometimes charged with carrying out in his own person the principles he so earnestly recommended to others?

THE JEWS IN BRUSSELS AND THE MIRACULOUS HOSTS.

(2nd S. v. 294. 406. 457.)

One more book deserves to be noticed, as it is probably the fullest history, and the most beautiful work on this subject: —

"Hoogweerdighe Historie van het Aldaer Heyligste *Sacrament van Mirakel*, door Heere Petrus de Cafmeyer, Priester ende Canoninck der Collegiate Kercke van SS. Michael ende Gudula. Tot Brussel, 1735. Fol., pp. 48."

To this there are two supplements, the first of seventy, the second of sixty-four pages; containing additions to the history, and accounts of the annual processions in honour of the miracle.

Nearly every page is adorned with a fine engraving, and many of the plates are folding. All the windows of the chapel of Ste. Gudule are given. (See Murray's *Handbook of North Germany*, p. 158.)

The story does not materially vary from MR. KESSLER'S outline. Catherine, however, is not moved by remorse till an angel has appeared to her (plate 8., p. 15.); and the Jews, who had been tortured without effect, did not confess till they were threatened with torture again. They were taken in a procession to the place of execution, and pinched with red-hot tongs at the corners of the streets. The following inscription may afford consolation to those who regret the brevity and mildness of the punishment: —

"Turba superstructis exuritur impia flammis,
Dignâ quidem pœnâ deteriore mori;
Sed levis illa foret posturis morte dolores;
At superest, animas qui cremat usque rogus."

They were burned on the eve of Ascension Day, 1370; and the Hosts were deposited in the chapel of Ste. Gudule, where they fell into oblivion till 1405: —

"So quam de devotie tot het aldaer H. Sacrament van Mirakel, allenghskens te verminderen en als geheel optehouden; en de grootheydt van het selve wierdt bynaer heel verniehtet in de memorie der menschen; soo verre dan der goeden Godt hem daer over beklagte aem sekern devoten jonghman door eene vermaenige ende wonderlycke Veropenbaeringe." — P. 26.

A light shines upon the devout young man while he is praying, &c. After that, the discovery and subsequent miracles go on in the usual course.

The following is from a catalogue: I was unfortunately too late to get the book: —

"29. Amstelredams Mirakelen aldaeigheschid H. Sacrament des Ataers (on the desecration of the Host), 12mo. Dutch binding, with many curious emblematical plates, brilliant impressions. 2*s.* 6*d.* 1639."

I suspect a misdescription. I cannot trace any desecration at Amsterdam. There, in 1345, a sick man coughed up a Host, which was unnoticed and thrown into the fireplace; but found uninjured in the flames the next morning. In the British Museum, under the head "Amsterdams Mirakel," is a small 12mo. (1568), with an account of this and its consequent miracles. And Cafmeyer (*Historie*, p. 11.) says that one has been published, with engravings after Rubens. Should this meet the eye of the fortunate purchaser, perhaps he will say whether I am right in supposing the last-mentioned to be the book advertised.

H. B. C.

U. U. Club.

The following work on the "Miraculous Host" may also be noted: —

"The Miraculous Host tortured by the Jew, under the reign of Philip the Fair in 1290, being one of the Legends which converted the daughters and niece of Douglas Loveday, Esq., under the reign of Louis XVIII. in 1821.

J. Y.

THE ONE HUNDRED AND FORTY-FIFTH PSALM.

(2nd S. v. 436.)

The Septuagint has either preserved or supplied passages not found in our Hebrew text. The missing verse, commencing with נ, is preserved in the Septuagint; and one MS. of Kennicott (No. 142.) in Trinity College, Dublin, has the original Text, נאמן יהוה בכל דבריו וחסיד בכל מעשיו, with which agree the Vulgate, Syriac, Arabic, and Ethiopic versions.* (Compare the 17th verse of this psalm.) The word בכל in the first member of the sentence is omitted in the Vatican MS., but is in Grabe's edition from the Alexandrian (πᾶσι, "in all his words."). Many similar omissions in the Hebrew text may be supplied from the Septuagint. Genesis iv. 8. reads in our version, "And Cain *talked with* Abel his brother," but the Hebrew is, "And Cain *said to* Abel his brother," leaving out, in the original, what he said. The Septuagint and Syriac have preserved the words "Let us go into the field," which are confirmed by the Samaritan Pentateuch (נלכה השדה), but found in no Hebrew MS. of Kennicott or De Rossi. Many MSS. leave a space here as if something were omitted; but the Massorites have said בלא פסקא, "leave no space." Compare the 14th and 53rd Psalms; also the 108th Psalm with Psalms lvii. 8—12. and lx. 7—14. The Hebrew text is occasionally imperfect, from the inevitable errors of transcribers, some of which have probably existed from the first apographs. The Jews have evinced great judgment and becoming reverence in leaving the text as they found it, marking by *keri* and *cethib* the more obvious errors without altering the text. Davidson (*Bib. Crit.*) will furnish some useful illustrations of the history of the Hebrew text; but Eichhorn (sec. 81—138.) has gone fully into it, showing eighteen distinct sources of error; and his exemplification of the methods to be followed for a critical investigation of the Hebrew text (sec. 139—404.) should be studied, to obtain correct views on the subject.

T. J. BUCKTON.

Lichfield.

* This passage of the Psalms must have been in the Hebrew MSS. from which these versions were taken, the oldest of them the Septuagint, about 170 B.C. in the time of Ptolemy Philometer, (a century after the Greek version of the Pentateuch,) subsequently to which date it has been lost from the Hebrew text.

CORPORATION INSIGNIA.

(2nd S. v. 469.)

Since the Municipal Corporations' Act of 1835 many insignia of corporations have been disused; some even have been sold, and the antiquary has to thank Mr. BRENT for his very interesting paper in rescuing others from oblivion.

It has been supposed by many that a two-handled sword of state was only carried before the mayor of a city, others having maces only; and the sword carried before the Mayor of Shrewsbury when referred to was accounted for because that was a great border town.

This supposed distinction as to cities appears to be quite exploded by the examples given by Mr. BRENT at Southampton and at Hertford.

While the Admiralty Sessions for offences on the high seas were held before the Judge of the Admiralty, Lord Stowell, assisted by the Judges Bayley, Park, Baron Garrow, and other judges, the Marshal of the Admiralty used to sit in the Junior High Sheriff's place at the Old Bailey, wearing a uniform similar to that of a captain of the royal navy, having placed on the table before the judges a massive silver oar about two feet long, which he carried before them as they entered and left the court.

The top of a handsome silver-gilt mace, given by George first Earl of Berkeley, who commanded the royal fleet at the Restoration, to the Corporation of Berkeley, was for many years used as a drinking-cup at the conclusion of the feasts. When the Mayor came to the last toast, the head of the mace was unscrewed from the stem, and the crown unscrewed from the top. The cup-part of

the mace was then filled with punch, and the crown placed on it, and it was so given to the Mayor, who said, "Prosperity to the Borough and Corporation of Berkeley." His right-hand neighbour took up the crown, saying, "God save the King," and the Mayor drank the contents of the mace-head, and so it passed down the table, each person *vis-à-vis* performing the "God save the king" to him. About fifty years ago a medical member of the corporation, not liking so much punch at so late an hour, refused the toast, and he was at once decreed by the Mayor to drink the toast in salt and water; and some salt and water being put into the mace-head, he drank, or rather pretended to drink, some of it, amidst the cheers and laughter of the company. Your readers will recollect one of the late Mr. Mathews's songs, the "Country Club," in which one of the rules of the club was, that "every member shall sing a song or drink a glass of salt and water."

At Berkeley there were ale-tasters (*gustatores cerevisii*), and formerly inspectors of meat in the olden court rolls called *cadaveratores*. These continue to the present time at the neighbouring town of Dursley, where they are called *Cardinals*, probably a corruption of *carnals*. About thirty years ago the Dursley *Cardinals* were examined as witnesses on a trial before Mr. Justice Allan Park at Gloucester respecting the seizure of some meat.

The cap of maintenance is worn by the sword-bearers of London and Gloucester, but the sword-bearer of Hereford wears a low-crowned broad-brimmed hat slightly turned up at the sides. The hat is red, with narrow gold binding.

F. A. CARRINGTON.

Ogbourne St. George.

SPANIEL (2nd S. iv. 289.; v. 227.): POINTER DOG (2nd S. v. 234. 305.)

Some of our favourite old names of shooting-dogs, such as Sancho, Ponto, Pero, and Tray, seem clearly to indicate a Spanish origin. Sancho is Spanish, we all know. Ponto is apparently from the Spanish *punta* (point, "the act of a dog in marking out the game"). Pero is the Spanish *perro*, a dog. Tray is the Spanish *trae*, fetch, or bring. Yet on examination, though the opinion has long prevailed, it is difficult to find direct or positive proof that we are indebted to Spain for our Spaniels, however we may be for our pointers.

Dr. Caius, classifying the British dogs in his short treatise *De Canibus Britannicis*, under the *Aucupatorii* includes three individuals, the "*Hispaniolus* (*Spaniel*)," the "Index (*Setter*)," and the "Aquaticus seu Inquisitor (*VVaterspaniel* or Fynder)." All these three, says the Doctor, "Vulgus nostrum communi nomine *Hispaniolos* nominat, quasi *ex Hispania productum* istud genus primo esset" (4. b.): and, speaking afterwards of the "Spainel" in particular, he adds "quem ab *Hispania* voce nomen accepisse prius diximus. Nostri omissa aspiratione et prima vocali, *Spainel* et *Spaniel* expediti sermonis causa proferunt" (11. b.)

It will be observed that Dr. Caius merely *states* the derivation of the name, without committing himself personally to the opinion, which doubtless prevailed when he wrote, that the spaniel was really of Spanish origin. And mentioning, shortly after, the *Spainel gentle* or Melitæus, he states its supposed origin to be *Malta*. Pennant appears to think that for some spaniels we may be indebted to Spain, but that others are properly British (*Br. Zool.*). The name of spaniel has also been derived from Hispaniola, "where the best breed of this kind of dog was" (Wilkes' *Encyc.*). The French lexicographers, however, display no hesitation in tracing the Spaniel to Spain. "Epagneul. Race de chiens à longs poils, et à oreilles pendantes, *originaire d'Espagne*."

During a residence, at intervals, of three years and upwards in the Peninsula, the only indigenous dog I ever met with, that had the least appearance of a sporting dog, was, if anything, a pointer, certainly not a spaniel, or at least according to our present acceptation of the term. He was a showy powerful animal, all bone and muscle. His coat was short and smooth, of a fine black all over, glossy; his tail a crescent, limbs large, action free, pace dashing, nose *bifid*. We contracted a warm attachment. He slept on the parlour-rug, sued at the dinner-table, was under no sort of management, and had never received tuition. But the love of the sport was in him; and he went mad for joy whenever the gun was taken down from over the mantel for a stroll amongst the hills. Perhaps from his progenitors, at no very remote period, one class of our English pointers may have derived its origin.

It may be doubted if there is now anything in Spanish customs, which very closely resembles our English training of a sporting dog. But Spain is a large country, and what has not been seen by one may have been seen by another. Possibly some of your correspondents may be able to enlighten us on this subject. In *Blackwood's Magazine* for January, 1856, p. 36. &c., I have described how the country people in Spain went out a-shooting at the period of the Peninsular War, and with what kind of dogs.

Prior is cited by Richardson, and Gay by Johnson, but no earlier writer by either, as mentioning the pointer.

THOMAS BOYS.

Replies to Minor Queries.

Letters of Brother Lawrence.—In 2nd S. ii. 489., a Query appeared with regard to this work,

but received no reply. I have now before me a little brochure entitled *The Practice of the Presence of God the best Rule of a Holy Life: being Conversations and Letters of* BROTHER LAWRENCE. *London: J. Masters.* 1855."—pp. 63.

The verso of the title-page contains this Advertisement: —

"The First Edition of this Translation was published by Mr. Hatchard, Piccadilly, in the year 1824, and is now reprinted by his permission."

The Preface contains the following information: —

"The Letters were written by NICHOLAS HERMAN of Loraine, a mean and unlearned man; who, after having been a soldier and a footman, was admitted a Lay-brother among the barefooted Carmelites at Paris in 1666; and was afterwards known by the appellation of *Brother Lawrence.*

"His conversion, which took place when he was about eighteen years of age, originated in the high notion he conceived of the Wisdom and Power of God . . . .

"After his conversion he grew eminently in the knowledge and love of God, endeavouring to walk as in His Presence, and to direct all his actions to His Glory. In this godly course he continued to the advanced age of eighty, when God gave him to rest from his labours. The piety of his Letters rescued them from oblivion; and the Conversations which are prefixed to them are supposed to have been written by M. Beaufort, Grand Vicar to M. de Chalons, formerly Cardinal de Noailles, by whose recommendation they were published."

I am desirous of knowing, 1. the date, &c. of the original edition; 2. some further particulars of Herman of Loraine; 3. whether the translation of 1824 was the first English translation; 4. the name of the translator.

The character of Brother Lawrence's mind seems to accord closely with that of Gregory Lopez, "a Spanish Hermite in the West Indies," whose life is recorded by Father Losa.

EIRIONNACH.

Caroline Countess of Melfort (2nd S. v. 393.)— Born May 17, 1768, married July 28, 1788. Count Melfort descended from the Earls of Perth. See some notices of her in the *Gentleman's Magazine.* JOHN RIBTON GARSTIN.

Dublin.

"*Whipultre*" (2nd S. v. 24.) — If we may trust the *Niederdeutsches Glossarium*, which Hoffman von Fallersleben has appended to the *Niederlandische Glossare des XIV. und XV. Jahrhundests*, which form the seventh Part of his *Horæ Belgicæ*, the Whipultre is the Cornel-tree; for there we read *Wipelbŏm* CORNUS and *Wipe* CORNUM — his authority being a paper MS. *Vocabularius Rerum* of the fifteenth century in his possession.

WILLIAM J. THOMS.

In the North of Ireland it is a common practice for boys to select a smooth even branch of the Sycamore and to cut it into pieces of about four or five inches long and about half an inch to three quarters in diameter, and then, by gently beating the bark to separate it from the wood; the latter is then drawn out without breaking the bark, and cut in a peculiar way, and inserted into the bark, which is carefully cut with proper holes for the production of sound when blown into at the upper end like a common whistle. This rude musical instrument is called "a wheeple," and the tree "the wheeple-tree," *i. e.* the whistle-tree. I may be wrong as to the tree being the Sycamore, as it is some time since I made a wheeple from a wheeple-tree, but I could recognise the tree if I saw it. I need hardly say that there is nothing far-fetched in taking an illustration from the North of Ireland of old English customs and sayings, as many remain to this day in full force among the descendants of early English settlers there.

FRANCIS CROSSLEY.

Angliæ Notitiæ and the Chamberlaynes (2nd S. v. 456.) — The distinction of the early Christian names of the Chamberlaynes of Maugersbury in Gloucestershire, as given in Sir Bernard Burke's lineage of that family, suggests that the Irish lines, of which some notices are subjoined, were offshoots of the great Norman House of Count Tankerville. The name is recorded in Ireland on its first invasion, and Adam Chamberlayn was one of them, who overran Ulster under the command of John de Courcy. Chamberlaynes were subsequently extended along the eastern coast of Ireland from Down to Wicklow, and it has occurred to me, in the course of genealogical inquiries, which I was making some few years since, to have before me no less than fifteen deeds and conveyances connected with this family from 1306 to 1519, purporting to pass lands and premises in the county and city of Dublin, and in the county of Meath, to Richard Chamberlayne, to William Chamberlayne his son, to John Chamberlayne and Walter Chamberlayne, &c., with bonds of the latter. All these documents have been drawn up with such singular and pithy brevity, that I have astonished a meeting of the legal profession by producing from my coat pocket the muniment chest in which these fifteen deeds were preserved, on parchment, and mostly with their seals perfect. It was the vacated slide-box of a lilliputian map of England! JOHN D'ALTON.

John the Blind (2nd S. v. 397.) — Is your correspondent sure that he has not misread the legend upon his coin? It seems to me, that it must be the same as that engraved by Lelewel (*Numismatique du Moyen Age*, Plate XX. No. 47.), the legend on which is IOHANNES DEI GRA on the obverse, but with a spread eagle inserted between the E and S of Johannes, which on an indifferently preserved coin would have much the appearance of IOHAN D L ET S DEI GRA. There is another spread-eagle after FOL on the reverse.

John, or rather his predecessor, Andrew the Venetian, purchased the title of King of Poland of Grifine, widow of Lesko the Black, in 1290, and the Kings of Bohemia challenged the title down to 1339. J. E.

Walls of Troy (2nd S. v. 219.)—Is not this another designation of the Julian Bower found in some localities? There is a very fine example of the latter on the Alkborough Hills, near Burton-Stather, Lincolnshire. A drawing of it is prefixed to a work called *The Terra Incognita of Lincolnshire*, which I would copy for Mr. Trollope if I had the ability. The authoress was a Miss Hatfield, who was a governess in the Sheffield family at Normanby in the above neighbourhood.

W. H. LAMMIN.

Fulham.

Pig's Marrow and Pig's Milk (2nd S. v. 391. 465.)—Plutarch says that the Egyptian priests abstained from certain sorts of food, not upon superstitious or frivolous grounds, as some have supposed, but for sound moral, physical, and historical reasons. As to pig:—

"'Ομοίως δὲ καὶ τὴν ὗν ἀνίερον ζῶον ἡγοῦνται, ὡς μάλιστα γὰρ ὀχεύεσθαι δοκεῖ τῆς σελήνης φθινούσης· καὶ τῶν τὸ γάλα πινόντων ἐξανθεῖ τὰ σώματα λέπραν καὶ ψωρικὰς τραχύτητας."—*De Iside et Osiride*, viii. ed. Tauchnitz, iii. 7.

H. B. C.

U. U. Club.

Chap Books (2nd S. v. 435.)—A chap-book is a little book printed for the hawkers or chapmen, and sold by them at wakes, fairs, and market-places.

The term *chapmen* means a dealer in small wares. It is now only used for a purchaser, one who bargains for purchase, but anciently signified a seller also, being properly *ceapman*, market man, or *cope man*, one who barters with another. The following curious illustrative passage is extracted from *The Pleasant and stately Morall of the Three Lordes and Three Ladies of London*, 1590:—

"*Wea.*—'What wares do ye sell?'

"*Sim.*—'Truely child I sel Ballades: soft—Whose wares are these that are up already? I paid rent for my standing, and other folkes wares shall be placed afore mine? This is wise indeed!'

"*Wit.*—'O the fineness of the wares (man) deserve to have good place.'

"*Sim.*—'They are fine indeed; who sels them, can ye tell? Is he free?'

"*Wit.*—'Our maisters be; we wait on this ware, and yet we are no *Chapmen*.'

"*Sim.*—'Chapmen, no that's true, for ye are no men, neither chapmen nor chopmen, nor chipmen, nor shipmen; but if ye be chappers, choppers, or chippers, ye are but chapboyes, and chapboyes ye are double."—(Sig. B. 4.)

Chepe and Cheping are the old names for a market where things were bought and sold, from whence the names of several places where markets were held are derived, as Chipping Barnet, Chipping Norton, Cheapside, Eastcheap, &c.

Thus it is that the little books sold on the stalls of fairs and market places, and mixed with the wares of the *chapman*, became in time the chap or *cheap*-books of the people.

EDWARD F. RIMBAULT.

Archbishops Francis and Narcissus Marsh (2nd S. v. 415.)—As my *Memoirs of the Archbishops of Dublin* is here referred to, I beg leave to add to its details some particulars that may aid, though not satisfy, the inquirer's object. I do not think that Drs. Francis and Narcissus Marsh, though in this order successive Archbishops of that province, were related to each other, at least by any close link of kindred. They were descended from different counties of England, and educated at different colleges, while I must admit each to have mainly been indebted for such promotion to the same illustrious nobleman, Lord Chancellor Hyde, Earl of Clarendon.

There is, however, at present before me a copy of the *Diary of Primate Narcissus*, written by himself, and ending in 1696, three years after the death of Archbishop Francis; and in this interesting document, which commences with a solemn adjuration of the Holy Trinity, he states his father to have been William Marsh (who lived upon his own estate in Wiltshire, yielding upwards of 60*l. per annum*), and his mother, Grace Colburn, of a Dorsetshire family; that he had two brothers and two sisters, older than himself, then living, it may be presumed from the context. He adds that the daughter of one of his brothers, Grace Marsh, made a run-away match with the Reverend Charles Proby, Vicar of Castleknock; but in no manner does he allude to his predecessor, Archbishop Francis. I am not at this moment aware of any connexion between our present eminent physician, Sir Henry Marsh, and either of the above prelates.

JOHN D'ALTON.

Pearls found in Britain (2nd S. v. 400.)—Our English oysters most certainly do produce pearls, though I cannot say that I have seen any to equal those found in the fresh-water mussels. I once met with one about the size of a No. 7. shot, in oyster-sauce, when dining in Lincoln's Inn Hall; and well remember a friend on Circuit finding another at Stafford, which had been escalloped together with its parent mollusk,—an operation which had not improved its lustre. It was of elongated form, and nearly as large as a horse bean. W. J. BERNHARD SMITH.

Walden Family (2nd S. v. 455.)—Persons of this name were located in several of the south-eastern counties of England, *circa temp.* James II. *Sims's Index* contains references to Heralds' Visitations of different branches of the family in Essex, Huntingdon, Kent (many), Surrey and Sussex. JOHN RIBTON GARSTIN.

The Jesuit Osorius (2nd S. v. 477.)—I extract the following account of Osorius and his writings from the *Bibliothèque des Ecrivains de la Compagnie de Jésus, par Augustin et Alois de Bacher. Première Série, Liège*, 1853 : —

"Osorius (Jean), du diocèse de Burgos, entra en 1558 au noviciat de Salamanque; il avait alors 16 ans. Il enseigna la théologie morale, et s'appliqua particulièrement à la predication. Il mourut à Medina l'an 1594.

Concionum, tom i. a Dominica prima Adventus usque ad resurrectionem. Antverpiæ, 1594, 8vo.
———, tom ii. a Dominica prima post Pascha usque ad Adventum. Antverpiæ, 1594, 8vo.
——— De Sanctis, tom. iii. Antverpiæ, 1595, 8vo.
Je n'ai vu que ces trois volumes, le 4e doit avoir paru en 1596.
——— editio posterior aucta et locupletata, 5 vols. Antverpiæ, 1597, 8vo.
Concionum . . . . tomus iv. qui Sylva inscribitur, editio postrema aucta. Col. Agr. 1600, 12mo.
———, tom. v. a Dominica prima Adventus usque ad Pascha resurrectionis, cum omnibus feriis quadragesimalibus. Col. Agr. 1600, 12mo.
Je n'ai vu que ces deux vol.
——— (tom. v.) Concionum a Dominica prima Adventus . . . . omnia recognita atque emendata. Lugd. 1601, 8vo.
Je n'ai vu que ce volume.
——— Venet. 1601, fol.
Conciones in v. tomos distinctæ, 5 vols. { Paris, 1601, 8vo. tom. i.-iv. Venet. 1604, 4to. tom. v.
———, in v. tomos distributa. Monasterii Westphalia, 1622, 8vo.
Concionum Epitome, Pars Hyemalis, ab Adventu usque ad Pascha, opera J. T. Sartorii. Col. Agr. 1602, 8vo.
——— Pars Æstivalis à Dominica Paschatis usque ad Adventum Domini. Col. Agr. 1602, 8vo.
Concionum Epitome de Sanctis Ecclesia Dei, quorum Festa per totum annum in Catholica Ecclesia celebrantur; opera Theod. Pauli. Col. Agr. 1602, 8vo.
——— Col. Agr. 1613, 8vo.
La première édition est de Cologne, 1598.—Sotwel."

'Αλιεύς.

Dublin.

Ancient Painting at Cowdry (2nd S. v. p. 478.)—The engraving mentioned by O. (2) is from a painting which formerly occupied the first compartment on the right-hand side of the great dining parlour at Cowdry, containing the rendezvous of the English army at Portsmouth in 1545 to oppose the intended invasion of England by the French, whose fleet is represented as lying off St. Helen's; and this, with the other compartments, was fully described by Sir Joseph Ayloffe, Bart., in the *Archæologia*, vol. iii. pp. 241—263., and engraved by the Society of Antiquaries. In the *Vetusta Monumenta*, vol. iii. plates 33—37, are views of Cowdry, with an account by Richard Gough, F.S.A., of its destruction by fire on the night of September 24, 1793, when the original paintings perished. WM. DURRANT COOPER.

Pair of Curols (1st S. iv. 101.; 2nd S. v. 437.)—It has occurred to me that *curols* may be some strange mode of spelling *quarrels*, i. e. arrows: the word certainly does not occur in that form in any glossary within my reach, but we know from Littleton, &c., that lands were held (in what is called *petit serjeanty*) by the service of rendering annually some small implement of war, as a bow, a sword, a lance, an *arrow*, or the like. In the same way *a pike furnished* is probably the weapon of that name with certain trappings or accoutrements therewith usual to be sent. J. EASTWOOD.

Edward Coleman (2nd S. v. 466.)—Besides the notices of Edward Coleman in the magnificent Diary of Samuel Pepys (as quoted by DR. RIMBAULT), there is the following, concerning that musician, to be found in John Batchiler's *Life of Susanna Perwich*, 1661 : —

"To this her *instrumental music*, we may add her *vocal*, no *less* delicious and admirable, if not more *excellent*; as if her *Lungs* had been made on *purpose* (as no doubt they were) by their *natural melodies*, to outdo the artificial; and here Mr. *Edward Coleman*, her master, and one of greatest *renown*, for his rare abilities in *singing*, deserves no *less* thanks and commendations for the *care* and *delight* he took in perfecting her in this *Art* also, than any of her other masters."

The life is in the British Museum, *minus the portrait*, which, having passed into the collection of Sir M. Sykes, was, at the sale of that gentleman's prints, disposed of for one guinea and a half; being marked in the sale catalogue as "Extra rare." EDWIN ROFFE.

"*Dr. Watts's Last Thoughts on the Trinity*" (2nd S. v. 488.)—The pamphlet "wanted to purchase" deserves a Note. It is intitled *A Faithful Enquiry after the Ancient and Original Doctrine of the Trinity taught by Christ and his Apostles.* Fifty copies were printed, anonymously, in 1745, for private distribution; and nearly all of them were destroyed at the instigation of the author's friends. His executors afterwards decided that the MS. was unfit for publication. Its suppression produced or fostered an idea that Watts's *Last Thoughts* were completely Unitarian. In 1802 Mr. Gabriel Watts of Frome (no relation of the doctor) reprinted what he supposed to be the only existing copy of the above pamphlet. The venerable divine was thus called up, as if from the grave, to give evidence; and the combatants might well stand back. (See Milner's *Life and Times of Watts*, pp. 724—729.) But it happened that in the library of my grandfather, Mr. Joseph Parker, son of Watts's amanuensis of the same name, was preserved a second copy of the original edition, with "the author's *MS. corrections and additions.*" The announcement of this last fact revived the suspicion that some further disclosure favourable to anti-trinitarian views remained to be made. The pamphlet was consequently sold, after what, I happen to know, was entirely a *bonâ fide* competition, for *sixteen pounds.* After all, the "additions and corrections" were of little

importance; and the doctor had written on the cover "not corrected fully." The purchaser of that copy, as well as of several other *Wattsiana*, at the same auction, was the Rev. Thomas Russell of Walworth. Where are they now? S. W. RIX.

Histoire des Sévarambes (2nd S. ii. 455.)—If your correspondent J. O. had examined the articles on this work in "N. & Q.," 1st S. iii. 4. 72. 374., he would scarcely have said that they had left the subject where they found it. The evidence produced in these articles distinctly connects Vairasse with the French version of the work: what remains doubtful is the authorship of the English *History of the Sevarites*; for there is no reason to believe that Isaac Vossius was concerned in it. J. O. states that, although there is no preface to the copy of the English work in the British Museum Library, he has seen a copy containing an address from the publisher to the reader, prefixed to the first volume, and signed D. V.

As copies of the original English edition of this book are very rare, perhaps J. O. will give some additional particulars respecting this prefatory matter, and will state whether the copy in question is in his own possession. The signature seems to prove conclusively that Denis Vairasse was the author of the English as well as of the French version. L.

Sir John Wolley (2nd S. v. 437.) MR. ROBINSON will find some particulars about Sir John Wolley in the *Archæologia*, vol. xxxvi. p. 34., and in Kempe's *Loseley MSS.* London. 1835. J. E.

George Washington an Englishman! (1st S. x. 85., 2nd S. iv. 6.)—That General Washington was born in Westmoreland, co. Virginia, is as well authenticated as any other fact in American history. Remains are existing of the house in which he was born, and of the church in which he was baptized in infancy. In the work recently published, from the pen of Bishop Meade of the P. E. church in Virginia, entitled *The Old Churches and the Old Families of Virginia*, are full particulars upon the subject.

The maiden name of Gen. Washington's mother was Ball, and not Bale, as stated by THINKS I TO MYSELF.

In a genealogy recently published in this country, Gen. Washington's pedigree is traced back to the royal family of England. UNEDA.

Philadelphia.

Baptism in Wine (1st S. v. 563.)—The following passage occurs in an unpublished Diary of the sixteenth century:—

"At Prestone, 1574, August 30, Mr. Nicolas ap Rhise ap Meredith ap Llŷ Du, and Richard ap Meredith, unkle to the said Nicolas, reported to me, and also the common report there is, that Griffith ap Bedo Du, which dwelt at Pilleth (in Brittysh Pylate, called) two myles from Prestone toward Mynachty at the christening of a sonne of his wold not have the same to be christened (as the manner is) in water, uppon a prowd stomak caused the water to be voyded out of the font, and filled it with wyne, and so caused his sonne to be therein christened. After which it is noted by the country how he and his grew to decay in substans and credyt, as his race extinguished. This was told me in the presens of Mr. Jenkin Gwyn and Owyn Gwynnedd."

CL. HOPPER.

Women receiving the Lord's Supper in Gloves (2nd S. v. 48.)—As a proof how differently the same subject may be viewed by different minds, the following extract from *The Companion to the Altar*, by Bishop Hobart of New York, may be presented. Previous communications to "N. & Q." have shown that it was formerly considered more respectful for women to receive the communion with their hands covered with gloves, vails, or napkins:—

"The receiving of the consecrated bread with the glove on the hand should be avoided, as familiar and irreverent."

UNEDA.

Philadelphia.

Earthquake at Lisbon (2nd S. v. 395.)—In *Davy's Letters* (published between 1780 and 1790, I think) there is one of the best accounts of the "Great Earthquake at Lisbon," in 1755, as I have heard observed. In it he says that walking in his garden at Onehouse, near Stowmarket in Suffolk, he noticed in the evening that the water in a pond several times rose and subsided; and he found out afterwards that the time agreed with that of the earthquake. The same observation of a similar case occurred at Brook, six miles from this city. I may add that these letters are very elegantly written, and in one there is an excellent article on the use of the Greek middle voice.

A. B.

Norwich.

Macistus and the Telegraphic News of the Capture of Troy (2nd S. iv. 438.)—From the existing geographical details of the island of Eubœa, I inferred, as above, that Mount Dirphossus (now Delphi), was the only practical point for a beacon betwixt Athos and Messapius. I was not then aware, as I since find confirmatory of such inference, that Baird (*Modern Greece*, p. 265.), speaking of this most striking object, with its snow-capped head, is now "*serving as a beacon* to the country far and wide." T. J. BUCKTON.

Lichfield.

The Masterson Family (2nd S. v. 395.)—I am sorry I cannot thank either MR. HUGHES (well meant as his information was) nor P. P. for the replies to my Query about this family. The information required was, to trace the descent of that branch *sent* to Ireland to be Constable of Ferns Castle, co. Wexford, down to the present

Countess Masterson (a title in her own right) of Antigua; how she derives that title, and what families were connected with this branch in Ireland. Such information will still oblige S. R.

Newcourt's "Repertorium Ecclesiasticum Parochiale Londinense" (1st S. xii. 381.; 2nd S. i. 261.; ii. 304. 374. 396.)—If any steps should be taken to complete this valuable work, either by reprinting the whole of it, or, as suggested by SIR HENRY ELLIS, in the shape of a SUPPLEMENT from the registers of the diocese, I may as well state in "N. & Q." that William Cole's annotated copy inquired after (1st S. xii. 381.) is now in the library of the Corporation of the City of London, Guildhall. On the fly-leaf is his unmistakeable autograph, "Wm Cole, Coll. Regal. Cantab. A.M. 1744," as well as his book-plate. It formerly belonged to the library of the late Craven Ord, Esq., F.R.S. and F.S.A., as it also contains his book-plate. May we hope that Newcourt's own interleaved copy with additions, as well as those annotated by Bishop Kennett and Peter le Neve, may yet be discovered, and, when found, a Note made of them in the pages of "N. & Q."?

J. YEOWELL.

Lion Coward (2nd S. v. 505.)—P. P. remarks that "Guillim does not admit *couard* among heraldic terms at all, nor gives any print of an animal thus degraded." Now in my edition, that of 1660, I find such a print, described as follows:—

"He beareth, argent, a *Lyon Rampand, Coward*, Purpure, by the name of Rowch. This is termed a *Lyon Coward*, for that in cowardly sort he clappeth his tail between his legs, which is proper to all kinds of *beasts* (having tails) in case of extremity and fear, than which nothing is more contrary to the magnanimity and noble stomack of the *Lyon*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature."

W. J. BERNHARD SMITH.

Your correspondent P. P. with find a definition of this term in Randle Holmes's *Armory*:—

"He beareth, vert, a lion ramp. regard. coward, or.

"The lion and all other beasts with long tails, in what posture soever they be, except dormant, seiant, and couchant, if they cast their tails between their hinder legs, thus, have the addition of *coward* added to them in their blazoning. Per pale g. and or a lion ramp. tail bet. his hinder legs, and reflected betw. his fore feet, and so to the back of his head, counterchanged. By the name of Schetzell-Zur Merx-Hausen."

"He beareth argent, a lion ramping, *cowardly* vert. This lion assaulteth his enemy, but is faintly not with courage and vigour, which is seen by letting his tail fall and drag between his legs. Some term this a lion rampant, the tail *descendant*. The lion thus, purpure is born by the name of Rowch."

C. HOPPER.

"*Lismore*" (2nd S. v. 506.)—I think F. C. H. has made a mistake about Lismore. The place alluded to is most likely Lismore in the county of Waterford, where there was a celebrated college, to which students from the Continent resorted. There is some antiquity about the original Query. If TARA (p. 436.) meant to confine the question to Scotland, F. C. H. is right; but if not, Lismore in Waterford is clearly the place sought. S. R.

Mary Queen of Scots' Portrait (2nd S. v. 505.)—If the figure in this portrait is, as stated by H. DAVENEY, "matronly," I think it cannot be by Francoise Clouet, otherwise Janet, because he painted Mary about the time she was married to the Dauphin, and whilst she was at the French Court. She was then not more than sixteen years of age, and there is no evidence to show that he ever painted in England or Scotland. The time, indeed, during which he flourished was, according to MR. DAVENEY'S correct statement, between 1540 and 1560, and at the latter date Mary was was not more than eighteen years of age.

SEPTIMUS BERDMORE.

Division of the Book of Samuel (2nd S. v. 484.)—The answer to the inquiry of ERIC is, that anciently in Hebrew copies there was no division of the Book of Samuel, our two books being originally one only, as appears from the testimony of Origen (βασιλειῶν πρώτη δευτέρα, παρ' αὐτοῖς ἐν Σαμουήλ, Eusebius, *Eccl. Hist.* vi. 25.), and of Jerome (Tertius sequitur *Samuel*, quem nos Regum primum et secundum dicimus. *Prolog. galeatus*). The separation into two books originated with the Alexandrine version. Bomberg was the first who introduced this division of one book of Samuel in two, into the printed Hebrew, following the Vulgate.

It may be well to add, that anciently Judges and Ruth formed one book, the Prophecy and Lamentations of Jeremiah formed one, the two books of Chronicles were reckoned one, Ezra and Nehemiah one, and the twelve minor prophets were counted as one book only. The object was to make the number of sacred books exactly equal to the number of letters in the Hebrew alphabet, *twenty-two*. Whilst the First Book of Chronicles contains the public history of David, the books of Samuel constitute a biography of his private life, the latter being the joint production probably of Samuel, Nathan, and Gad. (1 Chron. xxix. 29.)

T. J. BUCKTON.

Lichfield.

Custom of Sitting covered in Churches (2nd S. v. 168.)—In *An Account of the Greek Church, by Thomas Smith, B.D.* Lond. 1680, 8vo., we are told:—

"They keep their culpacs or caps on their heads in the church, except at the Procession, and at the time when the Gospell is read, and at the Celebration of the Sacrament: then they all stand up uncovered, and shew a particular reverence," p. 215.

In Queen Elizabeth's time, men wore their

heads covered in the church: for in the Queen's injunctions it is ordered that whenever the name of Jesus is pronounced in the service, "due reverence be made of all persons, young and old, with lowliness of coursie, and uncovering of the heads of the Men-kind, as thereunto doth necessarily belong, and heretofore hath been accustomed."—Rushworth's *Hist. Coll.* vol. ii. pt. 2., App. 123.

How is this custom to be reconciled with 1 Cor. xi. 4. 7. 16.? EIRIONNACH.

Heralds of Scotland (2nd S. v. 377. 424.)—The Appendix to the *First Report of the Select Committee on the Public Records*, 1800, contains at pp. 402–5. much information concerning the office of "Lord Lyon King-of-Arms" at Edinburgh,—a summary of the documents on record there, a table of fees, &c. Consult also Moule's *Bibliotheca Heraldica*, p. 607.

Subsequent Record Commissions appear, like Mr. Sims in his valuable *Manual for Genealogists, &c.*, to have taken no notice of this department, and the fact would seem to be that its contents are of little importance.

The Advocates' Library probably contains a more valuable collection of heraldic and genealogical MSS.

I think your Querist will have some difficulty in meeting with a copy of Mr. Riddell's *Salt-foot Controversy, with Remarks on the Present State of the Lyon-Office, Edin.* 1818, to which T. G. S. has referred him, as only one hundred copies of that tract were printed: I may, therefore, note that the letters originally appeared in *Blackwood's Magazine*, vol. i.–iii., though I have not been able to find the remarks on the Lyon-Office in that periodical. JOHN RIBTON GARSTIN.

Dublin.

Pitancia (2nd S. v. 437.)—This is the Latinised form of the well-known word *pittance*, which originally meant the allowance of meat distributed in a monastery. The following quotation given by Spelman (voc. *Pitanciarius*), illustrates your correspondent's Query:—

"Johannes Dei Gratia, &c. . . . Noveritis, &c. Nos assensum nostrum præbuisse, &c. . . . . de manerio de Mildehall . . . . ita quod qui pro tempore Sacrista fuerit 12 de redditu Altaris annuatim persolvat Hospitali S. Salvatoris . . . . in usum pauperum, &c. et 40s. ad refectionem Monachorum qui illis diebus officia divina pro defunctis celebrabunt; quæ refectio *Pitancia* vocatur."

J. EASTWOOD.

Poplars leaning towards the East (2nd S. v. 493.)—This inclination is not peculiar to the poplar, but may be observed in other trees. It is more conspicuous in the poplar than in other trees because of its quicker growth and greater softness and flexibility. The cause is the prevalence of westerly winds, which preponderate in England. Betwixt Selby and Leeds I have observed poplars growing at angles of 20 to 30 degrees out of perpendicular, all inclining to the east. Travellers in other countries should note the inclination of trees flexible like the poplar, as a certain indication of the prevalent direction of the wind. In the *Geography of Great Britain* by the Useful Knowledge Society (p. 105.), there is a table of the winds prevalent in various parts of this country; from which it will appear that, on the average, there are nearly two days winds from a westerly direction for one day with winds from an easterly direction. This ratio applies to the city of York from observations made by Jonathan Gray, Esq., during a period of fifteen years, as follows:—

			N.	E.	S.	W.
"North -	34	days =	34			
North-east*	36	„ =	18	18		
East -	27	„ =		27		
South-east	34	„ =		17	17	
South -	38	„ =			38	
South-west*	77	„ =			38	39
West -	68	„ =				68
North-west.	46	„ =	23			23
	360	„ =	75	+ 62	+ 93	+ 130."

T. J. BUCKTON.

The Beresford Ghost (2nd S. v. 487.)—It would be exceedingly obliging if MR. F. A. STEWART could give in "N. & Q." an outline of the narration he finds in Lyons's *Grand Juries of the County Westmeath*.†

H. DAVENEY appears to be mistaken in saying that the 33rd regiment fought at Bunker's Hill; but it was in America in 1784, and perhaps later, thus possibly covering the time when Wynyard and Sherbroke were together in the regiment, and coming near to fixing the date of the occurrence.

CANDIDUS.

Talking on the Fingers (2nd S. v. 416.)—There is an *Illustrated Vocabulary for the use of the Deaf and Dumb*, published during the past year by the Committee of the Deaf and Dumb Asylum, Old Kent Road, which perhaps will meet your correspondent's needs. A. E. W.

Arms of Bertrand du Guesclin (2nd S. v. 494.)—Bertrand du Guesclin, who served in 1342 at the siege of Rennes, accompanied in 1351 Jean de Beaumanoir in his embassy to England, and was made Constable of France, Oct. 2, 1370, according to Anselme, bore "d'argent a l'aigle éployé ou à 2 têtes de sable couronnées d'or à la bande de gueules brochant sur le tout." But a woodcut in a rare gothic folio printed at Lyons anno 1490, and preserved in the Bibliothèque Royale at

* Piazzi Smith (*Teneriffe*, 110.) refers to the N.-E. as "that effete, unwholesome, used-up, polar stream."

[† We have received a copy of this narrative from a correspondent, and propose to insert it in an early number.—ED. "N. & Q."]

Paris, and entituled *Chronique de Bertrand du Guesclin*, gives a representation of him in a complete suit of armour, resting on his shield, which appears there to be "a lion ramp. on a chief 3 fleurs de lys." CL. HOPPER.

Stockbrokers (2nd S. v. 457.)—I do not recollect whether Mr. Francis, in his *Chronicles of the Stock Exchange*, mentions the following; if not it may be worth preserving. It is from an old paper dated July 15, 1773 : —

"Yesterday the brokers and others at 'New Jonathan's' came to a resolution that instead of its being called 'New Jonathan's,' it should be called 'The Stock Exchange,' which is to be wrote over the door. The brokers then collected sixpence each and christened the house with punch."

R. W. HACKWOOD.

Pearls found in Britain (2nd S. v. 258. 400.) — M. H. R. expresses his great surprise that pearls are found in mussels at Conway. M. H. R., I presume, lives away from the sea-coast, or else he would not conclude that pearl mussels are "confined to Conway and the west of Scotland." He reminds me of the ingenious inhabitant of Polperro who some two or three years ago astounded your readers by making a list of very common words, which he supposed were unknown out of that favoured locality. If M. H. R. will visit the east coast, as Norfolk, Lincolnshire, he will find that the fishermen for a consideration will supply him with pearl mussels in abundance. C. M. A.

Miscellaneous.

NOTES ON FRENCH BOOKS.

"T. Jannet's Bibliothèque Elzévirienne.—Ancien Théâtre François, ou Collection des Ouvrages dramatiques les plus remarquables depuis les Mystères jusqu'à Corneille, publié avec des Notes et Eclaircissements et suivi d'un Glossaire. 10 vols. 1854—1857."

This remarkable series, now finished, comprises the best plays of every description written by French *Littérateurs*, before the time of Corneille. The first three volumes, for the editorship of which M. Anatole de Montaiglon is responsible, illustrate the mediæval period, and are the reprint of a scarce collection purchased in 1845 by the trustees of the British Museum. This *petit trésor*, as M. Magnin justly designates it *, contains sixty-four plays, the greater part of which are *farces*, and were hitherto unknown to the most accurate bibliographers. The following is a list of those respecting the printing of which some chronological indication is given. We leave to savants versed in all the mysteries of mediæval literature the care of assigning the date and establishing the authorship of these curious little dramas.

Vol. i. pp. 1—10. "Le Conseil du Nouveau Marié . . . Cy fine le conseil du Nouveau Marié. Imprimé nouvellement en la maison de feu Barnabé Chaussard, près Notre Dame de Confort. Mil cinq cens XLVII."

Pp. 195—211. "Farce nouvelle très bonne et fort joyeuse de Pernet qui va au vin. . . . Cy fine la farce de Pernet qui va au vin. Imprimé nouvellement. M.D.XLVIII."

Vol. ii. pp. 140—157. "Farce nouvelle d'un Savetier nommé Calbain . . . Cy finist la farce de Calbain. Nouvellement imprimé à Lyon, en la maison de feu Barnabé Chaussard, près Notre Dame de Confort. M.D.XLVIII."

Pp. 303—325. "Farce nouvelle très bonne et fort récréative pour rire des Cris de Paris. . . . Cy fine la farce des Cris de Paris. Imprimée nouvellement à Lyon, en la maison de feu Barnabé Chaussard, près Nostre Dame de Confort. M.D.XLVIII."

Pp. 388—405. "Farce nouvelle de Colin Filz de Thevot le Maire. . . . Icy fine la farce de Thevot et Colin son Filz. Imprimé nouvellement à Lyon, en la maison de feu Barnabé Chaussard, près Nostre Dame de Confort. Mille cinq cens quarante et deux. Le xx de juing."

Vol. iii. pp. 127—170. "Moralité nouvelle d'ung Empereur. . . . Imprimé nouvellement à Lyon, en la mayson de feu Barnabé Chaussard, près Nostre Dame de Confort. M.D.XLIII."

Pp. 171—186. "Moralité ou Histoire Rommaine . . . Cy fine l'Histoire Rommaine. . . . Imprimé nouvellement à Lyon en la Maison de feu Barnabé Chaussard, près Nostre Dame de Confort, M.D.XLVIII."

Pp. 300—324. "Farce nouvelle des Cinq Sens de l'Homme. . . . Imprimé nouvellement à Lyon, à la maison de feu Barnabé Chaussard, près Nostre Dame de Confort, l'an mil cinq cens quarante et cinq, le ix jour de Septembre."

Vol. iii. pp. 425—478. "Le Chevalier qui donne sa Femme au Dyable . . . Cy fine le mystère du chevalier qui donna sa femme au dyable. Imprimé à Lyon, à la maison de feu Barnabé Chaussard, près Nostre Dame de Confort, M.D.XLIIIJ, le XVIe jour de Juillet.

From a passage in the *Farce nouvelle du Pasté et de la Tarte* (vol. ii. pp. 64—79) M. Magnin is led to fix 1421 as the probable date of the composition of that play. One of the characters exclaims: —

"Je ne trouvay aujourd'hui homme
Qui me donnast un seul *Nicquet*."

Now the *Nicquet* was an old coin struck for the first time in 1421, and which, according to Monstrelet, remained current "trois ans tant seulement."

In the second volume (pp. 326—337) M. de Montaiglon has reprinted from the volume in the British Museum the *Farce nouvelle du Franc Archier de Baignolet*. It would be interesting to compare the text of this play with the one given by M. Paul Lacroix in the Elzevirian edition of Villon's works (edit. Jannet, pp. 296—315.) It seems probable, as the last-named gentleman suggests, that the language of the farce of the *Franc Archier* was modernised a little about the middle of the sixteenth century, with a view to its representation on the stage. Respecting M. de Montaiglon's preface, I would only remark that it gives a concise but complete account of the origins of the French drama.

Vol. iv. (with notices by M. Viollet-le-Duc.) This volume, as well as the two next, embraces the period of the Renaissance, and contains three works by Jodelle, one of Jacques Grévin, and one of Remy Belleau. With Jodelle, French tragedy and comedy may be said to have really begun; and the regularity of his plots, the introduction of Alexandrine couplets, were considered as such unwarranted innovations that no actors could be found to perform in *Eugène* (comedy, 1552) *Cléopatre Captive* (tragedy, 1552), and *Didon* (1558, tragedy.)

Vol. v.—vii. (notices by MM. Jannet and Viollet-le-Duc). Pierre de Larivey, whose works occupy the greater part of these three volumes, typifies the influence of Italian literature upon the French theatre. He translated into prose the tales of Straparola, and borrowed, as the

* Journal des Savants, Avril 1858.

subjoined list will show, all his dramatic productions from others of the same country.

1. "Le Laquais, published for the first time in 1579. Imitated from Il Ragazzo, Comedia di M. Lodovico Dolce. In Vinegia. 1539. 8°."

2. "La Veuve, 1579.—La Vedova, Comedia facetissima di M. Nicolò Buonaparte, cittadino Fiorentino. In Fiorenza, appresso i Giunti. 1568. 8°."

3. "Les Esprits, 1579.—Arjdosio, Comedia del Signor Lorenzino de' Medici. In Firenze, appresso i Giunti. 1605. 8°."

4. "Le Morfondu, 1579.—La Gelosia, Comedia (in the Comedie of A. Grazini, academico Fiorentino, detto il Lasca). Venetia, appresso Bernardo Giunti et Fratelli. 1587. 8°."

5. "Les Jaloux, 1579.—I Gelosi, Comedia di M. Vincenzo Gabiani, Gentilhuomo e Academico Bresciano. Vinegia, appresso Gabriel Giolito de Ferrari. 1550. 12°."

6. "Les Escolliers, 1579.—La Zecca, Comedia piacevole e ridicolosa de M. Girolamo Razzi. Vinegia, 1602. 8°."

The above six plays obtained great success, and went through several editions.

7. "La Constance, 1611.—La Gostanza, Comedia di Girolamo Razzi. In Firenze, appresso i Giunti, 1565. 8°."

8. "La Fidèle, 1611.—Il Fedele, Comedia del clarissimo M. Luigi Pasqualigo. In Venetia, appresso Francesco Ziletti. 1579. 8°."

9. "Les Tromperies, 1611.—Gl' Inganni, Comedia del Signor N. S. (Sechi). In Florenza, appresso i Giunti. 1562. 8°."

Only one edition of these three comedies is known: copies of it fetch extravagant prices.

If Larivey was merely an imitator, and in some instances even a translator, other poets in their turn have borrowed from his works, Molière more particularly.

After Larivey, we find (vol. vii.) Tournebue's *Les Contens: Les Neapolitaines*, a comedy by François d'Amboise, better known as the editor of Abelard's works; *Les Déguisés*, by Jean Godard,—this is one of the prettiest French plays written during the sixteenth century; *La nouvelle Tragi-comique*, by Lasphrise. Captain Lasphrise was a soldier by profession, and by birth a Gascon. Like Georges de Scudéry, his fellow-countryman, he was prouder of his courage than of his talents for versification, and his comedy is extremely amusing on account of the humour with which it is full.

Vol. viii. (Notices by M. Jannet.)—*Tyr et Sidon, Tragi-comédie divisée en deux Journées*, par Jean de Schelandre. Production of a Protestant writer, and remarkable for the boldness of the conception, the originality of the character, and the vigour of the style. Schelandre died in 1635. The first edition of his tragi-comedy was published in 1608, under the name of Daniel d'Anchères; second edition, 1628.—*Les Corrivaux, Comédie facetieuse de l'invention* de Pierre Troterel, Sieur d'Aves. Besides the play, published for the first time in 1612, Troterel has composed several others, the list of which is given by Brunet, *Man. du Lib.*, iv. 522.—*L'Impuissance, Tragi-comédie pastorale*, par le Sieur Veronneau. Blaisois, 1635; a few amusing scenes, especially the third of the Fourth Act, the leading idea of which reminds us of Shakspeare's introduction to *The Taming of the Shrew.*—*Alizon, Comédie:* a curious picture of the French bourgeoisie about the middle of the seventeenth century. The author calls himself L. C. Discret; but this is evidently a pseudonymous appellation.

Vol. ix. (Notices by M. Jannet.) — *La Comédie des Proverbes*, by Adrien de Montluc, grandson of the celebrated Blaise, Marshal de Montluc. This play, probably composed as early as 1616, is interesting, especially from a colloquial point of view. It is made up of two thousand proverbs tacked together somewhat at random.—*La Comédie des Chansons*, ascribed to various authors, is still more striking; it contains an immense number of snatches of old songs popular during the seventeenth century, and illustrating the customs and literature of that epoch.—*La Comédie des Comédies, traduite d'Italien en Langage de l'Orateur François* par le Sieur du Péchier, 1629. (It is also a fictitious designation, concealing, according to Charles Sorel, a nephew of the Jesuit Sirmond, by name De Barry.) Amusing parody on the pompous and turgid style of Balzac.—*La Comédie des Comédiens, Tragi-comédie* par le Sieur Gougenot, 1633: a most curious document on the history of the French stage. It is, remarks M. Jannet, "un guide qui l'introduira dans les coulisses, qui lui expliquera ce qui se passe de l'autre côté du rideau."—*Le Galimatias*, de Sieur Derozier Beaulieu, tragi-comédie, 1639 (probably pseudonymous). Five acts of incoherent and high-sounding nonsense.

Vol. x. M. Jannet has devoted a concluding volume of his collection of plays to a glossary, which is not the least important part of the work. The student can trace in it the progress of the French language from the Middle Ages to the time of Corneille; and as most of the works included in the *Bibliothèque Elzévirienne* are illustrated with a similar "Index Verborum et Lectionum," the reunion of these vocabularies, in course of time, will form a complete Etymological and Historical Dictionary of the greatest value. GUSTAVE MASSON.

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JOHN W. BRADLEY. *Pirckeymheri's Christian name, Bilibaldi, is correctly copied from the title-page of Ptolemy's* Geography, *and is so spelt in the biographical notices of him. The B. and W. are used interchangeably by the Germans.*

C. J. M. *For the derivation of Round-Robin, see our* 1st S. iii. 353. 461.

G. (Birmingham.) *Your Bible of* 1597, *is one of the common Genevan editions, and as it wants the title-page is of little value.*

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